The THOMAS McDONNELL CO.
MANUFACTURING STATIONERS
AND PAPER RULERS
44-46 LOMBARD ST., TORONTO

Digitized by the Internet Archive
in 2015

https://archive.org/details/chinamagazine1820sfms

CHINA

Scarboro Bluffs, Ont. January, 1937

OUR WORK

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN

Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will—our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE

CHINA

PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII JANUARY, 1937 No. 1

MEETING OLD FRIENDS

INDICATIVE of the growth of China Mission Seminary was the presence here on our Patronal Feast (Dec. 3rd) of eighteen of our own priests: three members of the seminary staff, eleven student-priests, and four missionaries who had seen service in Chuchow. Only a few weeks previous we had said "goodbye" to nine others leaving to join the forces in China.

For two weeks in December we had the pleasure of being hosts to our priests lately returned from China for campaign work in Canada. Those of us who so far have not had the privilege of experiencing conditions on the Missions felt more than ever allied to our brothers in distant Chuchow as we listened to the returned veterans recounting stories of their years over there. Anything they may have forgotten to recount was elicited by the innumerable questions from priests and students alike. There is something inspirational for us "stay-at-homes" in the contacts we have enjoyed with these missionaries. Far from dampening our enthusiasm, their recital of facts of life in China have but whetted our appetite to experience them at first hand when our turn comes to move up to the front lines. Read as much as we may about China there is nothing that better acquaints us with our future field of labour as this personal contact with others who have been over the ground.

To Fathers Morrison, Stringer and Venadam we wish the fullest measure of success in their vitally important work of making new friends and helpers for the Missions as they move about the country responding to the kind invitations of Bishops and Priests to speak on the problems that face our Canadian missionaries in Chuchow. If they visit your parish, won't you please be sympathetic to their appeals and to the cause which they represent?

LEADER OF HIS PEOPLE

THE press of the world focused attention on China during December with the news of the capture of Generalissimo Chiang Kai-Shek. All who had the interests of that great Republic at heart must have been relieved when announcement was made of General Chiang's release and his return to active supervision of his Government's affairs, for despite the difficulty of getting a completely accurate report of what is going on in China, it remains evident that General Chiang is working successfully towards a better condition of affairs for that great nation. He is unifying China as that country has not been unified since the Manchus, and his efforts can be noted in the rapid development of a better standard of living among the people generally, and the introduction of modern conveniences which are bound to improve the lot of millions of his people who come within the sphere of his influence. Chekiang, where our Canadian Missionaries are located, is Chiang's native province, and our priests have experienced many benefits from the attention which has been given to its improvement.

OUR COVER

With the introduction of better roads in Chuchow Prefecture some of our missionaries expedite their mission travels by the use of bicycles. To many of the people to whom they minister a bicycle appears to be the last word in travel convenience. But the age-old sampan still holds its own, and in our cover picture Fathers Amyot, Gignac, Curtin, and Strang get a "lift" across a river, bicycles and all.

UNLABELED APOSTLES

PERHAPS you've never heard of Miss Rosanna Byrne of Dublin. We had not known of her till we read the December issue of "Catholic Missions". Our admiration for her prompts us to retell her story.

For more than 37 years she has been climbing the steep stairways that are in five of Dublin's poorer and more densely populated parishes. Collecting half a penny or a penny each week for the missions of the Catholic Church from her circle of 7,000 members. See, for a moment, what she has done. In 1905, Miss Byrne was collecting by herself each year a total of about $550.00 for the missions. Since then the sum has grown as her circle has grown. Now Miss Byrne sends annually to Rome the marvelous sum of about $3,500.00. Remember, too, that there is no cheque for $500 among that $3,500. Nor any bills, either! But in pennies and half pennies is the sum gathered.

Two months ago we made an appeal to thousands of our readers to become, as is Miss Byrne, an "unlabeled Apostle". And it did not involve on your part the climbing of stairs or the soliciting of pennies from an immense group of your acquaintances. It required only the exertion (?) of clipping a coupon from our magazine and mailing it to us, asking for a mite-box, and then using the mite-box in your own home as the receptacle for a cent a day as your contribution to our Missions.

We have faith in this method of interesting our friends in aiding our work; that is why we again repeat our invitation to you to become a member of our Mission League by sending to us for our mission mite-box. It will be easy for you thus to help us, and our missions shall benefit by your response.

JOTTINGS

By REV. GERALD DOYLE

EVEN in the absence of Father Amyot, Huang T'An has an attraction for the bandits who have recently passed through the village several times. On one visit they called at the Mission, breaking down a part of the wall in order to enter the compound, and then kicked on Father Amyot's door and went away without taking anything. Father Amyot is now in Lishui awaiting a favorable report from his catechist before returning to his home in the mountains. He hopes a letter stating: "There are now no bandits in the district," will arrive soon. His new chapel is almost completed and he wants to be there to direct the finishing touches. The new chapel will be dedicated to the Immaculate Conception.

* * *

THESE DAYS you may be more interested in having the snow cleared off the sidewalk than in having the grass cut, but notwithstanding that I will tell you about the animated lawn-mower Father Stringer employed here in Tsingtien. The grass was rather long so he had a water buffalo brought out and it cropped the grass very neatly. Of course, the animal had to be watched or more than the grass would have become fodder.

* * *

IN MY THOUGHTS of China while in the Seminary a bicycle had no place, but in active work here it now has a very big place. Recently on my new bicycle, which cost the equivalent of thirteen and a half Canadian dollars, I answered a sick call to Dolu. In spite of my prayers I had a puncture. I tested the valve, hoping the leak was there, but no, it was necessary to patch the inner tube, which I did without too much delay. Chance travellers stopped in the hot sun to watch the foreigner work. They were friendly and interested. It is only since the motor road was opened, two years ago, that the country people have seen motors and bicycles.

The tire fixed, hot and dusty, I continued on my way, and when it was necessary to turn off the motor road I left my bicycle with a storekeeper and made the last part of the journey over a rough stone path between water-submerged fields.

In Dolu, I found the sick man in a poor, smoke-filled shack. He was next to the kitchen and the smoke from the stove, which had no pipes, filled the sick-room. While I heard the man's confession and administered the Sacrament of Extreme Unction the smoke brought tears to my eyes; and it was here that the sick man remained, day and night. I mentioned to the woman of the house that there was too much smoke in the room. She agreed with me but nothing was done about it. The next morning I brought Holy Communion to the sick man. At the present writing he is still alive.

* * *

THE BICYCLE is useful in mission work only where there are roads, so its use is limited in this prefecture. Among our bicyclists Father Joseph Venini ranks first with Father Craig Strang a close second.

* * *

IF A FIRE-CHIEF were suddenly to drop into a town in the interior of China he would probably have a heart attack on seeing the smoke creep from under the edges of the house-tops. The Chinese cooking stoves have no pipes and the smoke has to look after itself, and it does. That is one reason why so many poor Chinese have eye trouble. They do not like the smoke in their houses but when asked about it they merely say that they have no other plan, there is nothing they can do about it, so they just do not think about the inconvenience of the smoke. And there is a certain wisdom in their attitude.

* * *

"ONE THIRD of the people in the world use chopsticks at meal time," states Neal O'Hara, and the same gentleman also says: "A journalist friend who has just completed a 26,000-mile world tour reports these impressions: Best looking men—Egyptians. Happiest people—Hawaiians. Poorest people —Low class Chinese."

If that last statement is not correct then I wonder how a people poorer than the low class Chinese can possibly exist.

* * *

ANOTHER link between headquarters at Lishui and the outmissions. The motor road between Sungyang and Lishui is now opened and Father Hugh McGettigan recently made the trip in a few hours. Formerly this trip took a good day on the river going downstream, while two days or more were required for the journey up to Sungyang. At present, Father McGettigan is holding the fort there while Father Beal is visiting the doctor in Shanghai. Father Beal is anxious to get back to his parish in order to make the fall missions.

* * *

I wish you a Very Happy New Year. The missionaries in China, in their prayers and works, will not forget you and your intentions.

The sacristan and two catechists steady the ladder while Father Doyle is "aloft" with his camera to get this snap of the Tsingtien mission residence with its front entrance decorated for Christmas. We commend to your consideration a "P.S." on one of Father Doyle's recent letters that Tsingtien and other missions are "hard-up" these days for funds to carry on even necessary routine work.

The Missionary's Mother

In the peaceful quiet of a brilliant autumn afternon, a gray-haired old lady sat at the parlor window of the neat little stucco house on the side of the hill. Busily crocheting at some lace for an altar cloth, her thoughts were far from the cottage which once echoed with lusty voices of her eight children. She was thinking of the son she had given to God, who was a missionary. She was more proud of him than she was of all the others, even though they all were a joy to her old age.

The whistle of the mail carrier brought her with an expectant shuffle to the front door.

"A big letter this morning; looks like it's from Jack."

"And sure enough it is," said mother all aglow. The postmark read, "Swinwatsi, East Mongolia."

The lace was forgotten and the crochet needle was turned into letter opener.

Dear Mother:—Your last letter was rescued from the Reds by some friendly soldiers. How I did enjoy it! I am waiting for that new altar linen; hope it gets here before Christmas. Before I go on, I want to say that you must have been praying very hard for that unfortunate apostate I told you about in my last letter. Well, he came across. Here is the story:

I spent a long time at his bedside, for several days, but his only stubborn answer was: "I'll have nothing of it."

In vain did I argue with him. But, my friend, think of eternity. Tomorrow, perhaps, you will be summoned to the judgment-seat.

"No," he would answer, with irrevocable decision. Each refusal was like a knife-wound in my heart, as I was trying to wring a word of repentance from this apostate who had reached his dying-hour.

Four years before I had prepared this man for holy Baptism, First Communion and Confirmation. He was a faithful and zealous worker, and got many new Christians for us. But the jealous Evil One had succeeded in regaining his former prey, a man of fifty-eight, over whose soul he had reigned as master for over half a century.

Although the poppy has been banished from China, it has returned under the form of morphine, and is sold in vials for its weight in gold. The mania is universal, and in some provinces both young and old are poisoning themselves at will. Since this infernal drug is so expensive, the poor unfortunates addicted to it have sold everything, beasts of burden, lands, wives and children, in order to buy this murderous fluid.

This man, as I told you, was a victim of this abominable vice. Not satisfied with being a confirmed morphine fiend himself, he started to traffic in the terrible drug.

In spite of all these things I did not give up hope, and before I left him, three days ago, I slipped a relic of the Little Flower under his pillow, and as I went I said to him: "I will return tomorrow. Don't pay any attention to the suggestions of the Evil One, who is urging you to despair. Invoke our Lady, she is still your mother. She has saved greater sinners than you." There was no answer, and I left.

The first picture to reach the Seminary following the arrival of our nine new missionaries in the land of their adoption. Smiling from the rear of the group is Father Beal of Sungyang, who was in Shanghai for medical treatment at the time of their arrival. The picture was taken at the Lazarist Procure by Father Curtin, who chaperoned the new priests on the journey from Shanghai to Lishui.

Night had set in, a beautiful night illumined with myriads of stars. As I made my way along the footpath bordering the rice fields, I prayed as I had never prayed before for this lost sheep of my parish.

I went back in memory to the life at college, then at the seminary, then the ordination and the appointment to this apostolic career. I had often dreamed of this life as ideally beautiful, with many sacrifices and privations, of course, for which God would repay me with many conversions. Why, indeed, should I feel sad? Was not this life ideally beautiful? Were the baptisms of adults which on an average I offered to God every year nothing? Had not the number of confessions and communions grown considerably? Had not my friends and relatives generously sent me the money to support my schools, maintain my catechists, and open heaven for many little pagans at the point of death? And finally in this last valley of Mongolia, in this outpost where obedience had placed me, did I not daily offer the Holy Sacrifice of the Mass, that I might give greater honor and glory to God and save more souls? Was I not working, was I not suffering? Was I not doing God's holy will, always, in spite of everything? What could be more ideally beautiful!

There are many roses in the life of the missionary — but there are also many thorns, and I need not go far or search long to find them. The register at my mission shows several families that no longer believe. A certain man had given his daughter in marriage to a pagan. Another had turned brigand and is terrorizing the country. Another, a confirmed gambler, has become a tramp and has left his wife and children destitute. For hours I walked along, thinking, praying.

A loud barking awoke me from my reverie It was eleven o'clock and the dogs of the Christian village were proclaiming my return by their loud and prolonged baying. Many a Christian, no doubt, wakened by the din, thought to himself, "That is the priest returning. I wonder if he has succeeded. O God, have mercy on the apostate!"

The next morning at half-past four I was up again, ringing the little bell of my mission church, to summon the faithful to Mass. They get up very early, and to satisfy the piety of these simple people I always have Mass early, and very many of them come and go to Holy Communion.

PERHAPS you are thinking of soon drawing up your Last Will. Do you wish to remember some worthwhile Catholic endeavour? Make a note of our legal title. It is ST. FRANCIS XAVIER CHINA MISSION SEMINARY, Scarboro Bluffs, Ontario.

During the Mass on this particular morning, at the Memento of the Living, my prayer was longer and more ardent, because I wished at any cost to save the impenitent sinner. At the Elevation, how earnestly I repeated my request: "In the name of the slain body of Jesus—in the name of the Precious Blood which I offer to Thee in this chalice—in the name of Mary, mother of poor sinners; of St. Theresa, the Little Flower, save this soul." And then, as by a sudden inspiration, I added: "For the sake of the tears which my poor mother has shed so often since I left home, save him."

After Mass I sat down to my breakfast, but had only begun when a messenger wringing with perspiration appeared before me: "Father," said he, "come quickly, my father has completely changed since this morning. He wants you —he wants to go to Confession— come quickly, Father!"

All desire to finish my breakfast vanished, and hastily rising, I went to the Church, took the Sacred Host, placed it in the pyx around my neck, and mounting my horse set off at a brisk pace, as fast as the roughness of the road would permit.

Two hours later I was once more at the bedside of the man, who was now filled with repentance. I heard his confession—there was no need to urge him to contrition. On beholding the tears of this poor sinner transformed by a miracle of grace, I wept myself. After I gave him absolution, he told his son to assemble in his room two Christians and two pagans of prominence, and before them he humbly asked pardon for the scandals, "nameless as they were numberless," which he had given. Finally he added: "I especially ask pardon of God and the priest, whose love and benefits I have misunderstood." His voice was broken by sobs.

Finally he begged to receive the Holy Viaticum. Joyfully I took the Sacred Host from the pyx and slowly uttering the words: "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam aeternam," I placed the Sacred Species on the tongue of the dying man. It was the supreme moment. Christ once more reigned in the heart of this repentant sinner. The eyes of the dying man were closed; a smile of peace on his lips. A few moments —and his soul had flown to the judgment seat of God—*saved.*

(Continued on page 10)

MISSIONARY FEARED SLAIN

We fear that one of our missionaries has fallen into the hands of Communist bandits, but, strange to say, not in China. The missionary is Rev. Raymond Serra, who returned to his home in Spain last May for a well-earned rest, after eleven years of missionary life in China.

In the last letter received from him in China, dated May 23rd, he said, "Will write soon again". Since that time there has been silence, and as his home is in Communist controlled Catalonia, we fear that he may be but one more victim of the savage and diabolical cruelty of the Spanish Reds. Rather ironical, that after so long a time in pagan bandit-infested China, one should have to return home to receive the crown of martyrdom. (Since May the Seminary has also been without news of Father Serra.)

Personally—that is if we ever return home—we have no desire to step off the boat into the hands of a howling Red mob, but we cannot fail to note with concern that the Communism that has been conquered in China that has made a shambles of Spain, is daily becoming more brazen throughout the American continent. A few years ago we used to joke with the boys back home about having a few extra rooms in our mud-walled house over here which we could reserve for them when things got too hot and they were obliged to flee to China to escape persecution in America. We wonder if it hasn't already passed the jocose stage. We wonder if, for example, in the city of Toronto or Montreal today there are not men and women, who, if they had the power, would send churches up in flames, and re-enact on Canadian shores the ghastly horrors of crucified Spain.

* * *

CHINA'S SANITY

The Communists had their way in parts of China for well nigh ten years. They slaughtered priests and Bishops and uncounted thousands of innocent Chinese people. But their nefarious cause was foredoomed to failure because it could make no real and permanent headway against the inherent common sense and social sanity of the Chinese people. You see, China's civilization, in spite of its hoary antiquity, has never gone sour. China has not gone socially neurotic. That is why she feels no particular need for the ungodly crop of "isms" and new fangled "ologies" which provide the social patent medicines of the West. That is why she shrewdly sensed the menace of Communism which is not a social medicine, but a positive social cyanide.

There is something very refreshing about "this sanity" which is China's. You could, for example, no more imagine a Chinese spinster lady leaving ten thousand dollars to her pet parrot, or her pet Pekingese poodle than you could imagine a horny-handed tiller of the Good Earth taking the food of his children and throwing it to the dogs. You will not find the Chinese peasants coloring their normal views of life with Freudian "libidos" or Oedipus complexes. It is precisely because Western civilization has departed from its peasant-minded normalcy and succumbed to an enervating social neurosis that so many of those "isms", wise or otherwise, can always command the attention of a sufficient number of devotees to become a public nuisance, if not indeed a public menace.

—(Rt. Rev.) **W. C. McGrath.**

HOW TO PUT CHINA IN YOUR WILL

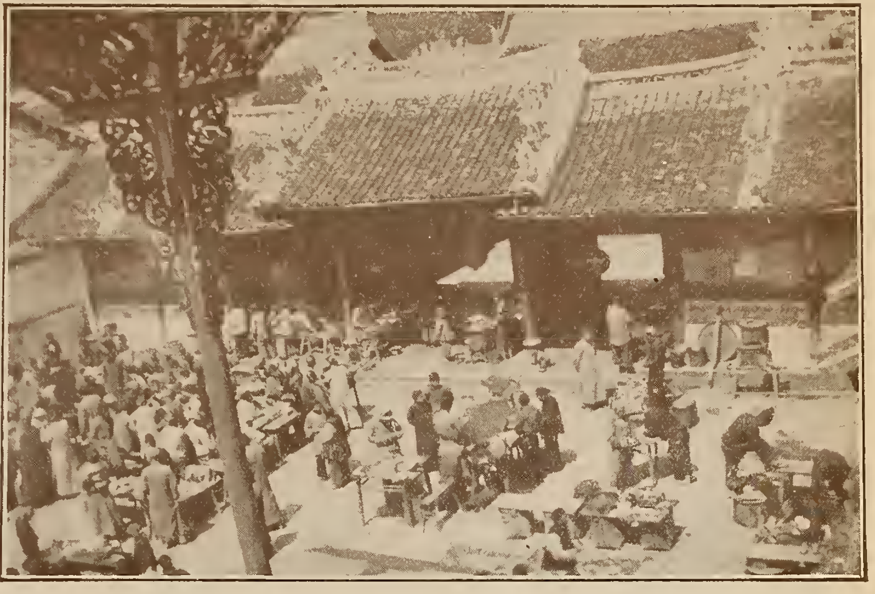
Form of Bequest

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY THE SUM OF .... DOLLARS".

$250 will support a student in China Mission Seminary for a year.

$1,500 will pay for a student's entire course at China Mission Seminary.

$5,000 will found a PERPETUAL BURSE on which, not one, but a chain of students will be educated for China—the MONUMENT of MONUMENTS to leave to your own or your dear ones' memory.



IN A TEMPLE COURT

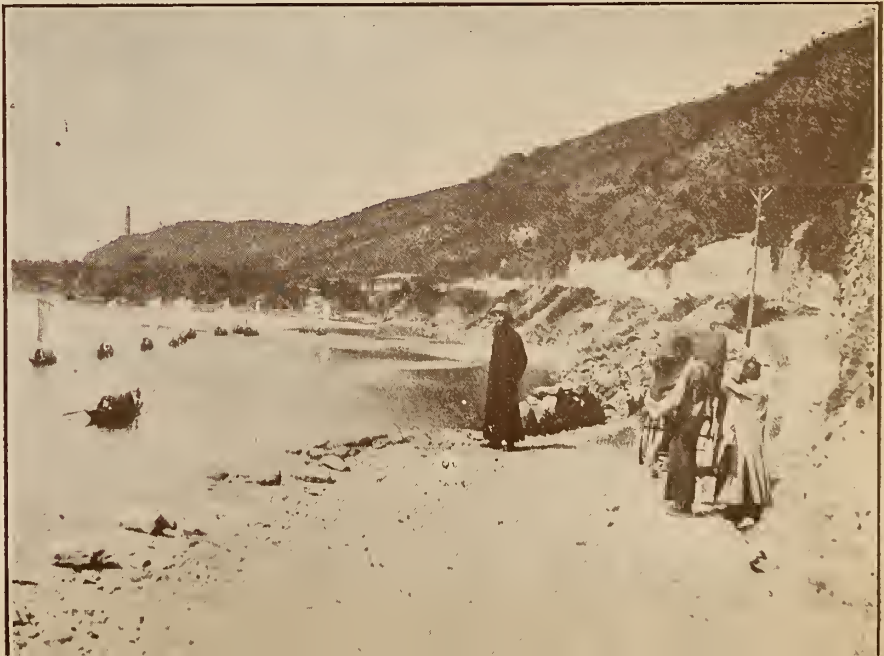
☼

Market Day at Dou-Ling-Ou as trafficking goes on in the court of the large pagan temple there. Kept busy are the sellers of numerous trinkets, fish and macaroni, and the proprietors of restaurants and gambling tables. The roofs in the background cover the inner court of the temple.

THE CUSTOMER IS ALWAYS RIGHT

☼

Father Leo Curtin makes a deal with the wayside merchant. In a letter from Father Leo, written just before he set out for Shanghai to meet the new missionaries arriving from Scarboro Bluffs, he tells us of an attempted robbery by soldier-thieves at the Lishui Convent, but with the aid of stalwart companions from the Mission the attempt was frustrated.



THE ROAD LEADING TO LISHUI

☼

Some beautiful views can be secured by the camera in the vicinity of our Mission city of Lishui in Chekiang. Steadily, modern improvements are being introduced in that locality. A few years ago the bus road shown in the picture did not exist. In the distance on the top of the ridge is the Pagoda which overlooks and guards the city. The bearded missionary on the highway is Father Amyot, of Ottawa, just now a fugitive from his mission of Huang T'An owing to the presence of bandits there.

OUR TREASURES

By a Grey Sister at Lishui

We here introduce our pretty young Convent girls to the readers of "China" as shepherdesses, goose-girls, sailors, match-makers. These, however, are only a few, a very few of the happy little ones who come from far away villages and towns to attend the only Catholic girls' school in the district. From five-year-old Nui Hsien, the tiniest registered pupil, up to Tsai Ying, the oldest, are to be found duplicates for every child described here. Taken individually or collectively, our little Chinese maidens merit to be ranked among the best in China. It is our privilege and joy to work with and for these precious little ones. Our daily prayer is that nothing may ever separate us from China, from China's sick and infirm, but more especially from China's children.

AFTER two months of silence, the Convent School bell is ringing again. Little Chinese maidens heed its call, and come trooping in to commence the Fall semester. From far and near, from city, village and mountain home they come, all eager, all anxious to take up again the thread of school life.

From the hills of Tsingtien comes wee Ai Ting, only eight years old, but nevertheless old enough to guard her father's only cow. Minus a few baby teeth, tanned and much thinner, she is happy to come back to her little blue bench in school, even though she must at times struggle to keep back hot tears, when teased by her little city friends. "Why did you not come to school on Monday with your sister?" one asked, and tearfully the child replied, "Because Mother has no money, and there is no one to mind the baby and the cow." Until the New Year vacation, the little guardian of the baby and the cow will devote her time to play and study, without giving much thought to her precious charges away down in Tsingtien.

Ying Tsao

Bubbling over with happiness, always laughing, Ying Tsao, a little farmerette from Tsingtien, comes back after spending the summer in the pastures watching cows and goats. Her long vigils on the mountain sides have given her an unenviable tan. She has stories to tell of her cow-boy experiences, and though she is not so keen on such a life, she prefers it to household tasks. Little girls are the same the world over; washing dishes and sweeping floors are not the favourite pastime of Chinese girls. Neither does the Big Sister being the Little Mother to younger brothers and sisters appeal to them. One task, however, Ying Tsao did not escape, that of making soles for the family; and she cheerfully boasts of having made enough to provide for the next generation.

Chiao Ying

Still another little shepherdess have we. On the other side of the river lives Chiao Ying, the eldest in a family of four, and only nine years old. Every morning early, armed with a switch and a lunch for two, and burdened with a toddling baby sister of three, she leads the cow to the pasture, and remains away all day with her two charges. One day our Little Bo-Peep came home minus one of her protégés. Little sister fell asleep, and when awakened, refused to walk home. Because she was too heavy to carry she was just left behind. When Chiao Ying reached home and told her mother that she would rather mind the cow than her little sister, she was sent back with a cob of corn to entice her little sister to walk home.

Tsai Hua

Tsai Hua is our pretty maiden sailor. Her father was at first unwilling to let her come back to school, but finally consented when we promised to let her free on market days, to help him to row the farmers back and forth. Tsai Hua's father is not strong and needs the help of his childen in his struggle to provide rice. With the confidence of an old sailor, this little girl manipulates the oars of the weather-beaten craft from shore to shore. She is as happy as the day is long; the companionship of her father and their boat are the only interests she has in life. She comes to school only that she may learn enough doctrine to be baptized, and it is very evident that she has no desire for the deep knowledge found in books. Every fifth day her school bench is exchanged for the ferry; her pen for the oars and her lessons for the chatter of farmer passengers and their discussions over the variations in market prices.

Tu Nin

Partner in the boat business with Tsai Hua is Tu Nin, though not officially, as the latter's interests, when not at school, are centred in a flock of geese. Since her feathered charges keep her at the river all day long, she sees no harm in lending a helping hand to a friend, though once two sisters were stranded in mid-stream when on an urgent sick-call. Unlike her little sailor friend, Tu Nin is a real student, and only during the vacation is the roll of goose-girl hers. Tu Nin, having been abandoned by her own parents, was adopted by others, to whom she is very grateful.

Chiu Ying

The next interesting character is nicknamed "the match girl," a title merited by her ability in making matches. Chiu Ying was employed during vacation at the match plant, and since the re-opening of school, she spends her time after hours making match boxes. Chiu was left to the care of her grandmother some years ago, and now that she is grown up she feels it her duty to

Before the Grotto in the Convent Garden at Lishui.

GREY NUNS OF THE IMMACULATE CONCEPTION (PEMBROKE, ONT.) AT THE CATHOLIC MISSION, LISHUI, CHEKIANG.

help her faithful guardian. She rises early every morning to prepare the rice and do the little chores. Before leaving home for Mass, she has a fair-sized washing out to dry, as, by washing for others, she makes enough to dress herself. Combing her troublesome pig-tail took considerable time each morning, so she decided to clip it. Not being burdened with home-work, as children of other countries are, many of our pupils work far into the night until the required supply of match boxes is made. Money is scarce and rice dear, and all must learn early in life to increase the daily income.

Feng Chu

Beginning her fourth year in school is Feng Chu. Of a sweet, gentle nature, this little lady from the hill country is the favourite of home and school. In class she is serious and studious, never wasting a moment of time, even though the atmosphere of a Chinese classroom affords many opportunities for doing so. Out of class she fairly bubbles with fun and activity. Her success in study, her popularity in the playground are not regarded with envy by her classmates; her little way attracts one and all. Two younger sisters take up a great deal of her spare time. She washes, mends and patches for them, helps them through their childish difficulties, scolds them, encourages them, and always with the same calm composure. Her mother is now a Christian, and it was this eldest daughter who proved the young apostle in leading her into the Church. During vacation, Feng Chu never misses Sunday Mass and Communion, in spite of the fact that between her modest mountain home and the Church, there is fifteen li of cobblestone road to be travelled in the heat of the Chinese summer.

Chuin La

Another pupil is Chuin La, the granddaughter of the head catechist. Her grandsire's honourable position neither adds to or takes from her being at one and the same time "l'enfant terrible" and the favourite of the teachers and classmates. Careless about her clothes, untidy about herself and of all that she owns, her outward appearance is not attractive. Clever, but not studious, she comes out on top every time. Chuin La is the child who gets the least marks in deportment, who breaks the most rules, who is the last to heed the retiring bell, and not the first to answer the rising gong. Summed up, Chuin La is the rag tag of the boarding-chool. Such she may be, but beneath this negligence beats a little heart that is true and upright, the heart of a child that is brimful of mischievous merriment, and of that sweet simplicity which makes her so lovable. Chuin La was born thirteen years ago of fairly well-to-do parents. Her father, a pagan, has since squandered his possessions and deserted his family. Chuin La, with her mother and two baby brothers were left homeless and destitute. The mother returned with her three children to the home of her childhood, only to be repulsed by her parents. Chuin La was then old enough to realize the position they were in and her heart ached in unison with that of her young mother. Leaving the girl with us, the mother importuned her father so much that he finally took her and the two smaller children. The reception was a cold one, and for three years mother and children were frequently reminded of the extra expense their presence meant. Never once did this valiant mother complain, but made herself a slave in her father's home. Last year a position was offered her, and she willingly accepted it, thus being able to support in peace her three children. Chuin La tells us, "Mother's heart does not ache any more, and she does not cry like she used to when I ask for coppers, and she is going to buy me a new dress for Christmas." In all sincerity the child continues, "I always prayed that grandfather would not make mother look so sad all the time, and now he never does—we are all happy now." But though all is well in the Wong home, Chuin La is not forgetful of her father; she still loves him and the little old grandmother—his mother. For both of these she prays daily, that her Daddy will get good again, and that Grandma will give up her pagan prayers and practices. Chuin La recently spent a few days with her, and found the little old lady too deeply taken up with superstition, to bother with even her favourite grandchild. Grandma Ong is now a very fervent disciple of Buddha, and lives on the alms of those who have recourse to her prayers on their behalf. Is Chuin La going to win these two souls for Christ? Heaven could not but hearken to the appeals of such a child.

Chin Hsiang

Rumours of wedding bells tingle round and about some of our fair young maidens. Already Chin Hsiang has been thrust out of her garden enclosed, to face the revelation that others are in on the secret. It was not without a series of blushes that she faced the ordeal of being hostess to her classmates on the day she was solemnly pronounced engaged by her father and future husband. Burdened with an engagement ring, she continues her school-girl career, while the elders make the plans, and prepare for the event that will start her drifting out on the sea of matrimony.

Tsai Ying

Tsai Ying, shy and retiring though she is, is next in line to rule from the bridal chair. Some day during the infancy of the New Year, the elaborate trappings of a Chinese bride will be hers. Arrayed in them, she will be carried during the wee small hours from her father's home to that of her waiting husband. The wedding chair will be beautifully decorated with paper flowers and numerous candles; a wedding march and firecrackers will alternate in lending noise to the bridal procession. In the meantime Tsai Ying stitches away on silks and satins, getting ready for the nuptials. With the help of school friends, piece after piece is added to her trousseau. They tease her, too, and her only reply is tears, which course down her flushed cheeks. She does not wish to be reminded of the future, of the man she has never seen and for whom she must soon sever ties of love and friendship. We do not fear for Tsai Ying's happiness with her future husband, for she has all the qualities of the ordinary good Chinese girl.

Uin Fing

In the train of prospective brides we find Uin Fing, but she is far from anticipating her wedding day. She has been engaged since babyhood, and not only once but several times. Born in a family which already felt itself sorely burdened with two girls, Uin was given away to one with whom she spent five years. Her father died at this stage of her short life, and then began her changing from one home to another. In one case, the young man for whom she was bought died; in another, she was just not wanted, and so she passed from one family to another until four years ago, when she was taken for better or for worse by her present foster mother. The latter was considerate enough to let the child come to school. How she is treated at home we do not know, but a great deal is left to our imagination. When vacation time comes, Uin Fing is invariably the first to beg to remain in school rather than return home.

A New Year's Wish

YOUR ship of Hope goes forth today
  Piled high with dreams so dear;
You watch it gaily sail away
  A-down the new-born year.

While in the crow's nest Vision sits
  His glass clapped to his eye,
And strives to pierce the veil of mist
  That cloaks yon distant sky.

Her canvas gleams as white as snow,
  And from her stern to bow
All beautiful and new she is,
  As onward cleaves her prow.

O sea, I pray—be kind to her
  As sails she o'er life's main,
And may she reach the New Year's end
  Unpirated by Pain.

The above is from Father Hugh Sharkey's Volume of Poems, "The Anvil of the Cross", copies of which may be secured from the author. The price is one dollar, and the proceeds from the sale of his poems go to help maintain the Chinese Mission in Vancouver. Address your order to Rev. H. Sharkey, 572 East Georgia Street, Vancouver, B.C.

THE MISSIONARY'S MOTHER

(Continued from page 6)

Dear mother, I believe it was for the sake of the tears which you shed when you made the sacrifice of your son, that God gave this soul to me to restore to Him. Mother, do not weep any more, but rather rejoice that your son is a missionary!

And do you know what this good mother wrote back to him?

"Be assured, my dearest child, my eyes shall weep no more, because my heart thrills with joy to have given you to God and to distant missions."

This is a true story which tells us the words and deeds of a real missionary and his *mother*. God bless our mothers, and may our mothers in heaven pray for us!

—*"The Christian Family."*

I TELL MY STORY

(The Autobiography of a Chinese Catechism)

By
REV. CRAIG STRANG

MY name is "Yao Li Men Ta" (Important Doctrine question answer), and I am not yet two years old. I mean in my present form, for I am dressed now in a nice green cover, and I look on the outside like a Canadian Penny Catechism. And I think that's all that is "foreign" about me. I'm strictly Chinese inside my nice green cover. My first question appears on what foreigners call "the back page", and people who use me read my pages down and up and from right to left, just as they read any Chinese book. The questions I ask and answer can hardly be called "foreign", for I know I have as much right to claim them as my sisters in America or Europe. My sisters are just a little older than I, that's all.

I must confess, though, that many who own companions like me think we are foreign—at least at first. That is because at first they think God is the "foreign man's God" and not the Chinese people's God. But soon such heresy disappears, and I hold the same place in their homes as their other books, though these books are, as a rule, not many. I think I can boast, too, that my Chinese owners use me much more often than foreigners use their copies. I feel rather important when I know that my users nearly always take me as the last word on a subject. And, too, there is a certain pride in knowing that I am used by grown-ups perhaps more than by children.

As I just said, I am not yet two years old—that is, in my green cover. Long, long ago there were books in Chinese with the same name as mine, and teaching the same truths; these older books had pale yellow covers and thin rice paper, and they were not arranged half as nicely as are my contents. I refer now to the time when I was first translated into Chinese. There were parts of me than that were most difficult to understand, and there were things left unsaid which might well have been included in my make-up. These older books were not so adapted as I am to the needs of all of my country. I came into being, with my nice green cover, and my attractive and serviceable make-up, following a Resolution passed by the Plenary Council of China in May, 1935. So you see I am the fruit of many years of labour and came on the scene only after consultation of all the Bishops of China, and, as I say in my Preface, "it (i.e., myself) follows the lines determined by the Chinese Council, has been revised according to the recommendations of the different Vicariates, and is published in respectful obedience to the command of the Apostolic Delegate to China". There now, isn't it nice to have all that said about me? I am therefore, you see, considered an excellent book, excellently arranged, and adapted to the needs of China. I am already adopted all over the nation, and my ancestors with the pale yellow covers and thin rice paper have to be discarded, no matter how newly-bought they are. So I have no rival at all, much less any peer.

LET ME keep on talking about myself; if I get boring I'll slip in something about my companions. When I came off the printing press early last year I was packed with several thousand others and shipped to Lishui by boat, to the headquarters of the Canadian Missionaries in Chuchow. There we were separated, and I joined 999 others which came to Tsingtien during Lent last year. On Easter Sunday we officially came into use, and the yellow ones were abandoned in our favour. Then came the work of disposing us to our ultimate owners. I saw many of my companions taken into the country by Catechists, and I saw some others sold right here in Tsingtien city. I had a piece of extraordinary good luck, for I was retained as the personal property of Father Sun (Fr. Strang's Chinese name).

I felt quite distinguished in being chosen for use by the priests. I was not long in Father Sun's possession before I began to be written upon. Many of the characters written in me were unknown to my owner, so he has the space between the columns and in the margins filled with Romanization, and sometimes with my meanings in English. And do I feel honoured when he uses me to study Doctrine!—he who has read through and studied the big tomes in Latin which I see in his bookcase. I nearly burst with pride when I think I have ousted these solemn-looking teachers as well as the poor little yellow catechism. When he examines the children he has me in front of him, for without my guidance he would perhaps fail to understand the answers the children

A pagan shrine near Dolu, in Tsingtein parish. Dolu is one of the most promising communities in Chuchow Prefecture, and just now it is the scene of Father Gerald Doyle's apostolic labours.

View of our Mission property from the Chuchow River, showing the church in centre and the Grey Sisters' Convent at right.

give him. And when he questions catechumens just before Baptism it is questions already marked on my pages that he asks them. When I am publicly recited in church he follows the recitation down my columns with his first finger. When he goes out on the missions he puts me in his Mass kit right next to his missal. Oh, I have a lot of privileges, I have! And in the missions he goes over my pages again the same as at Tsingtien.

MY HISTORY is not the history of the nine hundred companions of mine in circulation in this parish. I daresay you are as interested in their doings as well as my own, and so I'll tell you what I know about them. The experience of those in the school is much the same as that of the catechisms from which you learned your doctrine; they soon get worn out from much turning of leaves, and torn from the thoughtless neglect of their owners, and they become dog-eared and smeared all over with ink.

On Sundays, everybody going to church here brings two books—their prayer books and us. And after they say the rosary and morning prayers, they open us and recite a portion of us. We are divided into sections, and these sections are taken in turn. One Sunday they recite from the first question ("Why are you in this world?") to the sixty-eighth ("Why will Our Lord come again?"); and on the next Sunday they will take the next section, and so on till they come to the 377th and last question: "Why does the Church establish Feasts in honour of the Blessed Virgin and the Saints?" And then they begin all over again. As they recite, the men alternate with the women at every sixth question or so, and in this way they always remember what I have to say, and they know my answers just as well after they are grown up as when they were in school. Which, after all, is only as it should be.

Now I and my Chinese companions have a much harder task ahead of us than have our sisters written entirely in English, for the reason that there are many Chinese dialects and only one written language. Therefore, the written language differs from the spoken language. Consequently, if you asked my questions in conversation here in Tsingtien you would not ask them the way they are printed in my pages. One of the simplest questions will serve as a good example. I ask: "Tien Chu shih shui?"—"Heavenly Lord is *Who?*" But people never use the "shui" character for "who"; instead they say "shen mo jen" or "cha neng"—meaning "What Man?" Now, even if "God is what man?" is not theologically sound, still it is the only way to ask the question in the spoken dialect.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be cabled to our missionaries in Chuchow.

Even the ordinary characters that have their place in the spoken language present difficulty, for the majority of people about here are unfamiliar with them, and the characters have to be converted into the local pronunciation—but only in conversation, and not in reading or recitation. You must admit that this is quite a handicap to overcome, for it means that priests and catechists have to teach some Chinese reading whenever they teach catechism, and every answer (through no fault of mine, I am sure) must be labouriously explained.

ALTHOUGH I contain in my 377 questions the bare essentials of Christian doctrine, it is rather too much to expect that those who study me will know me with certainty. Some Christians are old and cannot remember well; many cannot read at all and are unable to understand anything outside the range of the five senses; others may not have much time to study me, they are really busy about many things, or they may be sick and soon to die; and there are some, I venture to say, who are just naturally lazy. Thus it is that about one-fifth of my questions have an asterisk above them, which means that these questions *must* be learned by all. So I never ask too much, and I take into consideration the frailty and weakness of human nature and allow for it as much as possible.

And so I, the little Chinese "penny Catechism", have had my say; a little "apologia", but without any apology, for I consider myself important enough to make myself as well known as possible, realizing that knowledge of me and my contents draws people's minds to the one thing necessary; I feel I have a right to associate myself with the missionaries. If I receive honor or praise, remember that the part I play is essential in the work of the missionaries. Personally, my own ambition can be summed up in saying that "Where Father Sun goes, there go I".

The seminary rink will be the scene of many a stirring hockey game when the students come back from Christmas vacation on January 10th. We lagged considearbly behind the boys at St. Augustine's Seminary this year in having ice ready early. They made a new record in getting into action with the hose before the end of November.

YOUTHFUL MISSIONARIES OF WHOM THE "LITTLE FLOWER'S ROSE GARDEN" IS JUSTLY PROUD

To the Boys and Girls of our "Rose Garden":

I should like, in this first issue of "CHINA" for 1937, to present to you a group of members for whom my admiration is unbounded. Let me tell you a little of some of their mission activities, as recorded in a letter from their school, **College Street School, Halifax, Nova Scotia.** They have concentrated their efforts on securing funds for the completion of a Burse for the education of young men for the missionary priesthood, and enclosed in their most recent letter, was a donation of twenty-five dollars towards the St. Madeleine Sophie Burse. Besides helping our missions, their school contributions this year (1936) included thirty dollars to the Holy Childhood; ten dollars to the White Sisters; sixteen dollars to the Patna Missions; and seven dollars to the White Fathers. In all they have raised $163 for the foreign missions. In addition to this material help they have aided greatly by their generous spiritual offerings.

I devote so much space to College Street School this month because I feel their record will be an incentive to other schools to multiply and increase their activities on behalf of a work so dear to God and to the Patroness of our Club, St. Theresa.

By the time this issue of "China" reaches you, another school term will be just commencing. Let your Mission endeavours form part of your Catholic education, and you may rest assured that the blessings of God will be with you all. To all our Rose Garden members I extend my cordial good wishes for a Very Happy New Year.

FATHER JIM.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Lady: "Why don't you look round for work instead of begging?"

Tramp: "I can't mum; I've got a stiff neck."

Elsie (age six) — "What's etiquette, Tommy?"

Tommy—"Etiquette is the noise you don't make when you're eating soup."

Teacher: "Now, Robert, can you tell what human nature is?"

Robert: "Yes, ma'am. It's people 'fore they go into society."

Uncle: "So you like your geography, do you?"

Freddie: "Yes; it's the only book that's big enough to hide a detective story."

A negro woman called regularly at a bank to draw her weekly pay. As she could neither read nor write she used to make an X on the receipt. Then one day she made a circle.

"What's the matter, Liza. Why don't you make an X as usual?" asked the cashier.

"Well, sar," replied Liza. "Ah done got married yesterday and changed my name."

"You'll never get that dog to obey you."

"It only needs patience. My husband was difficult at first."

"What do you know about Cologne?" the teacher asked the class. For a moment there was silence. Then a hand shot up and a small voice said, "Please, Miss, that's where the odor comes from."

"Ever see Diana nowadays?"

"Oh, sure; I see Di quite often."

"She writes a lot for the magazines, doesn't she?"

"Mercy, yes! We call her 'Diana of the Effusions'."

"Did you scribble that on the fence, Tommy?"

"Me?" said Tommy contemptuously. "Do you think I'd chalk on a fence when I've got a pen-knife?"

Mrs. Casey — "How is your boy getting on?"

Mrs. Kelly—"Oh, he's very quick. The teacher says when he leaves school and goes on the dole he'll be at the head of the queue."

"What are you children playing?" asked Mother one day.

"We're playing church," replied Jackie.

"How nice!" said Mother; "but worshippers shouldn't whisper in church."

"We know that, Mother," said Jackie, "but we're the choir!"

First Philosopher — "Of course every young man thinks he'd be perfectly happy if he could only have his own way."

Second Philosopher—"Yes and the older he grows the happier he is to think that he didn't have it."

Kind Lady — "Why are you crying, little boy?"

"I've lost ten cents."

Kind Lady—"When did you lose it?"

Boy—"This afternoon, and mother has sent me out again to look for it. She says if I can't find it, five cents would do."

Satisfied Guest — "Well, waiter, that was a tip-top dinner. You know what that means, don't you?"

Colored Waiter—"Yes, sah. It's one that you top off with a tip."

A sentence in a handbook of "Useful Russian Phrases for the Tourist" runs: "Good Heavens! Our postilion has been struck by lightning." This reminds us of an old French exercise book which contained the following remarkable sentence: "My dog has beautiful hair, but I cannot eat this greasy soup."

A vast cloud of smoke and big tongues of flames began to issue from the windows of a house. A man ran over to it and pressed the electric bell.

The door was opened by a woman who suffered from deafness.

"Madam, your house it on fire," explained the man.

"What's that?"

"Your house is on fire!" he repeated.

"What's that? House on fire? Oh, is that all?"

"Well," replied the man, aghast, "that is all I can think of at the moment."

Clerk — "Excuse me, your worship—you can only remand him."

Newly-appointed Justice — "Very well, then, you are severely remanded."

Small Girl (listening to the Sunday broadcast service): "Hush, Nurse—it's saying its prayers."

The Sitter (on completion of the portrait): "Well, of course, it's very jolly, but it isn't me."

The Artist: "On the contrary madame, it's you, but it isn't very jolly."

"Has your wife changed very much since you married her?"

"Yes, my habits, my friends, and my hours."

She—"And when we're married we'll have a nice little house right near mother, so she can drop in anytime."

He—"We'll get one right by the river."

"Where does she get her good looks?"

"From her dad."

"Handsome man, eh?"

"No——chemist."

Mrs. Mainchance (sentimentally): "I declare, darling, you hold the umbrella over me just as carefully as you did in our courting days — more carefully, if anything!"

Mr. Mainchance (prosaically): I didn't have to buy your millinery in those days, darling."

Walking over the downs, Freddie and the girl of his heart encountered a ferocious looking bull and retreated behind a high gate.

"But, dear," said the girl, timidly, "you said you'd face death gladly for me."

"So I did, darling," Freddie assured her, "but that bull isn't dead."

The shopper had reason to complain. "This is a small loaf for nine cents," she said.

"Well, you'll not have so much to carry," replied the shopkeeper, smilingly.

"Then here's six cents," replied the shopper. "You'll not have so much to count."

A would-be wag entered a haberdasher's and asked:

"Do you keep all kinds of ties here?"

"Yes, sir," replied the assistant.

"Then let me have a pig-sty," said the wity one.

"Certainly, sir," answered the saleman. "Allow me to take your size!"

ST. FRANCIS XAVIER
SEMINARY

CHINA

SCARBORO BLUFFS,
ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR
TEN DOLLARS FOR LIFE + + +
ALL PROCEEDS DEVOTED ENTIRELY
TO OUR MISSION WORK + + +

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it now for this year, 1937. Do so at once, and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A subscription to "CHINA" gives you a share in the many spiritual works offered by our priests and students for all benefactors of our missions.

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $ .... as a subscription to "China" for .... years.

Name .... Address ....

Address .... Name ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

DO YOU WANT US TO SEND YOU A MISSION MITE-BOX? ☐

DURING 1937

BE A BOOSTER FOR THE MISSIONS

—in your parish
—in your town
—in your Sodality
—in your own home
—everywhere you go

+

Give the Missions Your Personal Service by

—praying every day for the Propagation of the Faith

—putting your sacrifice pennies in a Mission Mite-box

—subscribing to a Mission publication

AND (if you can do so)—Remember the Missions in your last will

+

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. John E. McRae, President

CHINA

Scarboro Bluffs, Ont. February, 1937

OUR WORK

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutator Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN

Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will—our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII FREBRUARY, 1937 No. 2

A CARDINAL SPEAKS

In the following address, His Eminence, George Cardinal Mundelein, Archbishop of Chicago, is speaking only to his people of Chicago. But to each one of us he could be speaking as well. We pass his message to you.

"Nothing More Insistent"

"There is nothing more insistent in the Scriptures than Christ's command to his Apostles to teach and spread the Gospel. Dependent upon themselves, they would have stayed in Judea, among their own people. But He told them to leave home and go forth among the gentiles. More than that, He told them to go forth into the *whole* world and preach the Gospel to *every* creature, that means to *all* nations, *all* men, wherever they may be. Please bear in mind that this was a positive and explicit command, *not a mere figure of speech*. Understand, too, that this was addressed not to the Apostles alone, for they had but a few years to live; they could reach at best a mere handful of people. No, that command was addressed and meant for the Church, the Church for all times, as long as there were men to teach, as long as there were still human beings living in ignorance and error.

"Meant for All of Us"

"Nor was it meant merely for the successors of the Apostles, the Bishops of the Church. It was meant for all of us, it was meant for you and me. It is true, the laymen of the Church are not as a rule teachers or preachers of the Gospel, they form the audience, the believers, the great body of the faithful. But here part of this responsibility rests likewise on them, they share the duty of carrying the lamp of religion, the beacon of faith into the dark corners of paganism, in the shadowed places of heresy and indifference. If they themselves cannot teach, they can help those that do. If they cannot leave home to go into the mission fields, they should at least support and encourage them that do. When a country is at war those that stay at home are always called upon to help those that are at the front.

"They Have Given Their Lives"

"God has His army of missionaries at the front, engaged in a campaign of expansion for His Church. They are pushing forward into enemy territory, some of them in the far distant outposts of civilization. They have given their lives; they have embraced hardship and loneliness gladly to win a few souls to Christ. They ask for nothing for themselves; they look for their wages, their reward, to another world, to another life, not this. They are apostolic men as noble, as zealous, as forgetful of self as any of their predecessors in the generations that are gone.

"They Have a Right to Look to Us"

"But these soldiers of Christ, these advance guards of religion and civilization, these shock-troops of the Church, they have a right to look to us to back up their work, to give them the material and spiritual support they need. This support comes in the form of money and prayers. Money is needed to build mission churches and schools, to provide for catechists in some places, to pay the expenses of transportation from place to place, to keep the very body and soul of the missionary together. Money is needed to prepare and train the future missionaries; these are not made over night. It takes just as long as it does for the formation of one of your own diocesan priests. He must be fed and clothed then, and he must be fed and clothed, too, when his work has begun. All this takes money, and a great deal more money than you think.

"Our Help is Urgently Needed"

"We have always been generous for this purpose. We have yielded to none in our devotion to the mission cause, among the children as well as the grown-ups. But now, more than ever before, our help is urgently needed. Is it too much to ask of us that this year we earn the gratitude of the missionaries all over the world by a special spirit of generosity and their prayers that Christ for Whom they labor, Whose agents and gallant knights they are, may bless us, our church and our country with peace, with contentment, with spiritual progress and material success and the eternal reward in the end?"

JOTTINGS

By

REV. GERALD DOYLE

NINE strong and as healthy a crowd of priests as I have seen in a long time, the new missionaries recently passed through Tsingtien on the last leg of their long journey from Canada to Lishui. Father Strang and I went to the bus station to meet them, and although there was only a brief stop, there was an opportunity for a hand shake and a few words with each of the newcomers. Father Strang joined them on the trip to Lishui. Just before leaving, Father Harold Murphy asked how much longer the trip would last, and on being informed that, if there were no delays, they would be in Lishui in about two hours, he shook the ashes from his cigarette and remarked that two hours was almost nothing. And to those who have been travelling for a month, two hours is a very short time.

At Lishui they had a real reception ceremony and a fine dinner, but of that you will read elsewhere.

* * *

HALF WAY between Tsingtien and Lishui is the town of Hai K'Ou, and a few weeks ago the bridge on the edge of the town was burnt by bandits. I made a trip to Lishui the following day, and it was necessary to walk across the burnt section on narrow planks. It was a gentle reminder of the proximity of the bandits and the uncertainty of the times. The new missionaries necessarily passed over this bridge, which has been repaired, and I hope that is the closest they will ever come to bandit activity.

* * *

GALLANTRY does not always pay was the conclusion of a Chinese prisoner who attempted to escape from the city jail some time ago. Several of the prisoners were making a get-away, including a woman who had been arrested for selling opium. With her small feet, the woman could not run quickly, so she called to another prisoner to carry her, promising to be his slave if they escaped. The idea of having a woman slave evidently appealed to him, but I like to think that he was also influenced by a touch of gallantry, so he picked her up and carried her on his back. With his burden he could not run quickly. Both were recaptured.

* * *

FOR MANY years the chapel in Dolu has been the upstairs of a ramshackle Chinese house. The Christians have long hoped to have a proper church built in their village. Being very poor, they had no money to give towards a building, but recently they wrote to Monsignor McGrath, begging that a church be built in Dolu. They explained that they had no money, but they offered three hundred and twenty-five days of labour. Monsignor had already announced that there was to be no building this year, as the small amount of money in the general fund was necessary for ordinary running expenses, and even then it was doubtful if we could finish the year without going into debt. But evidently St. Theresa of the Child Jesus wanted a church in Dolu—she had been asked to intercede from above—as Monsignor McGrath had recently received a cheque from a very good friend in Canada, Mr. J. J. Macdonald of St. Marys' Ontario, for the building of a church. Well, the new church is to be built in Dolu, and will be named after St. Theresa of the Child Jesus. The money available will erect the church building, but there remains the necessity to furnish it and erect a small residence and school. Father Serra, Father MacDonald and Father McNabb have accumulated the nucleus of a building fund, and that will go towards the residence and school, but it is not enough. If possible, will you please help to furnish the church and erect a small residence and school. Money may be sent, in any manner convenient to you, to me at: "Catholic Mission, Tsingtien, Che., China." St. Theresa of the Child Jesus will reward you.

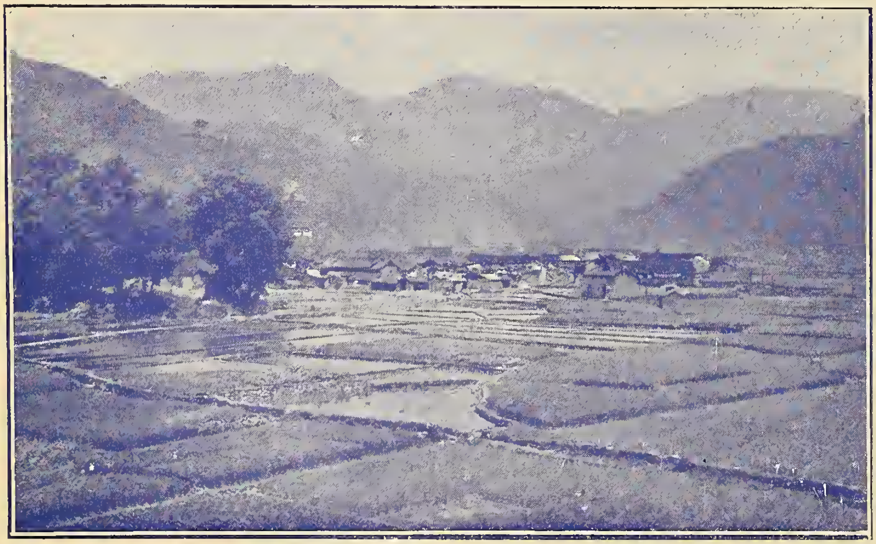
Father Doyle at the window of his "boarding house" in Dolu.

* * *

FOR THE annual spiritual report we are required to keep a record of the number of Confessions heard. I usually use a small numbering register, but recently in Lei Shih I found myself without the register or even a pencil to mark down the number heard. At times necessity makes us do queer things. For each Confession I undid a button on my soutane. Fortunately, from one point of view, there were only seventeen Confessions on that occasion.

* * *

BANDITS are still wandering about sections of our Prefecture, and as a result Father Amyot remains in Lishui, and in the Tsingtien parish some chapels have not been visited recently on account of the danger of bandits. Pray that our work may go on.



A view of the village of Dolu, most promising christianity in Tsingtien district.

WELCOME TO LISHUI

By REV. CRAIG STRANG

READERS of CHINA have often read of departure ceremonies. That is because people at home are themselves associated with it and because departing from home to work for God in a foreign country is a big thing in a missionary's life. So far in CHINA no account has appeared of a "reception ceremony", but that is not because those at home are less associated with it, nor because it is of less importance to the missionaries themselves, but for the simple reason that, up to now, there has been no "reception ceremony" properly so called. In former years when a group arrived from Canada they were welcomed most cordially and more or less informally introduced to their new surroundings. That was when the groups consisted of twos and threes, and in 1929, of six. But this year there are nine—half as many as already here. And so the cordial welcome was solemnized by a reception ceremony. In its details and simplicity it resembled the more familiar departure ceremonies, but on a more modest scale, for as yet we cannot expect in the hill country of Chekiang the grandeur of the functions at home. In its setting therefore it was highly significant, and it is the purpose of this essay to relate the setting and tell of the significance which is, in its simplicity, sublime.

The arrivals were the first to discard the long and tedious journey by boat, and arrived in Lishui in the afternoon of November 28th, after only the morning's journey from the sea port of Wenchow. However, the city cannot yet cater to large motor traffic, and so the last few "li" (one-third of a mile) of the twelve thousand mile journey, from the city wall to the mission premises, were travelled by rickshaw. A train of them, each with its bell constantly jangling, bore them through the lanes of the city, distracting the housewives from their tasks, and along the main street, attracting the storekeepers to the unusual sight, till they turned the last corner and rode serenely, safe and sound, to the mission, which event was anounced by the pealing of joy bells and the exploding of fire-crackers.

* * *

MONSIGNOR McGRATH was at the entrance to welcome them. Followed the moments (so ardently looked forward to and to be remembered so often) of handshaking and questioning with the other Fathers, of being bowed to and bowing to the Chinese, of allotment to their respective rooms. After a slight repast, preparations were made for the reception ceremony ,and all the Christians repaired to the Church. Once again the nine travellers lined up, and once again they moved in processional form up the main isle; but this time they were lead by a venerable missionary and our new Vicar Delegate, Father Amyot.

Already in the sanctuary were Monsignor McGrath, vested in his pontificals and attended by Father Curtin, and at his prie-dieu, Rt. Rev. Monsignor Fraser, who had honored us by making a special visit to Lishui for the occasion. Monsignor McGrath was seated in front of the High Altar, and one by one the newcomers mounted the steps, kissed his ring in spirit of obedience and submission and received his blessing in token of thanksgiving to God for the safe arrival and of paternal solicitude for each one of them. Once again did the nine take their places at their nine priex-dieu, and once again did they listen to a discourse about themselves, but this time it came from their Superior in China and evoked all the sentiments of gratitude and joy and zeal that certainly such an occasion called for.

The sincerity with which Monsignor spoke showed how much he had been looking forward to their arrival, and the words he uttered set a new fire to the zeal, not only of the nine, but of all the other Fathers who had the good fortune to be present. He warned them against the missionary's greatest temptation—discouragement, but he painted in glowing and none the less true terms, the consolations that are reserved for those who spend themselves for Christ. And he told them how to become a missionary, and the telling was so striking, and the formula so simple that never will either be forgotten. Not by merely coming to China, Monsignor said, should we reckon ourselves missionaries; nor by learning the language, nor yet by performing the routine duties of a missionary. It requires this, he said, and it is as simple as this: a personal love for the Chinese. Because if we do not have that love we will at times forget the difference of race and of customs; at times we will not allow for misunderstandings, and at times we may be in woeful despair. But with it the difficulties will not be hard nor arduous tasks repulsive, and only with it will we have peace and happiness and the fruitful blessing of God. So simple at that, but in that simplicity sublime — as the noblest only are.

* * *

BY a very happy coincidence Monsignor was able to point out to them such a noble soldier of Christ—the founder of our Institution, Monsignor Fraser, there present in the sanctuary, and in the congregation, Father Paul Kam, the first seminarian. That there was such a big contingent this year and that fifty others are preparing to come from Canada is all the fruit of Monsignor Fraser's efforts and pioneer work—such work as we can

(Continued on page 27)

AT THE RACES
From Father Strang came these pictures of boat races at Tsingtien. At right are some of the onlookers atop the city wall which also serves as the bus road. Standing in centre of the race boat shown at left is a Chinese who pounds a drum with all his might during the race.

CHINA . . . AT LAST

(As gleaned from letters from Rev. Lorne McFarland, Rev. James Leonard and Rev. Lawrence McAuliffe)

THIS title may give a wrong impression to one who just reads about missionaries, but to one who has felt the comedown from the Empress liners to the tugs and buses of China it means a great deal. Our supporters and friends will think that these missionaries will be happy for the rest of their days because "at last" they have reached the scene of their labors. That is partly true, but "China at last", for us, means the end of a ten thousand mile journey which has seen us pass from our homeland to a pagan and foreign country to spend our days working for it; the end of a trip which saw us travelling for nearly five full weeks, running the gauntlet of food from "a la king" varieties, down to the chop stick and rice of the Chinese, and travelling in the company of disturbance and confusion in the local "sampans" and coastal steamers. "China at last" really means for us that we are glad we are finally at the other end of ten thousand miles from home.

We sailed down the Yellow Sea to reach Shanghai, to set foot for good in China. In order to get to Lishui, the headquarters of our Prefecture, we continued to Wenchow by coastal boat, and having arrived there, we immediately began the last lap to Lishui. The old river route from Wenchow requires several days to be spent in the river boats, but even the ways of missionaries become modern, and so we boarded a bus that took us there in less than one day. Many of the pioneer missionaries from China Mission Seminary can relate tales of hardship, and tell of the delays caused in the days when there were no such things as roads to cut the journey down to a few hours.

Another era has dawned, and we nine new missionaries lay claim to the doubtful honor of being pioneers in this new method of travel. But to really describe the journey from Wenchow we should make mention of the rick-shaws, river boats, ferry boats and delapidated buses. To begin with, we raised the usual hubbub in the town by trying to hire coolies, but when finally a compromise had been reached by our master of ceremonies, Father Amyot, our twelve rick-shaws started off through the town, scattering chickens and pigs by the jingling of the bells and the shouts of our coolie drivers. We made the dock right side up, and began a search to see what would next carry us towards our destination. It is a good Chinese custom to keep folks waiting, and so, of course, our boatman had not yet appeared, and even when he had satisfied his country's etiquette, and even when Father Amyot had said something about here she is, and we are going to travel in style too, we could still see nothing except a few dingy punts painted blue. But that was to be our style for the trip, and when the eleven of us had crowded in along with our baggage, the Chinese boatman dexterously shoved off with his single wig-wag oar at the back, skimmed by a dead dog in the water and set out for the other side of the river, to meet the bus. The river is quite wide and the tide strong, and the trip required over an hour with our one man power boat. No doubt the Chinese boatman considerd such a load a good day's work, and apparently he would not have been out of sorts if he had taken a day to cross. Our master of ceremonies urged him on, but in his own good time he landed us on the opposite shore, where we were confronted with more grief. The Chinese bus driver had been operating on our chartered bus, and its vital parts were strewn over the road. "Out of order," he said, which indeed could not be denied, and we were faced with the fact of an hour's wait for another bus. Strangely enough, he meant just one Canadian hour, and in due time our bus appeared with a roar and a cloud of dust.

Some Who Love Missions

and who know their great need of financial assistance have had the idea of making

Their Last Will

a proof of life-long interest in the work of saving pagan souls in China.

MAY WE SUGGEST THIS AS A TITLE to be included in a Catholic Will.

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.

for the education of young men for the Chinese missions.

It was a "New Bedford" bus, probably discarded somewhere in England and joyfully received by the enterprising Chinese. It was a rickety old creature, with an asthmatic breath, and by the time we stored ourselves and our baggage in its capacious bosom we thought it had breathed its last. However, its battery lasted long enough to change its coughs and grunts into a steady chatter. The station master blew a whistle as though for a race, which struck us as rather funny, considering our vehicle. It seemed quite a serious matter though for our driver, for off he started with a burst of speed which left our teeth chattering.

To say that we were travelling in a specially chartered bus, offered to us by the government, seems incongruous with the description above, but to be on diplomatic service over here does not carry with it the prerogatives of twelve cylinders with a stream-lined effect to go with a body by Fisher. The atmosphere of heroes riding through the enemy lines at the risk of our lives, made us forget that our bus should have been scrapped long ago. The

It must have been quite a sight for these Pagans.

journey through the mountains, we were informed, would be dangerous, so the extra precautions of a special government bus and a contingent of soldiers to guard the strategical points were put at our disposal. However, we were spared any interference on the part of roaming bandits, but it just makes us sit up and take notice that we are now in a pagan country.

The road we travelled gave the impression of being more like a trestle. Everything rattled, and we in unison from head to heels. Our precious butter, a treat for Lishui, leaped out of its box and rolled on the floor. Burning oil belched up from below, and clouds of dust through the windows poured in from above. The horn cried in one continuous bleat at chickens, at pigs, at curves, at bridges and at pedestrians. The animals generally got out of the way, but most of the pedestrians ignored it entirely, and in retaining face, risked the loss of their whole hide. Serenely they walked along the road, while the toots of the horn moved them nary a bit. If they jumped to the side of the road in an undignified manner, they would lose face, which only suicide would cure, and so accordingly they moved slowly and quite full of dignity to the side of the road, barely missing death from the bus. The driver seemed to take it as a matter of course, and not even a frown crossed his face. He would be a lesson to some of the nervous drivers that we know. Water carriers with their bamboo poles slung over their shoulders there were aplenty, and one poor fellow nearly fell over the cliff as the bus came on him unexpectedly. One wedding procession had to vacate the road for our benefit, and many other chair carriers staggered to the edge as we whizzed by.

As far as we newcomers can see, Chekiang is all mountains, and the road is nothing more than a path chiselled out on their sides. Our driver was skilful, but the way he skidded around hairpin turns gave us a decided thrill of the wrong kind. The impression that we were in a race prevailed, as every few miles we passed a man holding a red and green flag in his hand. Luckily we got the green, and on we raced, with never a stop until we reached Tsingtien, where Father Strang and Father Doyle were waiting for us. We paused only for a greeting, and again set off. By this time we had been jolted into a kind of stupor, and not even the perils of the road could affect us. We were nearing our goal, and that was all that mattered. Silence reigned until the tower on the outskirts of Lishui appeared. What a cheer went up! For years we had thought of Lishui, and our work there. For years we had longed for this very day, yes, this very moment when we would catch the first glimpse of the spot where our missionary lives would really begin, and where the necessary qualifications so important in a missionary land must be laid deep and strong. It was only with effort that we restrained those external signs of human emotion which indicate the thoughts and feelings we mortals experience when something noble, something spiritually great happens in our earthly life. The driver seemed to catch the spirit of excitement. Faster and faster he went, spinning around curves and rumbling over bridges. We passed the walls of the city; we were almost home. Lishui at last.

There still remained the rickshaw ride to our Mission Compound. It must have been quite a sight for these pagans to see so many hurrying through the narrow streets leading to the Catholic Mission Church. The sound of fire crackers also drew attention, and before long everybody in Lishui knew that nine new missionary priests had arrived to do battle with their false gods. Father Gignac directed us home, and Monsignor McGrath welcomed us officially. We are home. Good-bye trains, good-bye boats, and good-bye bus—for a while. China at last.

The famous Bund at Shanghai, facing the Wangpoo River. Notice the varied modes of conveyance in evidence.

OUT
DAR

By REV. BER

MONSIGNOR FRASER WRITES:

“In sending you this picture (shown at right), I can best describe it as a ‘Miracle of the Little Flower’. It depicts part of a congregation of fully a thousand souls, all Christians, where not a single Christian existed two years ago. The picture was taken on the occasion of Bishop Faveau’s visit, when a large number of newly-baptized persons were confirmed. The conversion movement is centred at a place fifty miles from Kinhwa—half way to Lishui, and Monsignor McGrath has sent Father Boudreau to care for the converts in the section of Chŭchow Prefecture adjoining Kinhwa. Father Boudreau is seated next to the Bishop in the picture, with Fathers Kiang and Ly. The little boys and girls in uniform are Knights and Handmaids of the Blessed Sacrament.

“Father Boudreau is sending, for publication in ‘CHINA’, an account of his experiences amongst these new Christians.”

Herewith we publish the first of a Series of articles from Father Boudreau, graphically describing the mentality, the habits of thought, and the effects of paganism on the souls of these people whom he is now zealously instructing in the rudiments of Catholic faith.

“HOW are you today, Li-cha?”

“Well. When am I going to get Baptism?”

“Very soon. Can you recite all the prayers?”

“Yes, and the prayer to The Little Flower also.”

“Good. And you, Fragrant-Aster?” (Chinese names are often chosen from Nature’s list.)

“I know the prayer to the Little Flower, but I do not know the morning and evening prayers very well. I never went to school, and so I do not know characters.” (Do not know how to read.)

“You have been faithful in attending sermons and instructions. I will see if your ears were good. How many Gods are there?”

“One.”

“How many persons in God?”

“Three.”

“Which Person of these three is the greatest?”

“They are all the same.”

“Is Jesus God?”

“Yes.”

“Who were Adam and Eve?”

“They were our very first parents. They were not faithful to God, and God punished them and all their descendants.”

“It was God the second Person who was born. Why?”

“To do penance for all the people since the sin of Adam and Eve. Because their sin was boundless, it was impossible for them to do a boundless penance, and so Jesus helped us.”

“How did Jesus die?”

“Nailed to a large wooden cross.”

“Did He die happy and willingly.”

“Yes, because He did not have any sins and He loved us.”

Gate-of-Happiness was doing her best to whisper to Fragrant-Aster, and so she came next.

“Who is the Devil?”

“A bad angel who was jealous of God and the Head One in hell.”

“Is he as great as God?”

“No; God is the Creator of heaven and earth and ten thousand things. The devil created nothing. He has to suffer more than all the people in the world together.”

“Where do good people go after they die?”

“They go to Heaven to enjoy perpetual happiness.”

Lao Ma-ma is seventy-three years old, toothless, but very jolly, and always comes along smiling with other old ladies. She is a convert from Protestantism.

“What do you have to do to go to Heaven?”

“Enter God’s true religion and keep His laws.”

“Are His laws hard to keep? You tell, Golden-Lotus.”

She became quite confused, and there ensued a great commotion. Finally they all together recited the ten commandments to me along with the four precepts of the Church as observed in China. Golden-Lotus could be heard above all the others.

“Are we allowed to adore idols, Mr. Wang?”

“No.”

“Why?”

“They are made of mud, and they never cured the big boil I had on the back of my neck last July.”

“It is not there now. Who cured it?”

“I came to the Catechist for some medicine and it got cured. He gave me a book of prayers, and it cured me from the devil.”

“Do you believe in the devil still?”

“Yes, but I am not afraid of him any more, because God is more powerful.”

WE have adopted this question and answer system after each instruction to help them to understand better what we have been teaching. They are mostly illiterate, and depend on hearing alone. It is useless to try to make an old person start to learn Chinese characters so that he may read doctrine. He will lose heart. Most of my listeners have been working hard in the fields all day. They want to rest in the evenings. They willingly come to listen to sermons, but if they were to become burdened with doctrine books or smothered in the depths of abstract truths, they would soon struggle free and leave you with a “pardon me, I have business at home”. To humour them in the middle of an instruction or evening sermon helps to keep them awake and makes them pay better attention.

F THE
NESS

D BOUDREAU

FATHER BOUDREAU WRITES:

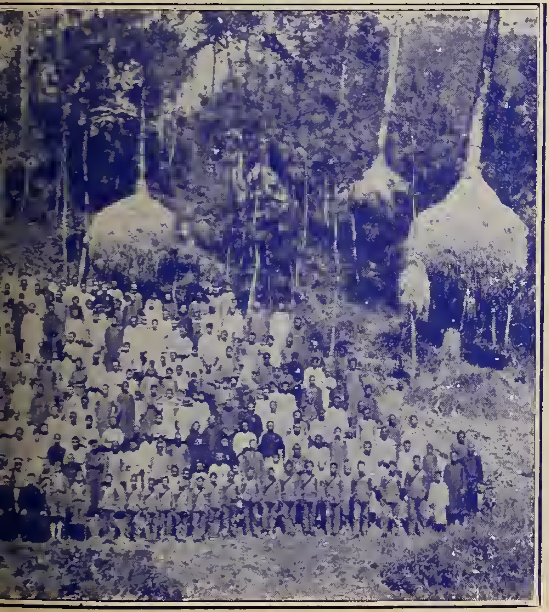
"During December I have been in a new place called Tantz. It is a fairly large village in the Sub-Prefecture of Tsinyuin, thirty-five li from Tsinyuin City. It is right in the centre of a large number of villages, resting peacefully in the Kao Tsu valley, away from everything exciting or modern.

"I am witnessing a remarkable movement towards the Catholic Church. Father Ly, under Monsignor Fraser's direction, has made a wonderful Christianity in Siaokaotsu, and his work is known far and wide. His new Christians are very fervent. A man from Tantz (who conducts a business in Siaokaotsu) spread here the news of what he had seen. His words had effect. Soon there were 400 catechumens. Other villages fell in line, and now the mass conversions provide work for at least three priests. The district is placed under the protection of the Little Flower. Tantz holds golden promise for the Faith. A church will have to be built next year, in honour of the Little Flower, so I beseech the readers of 'China' to aid me in erecting a fit Temple here to the glory of God and to care for the many souls whom God's Grace has brought into the True Fold."

Tsz-Hsin is a good old soul, faithful and jolly, and he brings along friends, too. Whenever I use an example in which money is mentioned, he cocks his ears and smiles gloriously. I guess he was avaricious in his young days. He has a bit of difficulty seeing how it could be possible for the Rich Young Man in the Gospel to give up all his riches and to follow Christ. "But, Spiritual Father, he could save his soul just the same. He told Our Lord he kept all the commandments, and our Catechism says nothing about the obligation to give up all things to follow Christ." Wrapped up in things of the world, the softest spot in Tsz-Hsin's heart, as for most poor people, is money. Mrs. Li. a very generous lady, but lacking a purse to match the size of her generosity, sees a possibility: "He was sure of His meals every day and His clothes and everything. Was not Jesus God as well as Man, and is not God Almighty?"

"Who created the world, Tsz-Hsin?"

"God."



"How?"

"From nothing."

"Can you make a sun, Chu-liang?"

"Hm-m, no."

"Can you make rice seeds, Hong-fei?"

"Man cannot make things like that."

"Did Pan-kou not create the world then, Chong-kuei?"

"No, Pan-kou was a man like us."

CHINESE history begins with the creation of the world by Pan-kou, and one can almost be justified in saying that Pan-kou is none other than Noe. The Chinese character-outline for Pan represents a chiian (boat) and eight mouths standing over another part easily recognizable as the Ark. Kou represents "ten" and "mouth"; so Noe took with him his kin and stock and animals of every kind into the Ark in the tenth generation. All came out after the flood and began to propagate anew. Then came the erection of the Tower of Babel not so very far from China. The confusion of languages came, then the dispersion—probably into Western China. These events, so they say. gave origin to Pa-Kuo-Hsing, which are the hundred family names (which Chinese youngsters had to memorize in the days of the Dynasties), from which each Chinese family takes its name.

The opening up of this new place to Christianity will demand much labour and patience. It is net fishing and not rod fishing. If there was such a thing as mass conversions long ago—as indeed there was—so now also is there such here. The pagan world, as depicted in the Old Testament, has varied little. The sins are the same, the remedies the same. There were idol worshippers then as there are now. It is good for a missionary to read daily the Old Testament. It enlightens him much and gives him many ideas which often help to solve difficulties. The best way to win the Chinese is by love and kindness, by making them feel and understand that one works for their salvation. To attain this objective, a good knowledge of the local dialect is most necessary. It enables the missionary to get in closer touch with the Chinese people by driving away that feeling of "a stranger in their midst".

The hill and mountain people are simple and rough in their manners, as are the natives here. Most of them are poor and illiterate. To expect wonders from them in the beginning of our work among them is like forcing God to work miracles. They are not used to our way of reasoning nor have they the same ideas which we normally could use to emphasize an instruction. Until the motor roads became a reality, the fastest thing they knew was a chair conveyance. Many yet do not know what a motor bus, locomotive or bicycle is like. So to fit his congregation, the missionary must "slow-up" his examples and, in general, speed slowly. It is amusing how these people fear to take the "step", as it were, to Christianity. People who are steeped in idolatry naturally feel a vacancy when their centuries-old idol is moved out of the kitchen.

"How shall we remember our parents who died as pagans?" asked another, Mr. Wang.

"Remember them in your prayers

daily. Do penance for them. Remember their good counsels. On the anniversary of their death say special prayers."

"Yes, but the people next door will not hear us. They will say we are heartless."

"Oh! Then have plenty of firecrackers set off on Sunday at the Mission, and present the priest with some candles to burn in honor of Jesus in the Blessed Sacrament."

"What about the offerings we are used to?" said another, Mr. Li.

"You cook it over again and eat it eventually after having presented it to the spirits at the grave which is nothing else but a mound covering dust which was once bones, so instead, eat the things at home and make a special feast in honor of your patron saint. Cut the grass on top of the mound and around it, and call it a day."

The foodstuffs which the pagans offer the deceased are as a rule only partially cooked and then offered. Paper money is then burned as "lou-fei", that is, road money or travelling expenses.

At Houkang, an old man of sixty-four approached me recently. "God is very good, but I am old, too old to be a Christian."

"No," I said, "you are just the right age. You will die and go to heaven and enjoy ten thousand joys; and as a Christian you will not have to adore idols. In heaven, your soul will want nothing and . . . ."

"Who is going to feed my soul?"

"The soul does not eat rice, or meat, or drink wine."

"How can that be?"

"Did you ever see a soul?"

"No."

"Did you see it eat at the grave?"

"No."

"You believe the soul does not die?"

"Yes."

"How is it necessary for you to feed it, if it can live without you?"

"I have to eat to keep alive, and my soul also in me."

"Food like rice, vegetables, meat and wine are good for the body. The soul is given to you by God, you cannot see it, nor feel it. It lives forever. After you die it goes either to heaven or to hell. If you feed it well with prayer, penance and mortification, it will go to heaven. If you give it bad food like bad example and sin, it will go to hell. If it goes to heaven or hell then all the meat and rice in the world will do it no good. You take care of your own soul in this world. God takes care of it after you die."

The old fellow lit his pipe, leaned back against the wall, closed his eyes and looked the perfect picture of a contemplator. He was thinking his way out. But we'll go back to Mr. Wang whom we met some moments ago. He had lit upon a new difficulty: "If I do not take care of the josh stick bowl when my turn comes around to collect the rice, they will not give it to me." Now this presents a difficulty to the reader as well, and calls for some explanation.

It is the custom here that when the father of the family dies the rice crop for the year goes to the one in charge of the bowl and the pagan sacrifices for the year. With an understanding, should a Christian be next in line to receive the crop, since he cannot offer the sacrifices, he may receive so many piculs of rice and his pagan kin collect the rest for themselves. This custom has become more of a money affair than a religious one, as is another custom closely allied to it. There are many idols quite renowned among pagans as very "ling", i.e. efficacious, and "pah chiu, pah teh", i.e. get what you pray for every time. It has been the practice for centuries for different families or friends to get together and have a "hui" or meeting. One in the group is named each year to offer up the victuals to the idol; the chosen one may then take them home again, recook them and have a banquet. When these families pooled their resources, the money was invested at interest, and so the "hui" lived on for years or hundreds of years as the case may be, the interest adding to capital and creating no mean sum. Mr. Wong is worried about this too, as also are Messrs. Li, Leaf, and a host of others. "How about the 'hui' to which I belong?" they will ask. "I am a partner, and I have a right to the money. Do I have to give it up?" As mentioned above, this religious custom has become a mundane one. The pagans do not go to the sacrifices but they go to the banquet only. It has become a "get-together" affair. This nevertheless presents a difficulty and a hindrance to those embracing the Faith. I tell them: "Convert your friends and make your meeting a religious one, like a Sacred Heart meeting, Sodality, etc. If you are all Christians, it is easier still to change the name and the motive of the 'hui'." There is little possibility of them changing all at once because of the money involved. The young people have a spirit of "it-matters-little", yet the danger is big enough that they will co-operate in the pagan ceremonies for sociability's sake. The law of filial piety has not died out, and no matter how bad or disobedient the young person has become he still feels it his duty at some time or other to remember his ancestors at these pagan sacrifices.

The devotion to the Little Flower has done much to bring the womenfolk to God. They, as a rule, are the most difficult to convert. They hold strongly to petty pagan devotions; they are shy and have a

Out of the darkness must be led, by patient effort, China's millions who adore such hideous "gods".

language all their own. The Chinese women never travel, being occupied with domestic cares, but they have much time to talk. They will repeat the same stories to you from day to day, the only changes occurring in the faces of the speakers and in the weather. I told them one evening of Rose Wang, the Little Flower of China, a little Chinese girl from the north whose life was a model of piety. How pleased they were! To ease the fears of the men I told them about Bartholomew Zi of Shanghai, another model of piety, who also died young in his seminary days. Stories about their own people urge these Chinese people to greater effort and help them to feel that they can be heirs of heaven.

Tantz and all the surrounding country harbours a very superstitious people. They are constantly going to temples here, there, and everywhere. In every important place I have put up doctrinal posters. These have been read by all, including the leading Buddhist of the neighborhood who is a rich man and friend of Pai Chung-hsi, a Southern war-lord. This man is retired from active life and spends his days in prayer. Needless to say, the posters were not very encouraging to him. Many of his adherents have come over to Christianity. He lives in Houyang, where there is supposed to be a very efficacious idol. I went to see it and found it not unlike a doll such as can be bought in the Five-and-Ten Cent Stores at home, only about forty times as large.

Coming in from a preaching trip two weeks ago, I met pilgrims on their way home. "Where are you coming from?" I asked.

"Feng Gnan."

"Pai Wu Kung?" (Adore the idol Wu Kung).

"Yes."

"Get what you wanted?"

"Yes."

"This is a bad year," I said; "we need rain. Hope Wu Kung works fast."

"What can you do, if T'ien (heaven) will not let down rain."

"But," I said, "Wu Kung is very efficacious, if he were not, good people like you would not walk one hundred li to pay him particular attention."

"I was sick all the time I was there."

"You were sick!—and Wu Kung near you!"

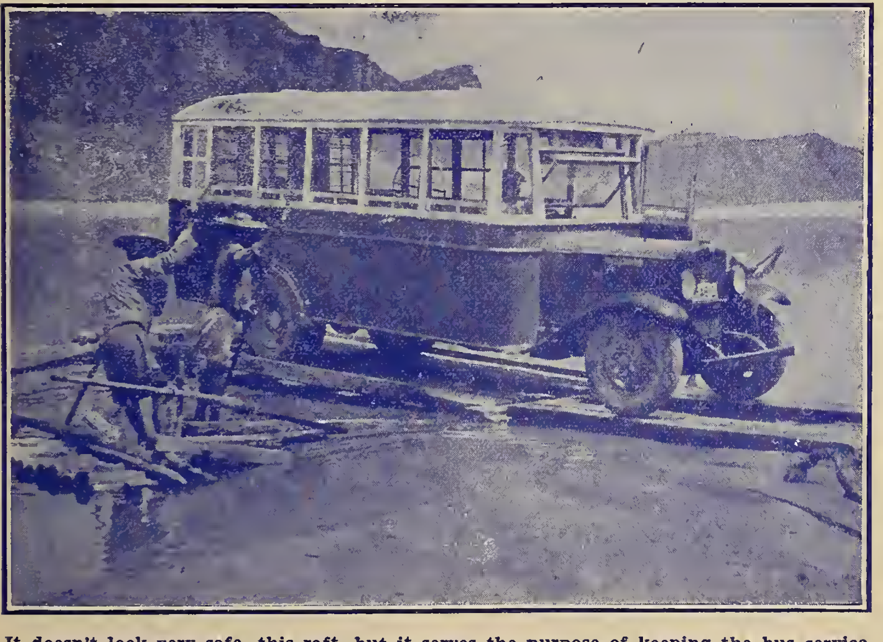
"Yes, I was, I guess it was because I went too late."

"Have you heard of the Catholic Church?"

"No."

Then I told them all. Their eyes were wide open and they were really interested. Poor misled creatures, like all idolators and slaves of the devil, they have been duped for so long that they have almost lost control of their wills. They will firmly believe what is written on a stick or piece of paper and in doing so act contrary to their consciences. Some have gone so far as to go to the temple in order to ask the idols if it would be safe for them to become Christians. Even as Christians, in spite of the fact that doctrine is preached to them and they listen to it, there is still the spark of paganism in their hearts—just enough to make them look back on their old life.

Here in Tantz, where there is present the situation of group conversions, it will not be as difficult as single conversions elsewhere, for one can help the other along. The prospects are wonderfully good, but as one can reasonably expect — where the Holy Ghost has wished to rest, the devil will fight hard to keep his slaves. However, we shall struggle on, with the help of God, and establish a New Temple — a Temple in honour of Jesus Who died to save us all and Who opened the gates of heaven that we might enjoy comfort and rest after our weary travels in this vale of tears.



It doesn't look very safe, this raft, but it serves the purpose of keeping the bus service functioning on both sides of the river.

WELCOME TO LISHUI

(Continued from page 21)

only imagine. Such big results so quickly from such small beginnings Monsignor McGrath attributed to Monsignor's outstanding characteristic—an unwavering confidence and childlike trust in the Providence of God. Not many men have accomplished for the Church in China what Monsignor Fraser has, and few there are that can view in their own lifetime such big results from their own enterprise. Such simplicity really is sublime, and so we reckon him as the noblest only are.

With a few final words of encouragement and assurance of all the help that the experience of the older missionaries can supply will ever be at their disposal, Monsignor ended his discourse and asked Monsignor Fraser to address the congregation. In fluent and clear terms Monsignor told the Chinese the meaning of the ceremony and briefly related all that the newcomers had recently been through, and aroused in them an appreciation of their faith and exhorted them to help as much as possible in the new task to be taken up by the newcomers.

Benediction followed, with Father Amyot at the organ and Fathers Gignac and MacDonald as the choir. After Benediction, Father Kam bade the congregation kneel and receive the blessing of the new missionaries, and with their blessing the ceremony ended and their life in Lishui began.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Boys and Girls of the Rose Garden:

No, I have not been over in China since the last time I was able to devote as much space to you as I have this month. St. Theresa would be getting after me if I did not continue the good work which so many of you young buds have started. Some of our missionares have come home from China recently, and they have told me a great number of things which I am sure will interest you all. But maybe you boys and girls do not like stories. Well, I will take a chance.

Did you ever see a man build a house? Sure, I knew you had. But if you had seen a man building a house in China you would not have known what he was doing, as the Chinese starts to build from the top down, instead of the other way around, as we do. When you meet a person whom you know you shake his hand and ask him how he is; in China the Chinese shakes his own hand instead of yours, and then asks if you have had your rice yet. He does not bother about your health. If you ever started reading your catechism aloud in class, you would have teacher down on you in a minute, but in China she could not touch you, as over there they are the most clever students who read their lessons out the loudest. What a noise! Would you feel terribly out of place to see the men in Church with their hats on, while the women would have theirs off? You would have to get used to it if you were in China, as that is what they do. Wouldn't you all like to go to China to see these queer things?

I'll tell you some more about them next month, but for now my space is all filled up. If you have any questions about China write them to me and I will answer them in this column. Now that the New Year is well under way try to keep up your good resolutions for the Missions. You know, boys and girls, I depend on our Club members to do big things for our missionaries—and I am sure you will never disappoint me.

Yours for Happy Days,
FATHER JIM.

From the Immaculate Conception School in Jacksonville, Florida, Father Jim has received the following letter from the president of the missionary Society, Ruth Einig: "We have read about the Little Flower's Rose Garden in China and we want to join. I am writing for my class. Sister Mary Charles is our teacher. This is the third year we have worked for China. We want a certificate for our class and the members of our club. We are sending the names of the children of our class. We intend to send you a picture of the class very soon." Ruth puts a P.S. to her letter to say that they have adopted Father Strang, and that they write to him. It is no wonder he answers such charming letters and he has told us how much he appreciates it. The picture of the 27 members of the class (when it comes) will secure a prominent place, and we hope they are all wearing their badges and praying hard for the missions.

Newfoundland sends us in a new missionary in the person of Kevin Hollohan, who is now eight years old and who made his First Holy Communion last year. Welcome, Kevin, and we hope you remember us in your Communions. We hear again from Alice Noseworthy, and Father Jim will have to see what happened to your certificate, Alice. Maybe it is the Post Office, and not Father Jim, who is to blame.

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

We can hardly keep up with the demand for Mite Boxes, but we will certainly try to supply these hardy little missionaries from Marystown, Newfoundland. Annie V. St. George sends in her request along with that of her playmates Celestine, Veronica and Bernice Ducey, and another set of sisters, Gertrude and Alma Barry. These are the kind of letters Father Jim likes to get.

Father Jim was looking forward to meeting little Marilyn Kelly after he had read her charming letter. But when she came to see him he was out walking with one of the missionaries who lately returned from China. Better luck for me next time, perhaps. The Little Flower's Rose Garden was increased by 23 new members from St. Joseph's College School, St. Alban St., Toronto, by her letter, and we hope these little girls of 5, 6, and 7 years of age will still continue to work hard for the missions. Don't neglect your home work, though, or Sister will get after you.

Here is a list of names we are very glad to put under the patronage of the Little Flower. From these sanctuary boys of St. Catherine of Sienna's Parish, Greenfield, Ont., who are all little missionaries now, we should some day get a real "big" missionary. The 17 members are: Lawrence and Ubald Denis; Paul, René, and Henry Lavigneur; Leo Leroux; Paul Leroux; Sylva Jeanette; Bernard McBain; Everett, Ivan, Donald, Keith, Stewart, and Archibald Macdonald; Gregory Phillips, and Adrian Filion.

When we hear that our mite boxes are having such a wear and tear from constant use, that they are worn out and need a substitute to keep it going at full speed, we are always very prompt to remedy it, and so we hope that Johnny Mite Box has an awfully hard time of it down at St. Mary's Academy in P.E.I. Our missionaries down there must be very dear to St. Theresa. I am sure you will all have many questions to ask Father Morrison when he sees you now that he is back from China. Tell him that Father Jim told him to answer all you have to ask.

So much of my mail starts off with, "Dear Father Jim—enclosed please find——", that I would have to be twins to answer all those lovely letters individually. For all those whom I just acknowledge in general here, for them especially do I mean the letter which I have written to start off this page this month. Each can take it as a personal letter to himself. For the rest I acknowledge the following fine donations: St. Joseph's School, Port Arthur, Ont.; St. Mary's School, North Bay, whose donation helped the new missionaries get to China all right; from St. Joseph's Orphanage in Halifax, and maybe some day somebody will be sending a donation to one of them as a missionary in China; St. Vincent's School in Toronto continued their usual generosity for China; St. Nicholas' School in P.E.I. We have many others but we have used up all the space which Father Editor has given us for this month.

We are always proud to receive letters from Almonte, as next to my home town (?) it holds a soft spot in my heart, as that is where "China" was first published. Orville Clement, the President, and Margaret Coderre, the Secretary of the C.C.S.M.C. at St. Mary's School, are very zealous, and wish us "every success—and we send you $5.00 for your great missionary work". That speaks well for the efforts of each member of the class. Well done; keep it up!

From Madeleine Hogan I have received a letter telling me of her very active interest in the missions. It takes a unique and practical turn, and as she says, "we save stamps, clothing, newspapers and magazines to send to missionaries in other countries—and we offer up our Communions for blessing on the missionaries". Now, isn't that something for all Buds to aim at? I am sure on more than one occasion some lonely missionary has blessed that unit of the C.C.S.M.C. from Galt, Ont.

This is a rather late date to be answering my Christmas mail, but Father Jim has been on the sick list, and so all the greetings were doubly welcome this year. Among many cards and letters were greetings sent by the children of the Senior First Class at St. Matthew's School, Toronto; from Gwen Hatchette, at 93 North St., Halifax, who like myself promises to write a longer letter soon; one from Muriel and Mary Foley of Corner Brook, Nfld.; and also from my little friend Marjorie Walsh from Bay St., Glace Bay. Many thanks from Father Jim to these friends who did not forget me, and I hope they keep their promises to write during the year.

Eileen Watson from Ottawa wrote me a nice letter on behalf of her Crusade Unit, and letters from the Capital always bear interest. We have recruited several of our missionaries from Ottawa, and they are very glad to know that so many are right behind them in their work in China. So from the chief, "Big Bud", to all the "Little Buds", keep up the good work.

Betty Davis from 113 E. Brock St., Fort William, Ont., has written such a lovely letter to the Rose Garden that I must print it, word for word. Here is what she says: "Enclosed please find fifty cents to help the young men for the priesthood in China. I am fifteen years old and not very strong. I cannot go to school, as I was in a motor accident six years ago. I got this fifty cents for Christmas; it is not very much, but I hope it will help a little bit. Wishing you the compliments of the Season and God Bless you." Now if that is not a brave little missionary I would like to know who is. I am sure some of the Buds would like to get a nice letter from Betty, so write to her, and I'll bet she will delight you as much as she did me. I hope God blesses you too, Betty, and that He makes you get better soon.

St. Rita's School in North Bay comes to the fore again to help us with the pennies they have saved up; from far away out in Port Arthur comes the results of the sacrifices of the boys and girls of two classes of St. Joseph's School. Yes, we will certainly remember the teachers and pupils in our prayers. Alice McGirr writes to us, too, from St. John's Academy in New Glasgow, N.S., to give us the results of their very fine efforts in helping our work to convert the pagans in China. Thank all the class for us, Alice. Also from down East is one from St. John's School, Sydney Mines. William Hayward, the president of the Mission Crusade, sends in a remittance saved by "the pupils of Grade Nine to aid in the grand work of supporting and educating boys for the missionary priesthood". We thank you, Mr. President, and we hope to hear from you and your workers again before very long.

About the first letter that came to me this new year, was one from the pupils of Grade 10, of Mount Carmel School, New Waterford, N.S. Enclosed was a money order for $20.00 sent for the missions under the auspices of the "James McGillvray Unit" of the C.C.S.M.C. You who are friends of the Father Jim who died in China, are following the same course of interest in the missions as he had. He must be proud of you, and many times no doubt he whispers your names to God for your needs and requests. This Father Jim will say thanks for him.

Another Chinese baby has been adopted by the Crusaders of the Senior Fourth Class of Holy Family School, Toronto. This time the secretary, Robert Dunn, writes and asks us to send him a picture of the little girl who is to be named Shirley Dorene. That will be one more soul ransomed for the God who died that all such might be saved. Your work will be mighty pleasing to Him, and He will bless you for it.

Two Buds from Cornwall, Beatrice and Irene Struthers, are enquiring about their former pen pal, Agnes Murphy. She is still a member of the Rose Garden, and her address is Bay Bulls, Newfoundland. She would be glad to hear from you again. If she reads this maybe she will write to you first. Are you there, Agnes? These two little pen pals write to me regularly, and their last letter asks if the Rose Garden is going to be published again. Yes, from now on it will be as regular as we can make it. Father Jim needs lots of letters and pictures from new and old members.

Pupils at College Street School, Halifax, are Gerald and Brian Carreau, twins, eight years old. With their brothers, Danny (aged 9) and John (aged 6), and aided by Dorothy, Nancy, Evy, and Frankie Baldwin, they raised ten dollars for the Chinese Missions.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A distinguished visitor to a lunatic asylum went to the telephone and found difficulty in getting his connection. Exasperated, he shouted to the operator:

"Look here, girl, do you know who I am?"

"No," came back the calm reply, "but I know where you are!"

"This violin of mine seems to be out of tune."

"I suppose somebody has been fiddling with it again."

Wife: "Don't drive so fast. My chin is nearly frozen off!"

Husband: "Whatta you care? You've got another."

Papa (to Johnny, four years old): "Won't you have another piece of duck, Johnny?"

Johnny: "Yes, please, father, I will. Duck's my favorite chicken, 'cept turkey."

Guide: "This is exactly as it was m'm, when Wolsey lived here."

Visitor: "Goodness me! Hasn't the linoleum worn well?"

Specialist: "I'm sorry, but I cannot do anything for you, as your complaint is hereditary. My fee is ten dollars."

Caller: "Thanks. Send the bill to my ancestors."

Mr. Henpeck: "My wife has disappeared."

Constable: "When?"

"A fortnight ago."

"Why didn't you come to us before?"

"I couldn't believe it at first, I thought I was dreaming."

Father: "You are going to marry that insignificant little fellow! Why, you used to say you would never marry a man less than six feet high."

Daughter: "Oh, I know. But I decided to take off 20 per cent for cash."

"What happened when the boss caught you reading a novel instead of doing your work?"

"I lost my place, of course."

"How interesting to meet you like this!" said the young lady to the novelist. "I've just been reading one of your novels."

"The last one?" he inquired.

"I hope so," was the fervent reply.

Judge: "Erasmus, you say you have an alibi. Do you know what an alibi is?"

Erasmus: "Shure, your honor. All I have to prove is that I was at the church meeting, where I wasn't and not the place where the chicken was stole, which I was."

A Scotsman who had lost his way on the Alps was found by one of the St. Bernard dogs.

He helped himself to the flask of brandy, patted the dog, and settling himself comfortably, said: "Noo, gang and bring the hale pack."

"Mum, do you know how to get the cubic contents of a barrel?"

"No, ask your father."

Judge: "Just what were your reasons for stealing this case of whisky?"

Prisoner: "I was hungry!"

"I hear your wife has walked out because you couldn't stand her talking in her sleep."

"Yes, she's gone home to mutter."

Huff: "I see poor old Bill was knocked down by an ambulance."

Puff: "Dear me! How fortunate."

Geology Professor—"What kind of rock is this?"

Student—"Oh! I just take it for granite."

"I wonder if there are any kitchen aprons in hope chests nowadays?"

"Yes; but they are cut to fit the grooms."

First Tramp: "I was once better off."

Second Tramp: "When was that?"

First Tramp: "The day I sat on the hot stove."

"Sometimes I don't speak for hours at a time."

"Thanks for those kind voids."

Mrs. Longwed—"Do you mean to say your husband never does anything to justify a burst of tears or a fit of hysterics?"

Mrs. Justwed—"No, indeed. He's kindness itself."

Mrs. Longwed: "Why, the mean thing!"

"Will you help a street cleaner who has nothing to do, sir?"

"Sure, I'll be glad to throw something your way."

Modern Maiden: "What should I do to get cigarette stains off my fingers?"

Old-fashioned Doctor: "Try washing the dishes three or four times a day."

"De way some folks gits busy," sad Uncle Eben, "is like a locomotive ingineer dat uses up all his steam blowin' de whistle to git de track clear."

Pat (at condolence on the death of his wife): "Faith, yes, yer reverence, it's a good woman she was. She always hit me wid the soft end av the broom!"

At a negro funeral, the colored minister painted the deceased's character in such glowing terms that the widow finally blurted out: "Say, minister, ain't you burying some other nigger?"

Socialist: "After all, what is the difference between the rich man and the poor man?"

Bystander: "The rich man has acute laryngitis and the poor man has a cold."

Her Wealthy Father: "What am I to understand your income will be at the time you expect to marry?"

The Young Man: "Well, sir, I—er—hardly like to put a definite figure on your generosity."

Mrs. O'Hara: "What! You're going to sell up and marry that hard-up lodger of yours? What on earth are you going to live on?"

Mrs. Mulligan: "Begorra, we'll be all right. The poor fellow owes me enough to keep us in comfort for years."

Son: "Pop, I understand they've found a substitute for gasoline."

Pop: "They have, and I wish you'd use it."

Son: "What is it, pop?"

Pop: "Shoe leather."

Rector: "Good morning, Thompson. I hear you have a son and heir."

Thompson: "Yes, sir. Our household now represents the United Kingdom."

Rector: "How is that?"

Thompson: "Why, you see, I am English, my wife's Irish, the nurse is Scotch, and the baby wails."

ST. FRANCIS XAVIER SEMINARY

CHINA

SCARBORO BLUFFS, ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR

TEN DOLLARS FOR LIFE + + +

ALL PROCEEDS DEVOTED ENTIRELY TO OUR MISSION WORK + + +

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it now for this year, 1937. Do so at once, and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A subscription to "CHINA" gives you a share in the many spiritual works offered by our priests and students for all benefactors of our missions.

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $........................ as a subscription to "China" for .... years.

Name .... Address ....

Address .... Name ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

DO YOU WANT US TO SEND YOU A MISSION MITE-BOX? ☐

DURING 1937

BE A BOOSTER FOR THE MISSIONS

—in your parish
—in your town
—in your Sodality
—in your own home
—everywhere you go

+

Give the Missions Your Personal Service by

—praying every day for the Propagation of the Faith

—putting your sacrifice pennies in a Mission Mite-box

—subscribing to a Mission publication

AND (if you can do so)—Remember the Missions in your last will

+

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. John E. McRae, President

CHINA

Scarboro Bluffs, Ont.

March, 1937

OUR WORK

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutator Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN
Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will—our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The
Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE

CHINA

PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII MARCH, 1937 **No. 3**

THE JOY OF EASTER

TO all our readers and friends, to the benefactors of our Chuchow Mission, and our Seminary here at Scarboro Bluffs, we wish a most joyful and triumphant Easter. Jesus Christ conquers sin and its temporal punishments, suffering, death and the grave. After His death on Calvary—which looked like defeat—came His triumphant Resurrection from death on that first glorious Easter morn—and that was Victory.

FOR more than nineteen centuries the superabundant graces merited by Our Lord's suffering and death have been poured out on this earth of ours, with the sole purpose of saving souls. And there are so many souls who have not known and do not know now of this indescribably great favor of our Saviour. Some there are who do not even know that the Saviour ever came to earth. A truly sad state of affairs.

WHEN speaking of the Resurrection of Our Lord, we naturally think of our own spiritual resurrection from sin through the Holy Sacraments of Baptism and Penance. On Easter we give thanks to our Heavenly Father because He has been so good as to forgive us our own sins, our negligences, and our lack of appreciation for His graces, because He has numbered us among His chosen ones, His children who know of Him, who love Him, and who try to serve Him. We appreciate more highly on Easter morn, after we have passed through the sad and yet happy days of Holy Week, after we have heard the strains of the glorious *Exultet* on Holy Saturday, what it means to us that God has given us a Redeemer, and that this Redeemer, after undergoing the most terrible sufferings which culminated in His death, rose triumphant and glorious through His own power. The Resurrection of Christ is likewise a token of our own bodily resurrection. When all men have risen from the grave on the last day, then shall we understand more clearly our own privileges and benefits as Christian Catholics.

IN China, there comes to the missionary on Holy Saturday a full realization of what the Resurrection of Christ means to men, for Holy Saturday usually brings him further proofs, if proofs were needed, of the power and efficacy of the grace won through the shedding of the Precious Blood of Christ. It is on Easter Saturday that the missionary usually has the joy of bringing additional souls into the kingdom of the children of God through Holy Baptism. And these Baptisms have come at a great price—the highest price that the God-man could pay for them, namely His life, in order that the grace to know and follow God's call into the Church might be heard and answered.

THESE winnings of new souls for God have cost the missionary, too, a heavy price. They have cost him his separation from family and friends and native land, and the hardships of a life spent among a people foreign to him in many ways. They have cost him many a heart-sickness, for he has seen how many there were who heard the call of God and did not respond, that is, the large number of pagans who registered their names as catechumens and did not persevere. They have cost him many an hour of prayer and watchfulness that these souls might continue in their good will and intentions and thus be saved.

FINALLY, these Baptisms have been accepted by the new Christians at a tremendous price. To become a Christian, in almost every case, results in family opposition, if not, indeed, total separation and bursting asunder of all family ties. And in China such a break with one's family requires heroicity of the first magnitude. In fact, it is the realization of this break with one's family that often causes defections after a pagan has even begun to take instructions. The missionary and his neophyte know all too well the terrible sacrifices some catechumens make in order to follow the guidance of God's grace. In every case it has cost a long study and the difficult acceptance of ideas altogether foreign to Chinese thought and mentality. Yes, Baptisms bring untold consolations to the missionary, to the neophyte, and to the Heart of Christ, but by each they have been brought about at a great price.

AT this blessed Easter Season we again ask you, our friends and benefactors, to remember us in your prayers and your alms. Grace is imparted in answer to prayer, but co-operation with grace often depends upon whether the missionary has sufficient funds on hand to make the best use of opportunities for conversions. And so we do beg most earnestly that you will give us your help, both spiritual and material, at this season, when you should understand more clearly than ever what your own soul has cost our redeeming Lord and Risen Saviour.

JOTTINGS

By REV. GERALD DOYLE

A SICK CALL hurried me to Dolu recently and arriving there after dark the catechist lighted the way with a lantern, and as I picked my steps on the rough stone paths it was necessary at times to use my flashlight as the lantern seemed to cast more shadows than light; and a path in China holds many surprises.

It was with difficulty that the poor old woman could speak and after hearing her confession I administered the Sacrament of Extreme Unction.

The following morning I said Mass at five-thirty o'clock, and it was still dark as I once more followed the lantern over the narrow paths bringing Holy Viaticum to the sick woman. She received Our Lord very fervently, the while a few Christians recited prayers in Chinese.

I left Dolu the same morning and about ten days later word came that she had died and her son wanted the priest to say Mass for the repose of her soul and to bury her.

I returned to Dolu and the next morning, said a Mass of Requiem in the upstairs chapel, and went to the house where the body was. The corpse was in a corner stretched out on boards and covered with a red quilt, the head supported by a few tiles. The empty coffin was in the centre of the room. The male relatives wore white caps (white is the mourning color in China) while the women wore coarse white clothing with rough rope knotted around the waist, and white cloth tied around their heads; they were anything but attractive; looking as though attired in white sackcloth. Each visitor received a square of white cloth which he draped over his arm and shoulder; all the while professional mourners emitted cries of lamentation. It was very depressing.

I recited the usual prayers and the body was placed in the coffin, the tiles once more serving as a pillow. The lid was forced into place and the wooden pegs driven in with heavy hammers. With the sounding of trumpets, clanging of gongs, and the cries of the mourners the coffin was lifted on carrying-poles and the funeral procession started through the village and out into the country. The procession crossed streams on rough stepping stones and wended its way on narrow paths up the mountain side with banners flying in the breeze, the "musicians" blowing or beating lustily, and the professional mourners, covered to the shoulders with partially opened paper umbrellas, keeping up a spasmodic dirge.

Along the difficult path, often on the edge of a sheer drop, the carriers of the coffin came steadily forward, carefully picking their steps over landslides and cave-ins. Finally on the side of a mountain overlooking a terraced field the coffin was shoved into the grave, which I blessed, and after the final prayers the grave was sealed and all returned to the village. That night the Christians assembled in the home of the dead woman and recited prayers for the repose of her soul.

As a result of the big funeral the family now has "big face" but it will be several moons before the son is out of debt.

A FUNERAL PROCESSION IN CHINA.

CHRISTMAS crept up on me this time and December was well advanced before I remembered that Christmas cards and letters should have been mailed in November, but all were remembered in the Midnight Mass which I celebrated in Dolu for my relatives, personal friends and friends of our missions. (While Midnight Mass was being celebrated in China it was eleven o'clock in the morning of December the 24th by Eastern Standard Time).

Following a second Mass in Dolu I took a few hours sleep and then went to Lei Shih where I Baptized a few catechumens and celebrated my third Mass; then mounting my bicycle I started the return trip to Tsingtien, hoping that the bicycle would behave. And it did, until within two miles of Tsingtien when the front tire went flat. I decided to walk home and fix the tire some other time. I arrived at the Mission with my clothes wet from perspiration, although the day was cold, to find Father Strang and our two visitors, Fathers McFarland and Matte, partaking of a Chinese dinner. In the evening we had a dinner cooked "foreign" style in which goose was the principal item.

Father McFarland and Father Matte added greatly to the happiness of the big feast here in Tsingtien. They were well posted on recent events in Canada and gave the news that we had not received in letters; and as a climax, Father McFarland repaired my bicycle tire.

✣

A FEW glances down the street: A woman smoking a long pipe as she gazes with pride at her eleven little pigs wallowing in the mud. . . . A little girl, barely able to walk, minding her yet smaller brother. . . . A woman pounding rice in the public pounder. . . . A yellow dog, covered with sores, enjoying a chance breakfast. . . . A professional beggar arranging his tatters so as to have part of his body exposed. . . . Two boys teasing a cat. . . . A

(Continued on page 43)

GAINING "FACE" IN SUNGYANG

By REV. HUGH McGETTIGAN

THE most important thing for a new-comer to China is to acquire the habit of getting "face" whenever he can, as this is what makes him respected and admired by the people. On the other hand, just by way of contrast, the missionary has committed a terrible blunder when he has put himself in the way of "losing face", or reputation, or good name as we call it. Accordingly, an insignificant event might take on great importance when enacted in the drama of ordinary life in China. Everything is important when it has to do with "face".

So when I start off by saying that a short while back, one of my parishioners here in Sung Yang, an old lady of about seventy, decided to climb a ladder into her attic in order to get something out of it, do not get discouraged and say that my musings have gone to my head. I will grant you that any woman has as much right, and generally as much ability, to climb a ladder as a man, but it is not on account of her so much that this article is printed for the readers of "China", but more to let you know how the foreign priest can be a force for good as a result of something quite ordinary which accidentally happens to him, but which is coloured by the Chinese mentality of "face". So, when misfortune overtook the old lady as she came down the ladder, it was only to be expected that her fall would result in a few broken bones, which had to be set, and in some cuts that had to be mended. That was not all. After Father Beal administered the Last Sacraments to her, and a hurry up call to the good Sisters in Lishui resulted in the necessary medicine for her, our old Christian gradually was on the mend.

I do not come into this story until the husband comes to the mission to report that the medicine is all gone, and that unless some more is forthcoming, the Missus will have a serious relapse. I wrote to the Sisters for more medicine, but in the meantime I had occasion to go down to Lishui myself, and it was quite by accident that I arrived back in Sung Yang the same day as the new shipment of medicine. Not thinking anything of it, I sent the servant boy down to the old lady with her requirements for a speedy recovery, but lo and behold, the next day when I dropped in to visit the old lady, I was showered with blessings and nothing was too good for me, since, as they said, the foreign priest was good enough to do such a grand act of charity by going all the way to Lishui to get the medicine for a humble and unworthy native. I was congratulated and thanked by her family; I was toasted by her relatives, and I was the object of admiration for the whole town. Yes, I had certainly gained "big face", even though it was under false pretenses more or less. But what would you have done? I left them under the impression my visit to Lishui was solely to get that medicine for them.

THIS second incident to be related is much different than the foregoing, but it was also responsible for me gaining more "face", so here it goes. To talk about oneself in China means to gain the admiration and esteem of the people. But to do such a thing in a civilized country, well—you know how it is. So again I beg your indulgence.

This town boasts of a High School, and for weeks after my arrival my ears were filled with rumours of big doings that were going to happen on the athletic field when the annual meet was held. At last one day I received a letter which revealed the fact that on the morrow the faculty and students of the Sung Yang Middle School would deem it an honor if I saw fit to attend the opening of the meet, together with any part of my Church I deemed fit to take along. Being a member of the social "400" here in this part of the world, I had to discover what professional etiquette would demand of me besides my presence.

At Bagnio, in the Philippines, on health furlough last year, Father McGettigan (of St. John's, Nfld.), enjoyed many a ride in this conveyance. For the past few months, Father Hugh has been holding the fort in Sungyang in the absence of Father Beal.

I found out—yes, you are right—that it woud be a very fine thing if I would donate a prize for the boys. Being Scotch, I wondered why it would not be sufficient for me to just sit on the judge's stand and merely award the prizes which had been given by others. On second thought that did not sound so good for one with such "big face", so the committee received a large alarm clock which was guaranteed to make plenty of noise with its two bells. They thanked me, of course, but

(Continued on page 43)

A procession entering a temple at the north gate of Sungyang.

OUT OF THE DARKNESS

By REV. BERNARD BOUDREAU

CHANG MENG-HUEI is an old-timer, 83 years old. He is a Bachelor of Arts from the last Dynasty. He knows all the Classics, and is able to write poetry. He does not see how it is that God Almighty sent His Only Begotten Son, Jesus, to Redeem us. He believes in the re-incarnation of the soul. In the beginning he was of the opinion that this world happened of itself.

"Why is it," he says one day, "Confucius does not mention a God, agreeing in some way with the Christians' idea of God, in his classics? Certainly a wise man like Confucius should know about the Master of Heaven, if there is such a thing."

"Honorable Elder Brother, listen to my stupid words," I said to him, calmly. "Do not mention that Confucius said nothing outright in acknowledgement of a Creator of Heaven and Earth. Today there are aeroplanes, automobiles, locomotives, radio and telegraph. You, my respected Master, have read about these in the papers; did Confucius mention anything about these in his Classics? Still you believe that such things exist in spite of the fact you have not seen them?"

"Yes, yes,"

"No one could build a world like this in the space of a lifetime. Where could he get a ladder long enough to put the sun where it now is?"

"The Spiritual Father has reason; but the rebirth of the soul according to its merits is true."

"How true?"

"Well, in Tsinyun, there was one, Chu I-tsai, a very bad character. He knew characters well, and also the laws of the country. One day he befriended his pal. He then called an another friend to accuse the befriended of defamation, and so a lawsuit ensued. In the meantime he came to his former friend, and said, 'You are in a lawsuit: put everything in my hands and I will win for you.'

"He did and won his case. He wanted nothing else for recompense on account of friendship, just a bamboo bed he much desired to have. 'I do not want money,' he said. Later Chu I-tsai died. The befriended one went to his home one day and instead of Chu I-tsai, he met a cow. When he first called 'Chu I-tsai" the cow mooed. He called again, 'Chu I-tsai'; the cow mooed again. 'Queer thing, this,' he says to himself. He looked over the cow and saw on its breast were three characters: Chu I-tsai. 'Ah! It is you, Chu I-tsai?' 'Moo-oo'. He asked again: 'Chu I-tsai, it is you, is it not?' 'Moo-oo-oo.' 'Ah, you evil character, you are now a cow for your sins'."

"You did not see this yourself?"

"No."

"How do you know then?"

"I heard a friend say."

"You believe it?"

"Yes."

He likes to come to listen to sermons. "They are comforting," he says. Presently he is groping in the darkness. He is heavily burdened with sorrow, for his youngest son is doing time for some misdeeds.

THE wealthiest lady around is a vegetarian. She is very faithful to her duties. She prays daily and touches neither meat nor eggs nor fish the year round. She hopes some day to attain glory some place.

"You are very busy today, Mrs. Chang."

"No," she answered, undistracted, as she rang her little bell and beat her drum.

"Why do you not come to listen to my sermons in the evening. We do not have to beat drums when we pray to our Creator."

"I am old, now, and very soon I will have to leave this world."

"I see you raise pigs and chickens. Do you kill them?"

"No, we are not allowed to kill animals. I sell them and they who buy them do the killing."

In my estimation the most hypocritical and inconsistent of all sects or religions in China is that of the Vegetarians. In some places the Vegetarians are an independent sect. In others, they are a branch of Buddhists. The sincere among them are very few and far between. In Tantz, most of the Vegetarians have become Catechumens.

I HAD a very interesting case some time ago. It was a young lady, no doubt molested by the devil, of which fact I was ignorant then. She was dying, and in my absence was baptized by the Catechist, along with her youngest baby boy. When I returned three weeks later I supplied the ceremonies. The Catechist did not tell me there was something queer about her at the time of baptism. After supplying the ceremonies I went to bless her home. I sprinkled holy water in all the rooms, taking care to bless

These two efficient young altar boys in Lishui represent the fruits of years of mission-school training.

every nook and corner of her house, and left a pitcher of holy water and a large holy picture on the table. I noticed that one of the Catechumens was urging her to use it, especially upon waking at night.

The following day, the Catechumen came to inform me that the lady had had her last dream.

"Her last dream!" I said. "What do you mean?"

"Well, they are not just dreams, they are facts."

"Facts?" I said, interested. "Of what nature?"

"It is like this. Every night a spirit used to approach her and offer her food to eat. As her appetite is not very good she feels very hungry at times, and so she would awake, take the food, and eat it. The spirit would then vanish, and she would throw the food all up again."

"Has this been going on for long?" I asked.

"Yes, ever since the first day of her illness."

"Did she have those 'facts' as you call them, even after Baptism?"

"Yes."

"From the same source and with the same effects?"

"Yes."

"What makes her think that last night these things ended forever?"

"It is not a dream, it is a fact, it is true," said the Catechumen. "Yesterday the Spiritual Father blessed her home. Last night the Spirit was present in her home, but there was another spirit with him. Both had the form of rats. She was offered no food, because they started to fight each other, and she witnessed them fight to death."

"She slept peacefully after that?" I asked.

"Yes, Tien-chu Chiang-fou" (this means, God bless her). "It was the Holy Water, which she faithfully used, that cured her." The Chinese have great faith in Holy Water. I know many Christians who always carry a little bottle of it around with them, in their pocket, and refill it quite frequently.

COMING back from Huanging-siang, where I had been preaching, December 9th, I was passing through Yangsan, and with me were a new Catechumen and my Sacristan.

I casually asked, "Why all the fireworks today?"

They answered me that it was the 26th day of the 10th moon, and added, "Will we go and have a look?" We went to a nearby house. On arriving there we noticed that there was an ordinary table in the middle of the parlor. The table was covered with a clean tablecover, and was well spread with all sorts of dainties. There were, altogether, three layers, one being about a foot above the other. The walls of the house were decorated with red and gold scrolls, and against the back wall of the room was the conventional high table, common to all such functions. On this high table were candles, flowers of many varieties, and the Goddess of Mercy (an idol) very prominent, standing on an ivory pedestal. In front of this idol was a bowl of brass and ebony, filled with burning incense, and around the outside of it lay oranges and persinamans.

The chairs placed on two sides of the room were gaudily decorated in bright crimson and silver. The room itself was well lighted by lamps and torches. It was evident from the way the players beat their drums, clashed their cymbals, and blew the pipes, that they had been introduced across "The thin red line". In low monotonous chant the family and guests were beseeching Koang-ing to hurry along. The Master of the house approached me, having recognized me as the Missionary he had met in Pi-Wai-Ka. We have a drink of tea and a little chat in real Chinese manner. During the tête-à-tête I noticed that he was quite nervous, and supposing that Koang-ing was soon to arrive, and that my host wished to be present at the principal part of the ceremony, I courteously withdrew from the room.

Like the rest of their superstitious beliefs and practises, Koang-ing has the Chinese fascinated. The women especially are very interested in this superstition, although it is evident that this ritual is based on legend, and I will narrate some of these very, very imaginary stories, to bring out this point.

KOANG-ING is the Goddess of Mercy, and is thought of sometimes as a woman, sometimes as a man. In the former case, when regarded as a woman, she is supposed to have one hundred hands. The story of the Woman Koang-ing, goes something like this. This young lady, the third daughter of Wang-Po, was called Miao-shan. At the age of nineteen, Miao-shan, much against her irate father's wishes, entered a Buddhist monastery, and became a nun. Her father (who had wanted her to marry for money purposes) was raging, and set fire to the monastery. She escaped, and her father pursued her. Miao-shan (Koang-ing) then spit blood and this caused a red rain to fall in the nearby district, and the result was that the fire in the monastery was put out. Then Miao-shan is supposed to have hanged herself after having so heroicly saved the monastery. Her soul went to some place in Honan, there to practice perfection. After nine years, she was so perfect that Mou-ni-shi-kain, the founder of Buddhism, proclaimed her the Koang-shi-ing idol. In direct contrast to this heroic young maiden, we find others, not to be outdone, claiming Koang-ing to be a man, a monk, who lived sometime around the 6th Dynasty, and was noted for his purity, and asceticism. Still others claim that this young man is but Miao-shan, the young maid, who has the power to change into the form of a young man, but where she gets the power, or why she becomes a young man at all, they don't know, although they surmised that this was so, that she might escape more easily her enraged father. Another legend about the mysterious Koang-ing, claims that it has 1,000 eyes and 1,000 hands.

Taking these legends of Koang-ing, and studying them, we begin to wonder just who is, or what is, Koang-ing, the Goddess of Mercy. Historians in China have been as careful with her history as the author of a fairy-tale is with some of his more colorful characters. However, in China this fantastic story is believed both by children and grown-ups, and yearly they gather together in wealthy homes and have elaborate ceremonies in honor of the Goddess, Koang-ing.

Chinese women are especially devoted to her, and place themselves under her care. Everyone among my Catechumens knows her history, and yet not two of them tell me the same story. This is the sort of a thing which missionaries in China are confronted with daily. There are many other problems and superstitious practices, but more about these later on.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be cabled to our missionaries in Chuchow.

OUR CHINATOWN

By REV. HUGH SHARKEY

I GAVE blind, old Bartholomew the last rites of the Church at noon today. He has lain on his back in bed at St. Joseph's Oriental Hospital here for more than ten years—paralyzed and sightless. He loved to tell how one day he hoped to be with Jesus, Mary and Joseph in heaven—it seemed to be his constant thought, and longing desire.

Today, as I bent over him and signed his sightless eyes with the Holy Oils I thought of the darkness in which he had dwelt so many years, and of the Beatific Vision he was so soon to look upon, "face to face". I thought, too, of those poor legs that had been paralyzed so long, and as I gave them the final unctions I knew that I had severed the chains that bound them, and Bartholomew's feet were on the road to Eternal Happiness. I said, "Good-bye, Bartholomew", and he smiled up at me and answered—"Pretty soon I see Jesus, Mary and Joseph, I say hello for you".

* * *

JUST down the street from us, here in Vancouver's Chinatown, is a large Buddhist Temple, built in 1935, at the cost of eighteen thousand dollars. When we stop to consider how difficult has been our task here in Vancouver, and that the depression has been blamed for our financial straits, we cannot help but think of this pagan temple, built during the worst year of that depression, at such a cost, by the poor Orientals of this city. We think of the little dream church we would erect, *if we had the means,* for we are certainly badly in need of one. All we have for our Chinese Catholic people is a small room in our rectory. Forgive us for looking longingly down the street, at that beautiful Buddhist Temple—its ominous shadow covers so much of our beloved Chinatown.

* * *

WHEN Chinese dishes are spoken of, or Chinese dinners, the majority of our people think immediately of Chop Suey or Chow Mein— but it might interest you to know that both these dishes are not of Chinese origin for all their Oriental names and ingredients. They are both rather American in their origin, or maybe I should say Chinese-American. Let me tell you of a real honest to goodness Chinese meal.

We have often been invited out to dinner by our Chinese people here, and we feel that as cooks the Chinese are hard to beat and decidedly original. Perhaps we may be partial to such dishes or to all things Chinese, but I only wish you all could taste such cooking—for we feel you would be as enthusiastic about it as we are.

Chicken, chestnuts, mushrooms, bamboo shoots, etc., are cooked together and served piping hot—and boy, does it taste good! Then there is a soup made from green vegetables and bean-curd, or that soup of all soups, *bird's nest soup*. Do not be frightened by the last named dish, for it does not mean a thing—take it from me that bird's nest soup is delicious.

A lobster omelette, cooked as only the Chinese can cook it, is something that would make one forget the day was Friday. Rice prepared with ground-up pork sausage is another tempter. But I could go and on. Pardon me though, if I quit here—I'm getting fearfully hungry.

* * *

WELL, our Annual Bazaar is over and it was an unqualified success. We take this opportunity to thank our friends, in the East as well as the West, for their kind co-operation. Despite all the charitable calls made on our people, they always respond to our annual appeal right generously. We were happy to have our major prizes this year, go to the East, since the year before they all remained in the West, and trust that this fact will give our many friends in Eastern Canada a renewed interest in the 1937 Bazaar when it comes due. A list of the prize winners from our last Bazaar is as follows:

1st Prize—$50—Ticket No. 8346, J. L. Bourke, La Passe, Ont.
2nd Prize—$25—Ticket No. 3019, Walter Miller, St. Augustine's Seminary, Toronto, Ont.
3rd Prize—Wrist Watch—Ticket No. 827, Rev. J. A. McCann, Quyon, Quebec.
4th Prize—Toaster and Percolator—Ticket No. 4104, Anne O'Connor, 1368 Robson St., City.
5th Prize—$2 (consolation)—Ticket No. 3948, Louise Castellani, 777 Hornby St., City.
6th Prize—$2 (consolation)—Ticket No. 2638, Mrs. T. K. Yee, 5830 Jackson St., City.
7th Prize—$2 (consolation)—Ticket No. 3686, George Lim, 2136 Marine Drive, City.
8th Prize—$2 (consolation)—Ticket No. 11728, D. Langfield, 1876 W. 12th, City.
9th Prize—$2 (consolation)—Ticket No. 1826, Miss B. Fulton, 151—20th, City.

Each successive Mission Bazaar sees a greater interest evinced by the Chinese community, and more co-operation from our Chinese friends. This is indeed a matter of great consolation to us all.

The beautiful Chinese lanterns, and the Oriental touch given to all the booths, gave the affair a dis-

"All we have for our Chinese Catholic people is a small room in our rectory."

ST. FRANCIS XAVIER
CHINESE
CATHOLIC MISSION
天主教會

During painting operations last Summer, Father Roberts learned a few tricks of "the man on the flying trapeze."

tinctly different atmosphere. Nor must we forget the very dainty Chinese ladies and girls, dressed in native style.

The Mission Hall was crowded to the very doors on both evenings and the Chinese community was well represented. To all who in any way helped to make this affair such a great success, Father Roberts, the Sisters, the Chinese Catholic people and myself, say—"Thank you from the bottom of our hearts".

* * *

LITTLE Chinatown is trudging back to kindergarten school once again, now that the Christmas holidays are past. Sister Mary Gertrude and Miss Violet Wong will be collecting them from every nook and cranny of Vancouver's Chinatown — Pender Street, Hongkong Alley, Jackson Avenue, Shanghai Alley and Keefer Street. And it is no mean job to take them from their homes to school and from school back to their homes again, during this most unpleasant of all seasons in Vancouver. It means a lot of walking, often jangled nerves and many a heavy cold. We live in hopes that some day we may have a little school van—we know that it is a necessity, not a luxury.

* * *

LET us introduce to you all, in a few words, several of our very little Chinese.

There is Roddy, a sturdy little lad who when he grows up will surely be a General in the Chinese army and fight against her enemies.

Then there is Ethel Kong, the warbler—who trills songs in the kindergarten fit to make Cock-Robin jealous. I am sure she is headed for the Metropolitan Opera.

Because I am Irish, I may be forgiven for still believing in fairies—and I feel sure you would believe in them, too, were you to meet our Margaret Woo. Such eyes as her's surely belong to Fairland.

But, hold your seats, here comes none other than Kingsley Jang, the Chinese Desperado. He has you covered, so don't dare reach for your gun. When he says—"Git goin'," he means it.

And we have a Miss Personality, too. With the personality Miss Aileen Chan has, one does not need anything else. She could dance and smile her way into anybody's heart. If you could only see her dancing her own interpretation of "The Beautiful Lady in Blue", you would see all the grace and daintiness of old China as in a little miniature.

* * *

ONE of the most outstanding events that occurred at the Mission, during the year just passed, was the visit here of our Grey Sisters' Superior General, Rev. Mother Estelle. Our Sisters here had been looking forward anxiously to her visitation of their houses on the Coast, and that visit most happily coincided with the presence here of nine of our Missionaries from Scarboro, who were en route to China. We feel that the Reverend Mother was really thrilled by her visit and that she was deeply consoled by the progress made at this little Mission—a success and progress that was the outcome of her generosity in sending Sisters to help us here in Chinatown. Our Chinese Catholic people certainly took her to their hearts and she in turn took them to hers. We take this public opportunity of thanking her once more for all that she has done for our work. We appreciate it more than we can say.

A reception and entertainment was held by our Chinese Catholic people in honor of Rev. Mother Estelle and the nine departing Missioners, during their too short stay in Vancouver. The affair was held under the distinguished patronage of His Excellency the Archbishop of Vancouver, the Chinese Consul General for Canada, and Mr. and Mrs. W. G. Connolly; and was convened by our Chinese ladies, among whom were Mrs. Gordon Lim, Mrs. Richard Chan, Mrs. Margaret Jang, Mrs. Charles Fong, Mrs. George Yee, Miss Nellie Wong and Miss Violet Wong.

Our little Mission Hall was crowded to the doors for the entertainment—highlights of which were, the Wing Wing Troupe of Acrobats from Shanghai and, of course, our Kindergarten School. The latter are always a great drawing card. We do hope that both the Missioners and Rev. Mother Estelle thoroughly enjoyed their stay here, for we certainly enjoyed having them. They will never be forgotten in the hearts and prayers of Chinatown.

THE HARVEST MOON

The harvest moon came up one night,
Up over the eastern hills.
It flooded the fields with their burden bent;
It shone on the brooks and rills.
And I happened to look at the man in the moon,
As it rose through the midnight trees,
And I blinked my eyes and I looked once more,
For I saw a heathen Chinese.
While the fields of wheat and the fields of grain
That had changed from green to gold
Seemed turned to a land of pagan men,
The unreaped sheaves of souls.
And I dreamt that the Master came and said—
"Life's winter cometh soon.
The dying Son His work has done,
And shines the harvest moon.
The fields of the world are white with souls,
The souls for whom I died.
Is it nothing to you, that they stand unreaped
These fruits of My passion-tide?"
I could not answer for my shame,
But quickly grasped the scythe.
I am a harvester of Christ
Until the day I die.

The above is from Father Sharkey's Volume of Poems, "The Anvil of the Cross". Copies may be had by sending one dollar to Rev. H. Sharkey, 572 East Georgia St., Vancouver, B.C. The book is sold for the benefit of the Vancouver Chinese Mission.

A BANNER YEAR

FOR THE CHINESE MISSIONS

PEIPING.—During the last statistical year (July 1, 1935, to June 30, 1936) converts to the Catholic Faith in China, including Manchuria, reached the record figure of 106,316. The Catholic population at the end of the same period stood at 2,934,175, and, normally, should reach the **three million** mark by Easter, 1937.

This and much other interesting information concerning Catholic Missions in China is revealed in the "Annuaire-1937", a statistical booklet prepared by the Jesuit Fathers in Shanghai from the yearly reports of the Superiors of the various mission areas.

Converts are reckoned as the number of adults baptized in the course of the year after having given satisfactory evidence of both sincerity and sufficient instruction. **For the first time in the history of China their annual total surpasses 100,000.** The exact figure, 106,316, represents a ten per cent. increase over the preceding year's results, which in their time constituted a record. The latest success is not, however, particularly surprising, for the last six years have indicated a decided uptrend:

1930-1	49,448
1931-2	58,071
1932-3	69,547
1933-4	82,145
1934-5	96,680
1935-6	106,316

Catechumens, or prospective converts, aggregate 526,673, a figure exceeding that of last year by over 31,000.

The sum total of all registered baptisms for the year falls just short of 600,000, some 33,000 more than the year before. It includes, besides the official conversions just mentioned, the baptisms of 44,774 adults when mortally ill, 100,305 children of Christians, and 347,728 other infants in danger of death from sickness or exposure.

The census figure, 2,934,175, reveals a net augmentation for the year of 115,336, or slightly over four per cent. The augmentation of the year before was a little over three and one-half per cent.

This numerical increase of Catholics took place at a rate approximately six times that of the people as a whole. The proportion of Catholics to the general population (given by the "Annuaire" as 483,800,000) works out at just six-tenths of one per cent., in other words, **one Catholic for every 163 persons.**

The difference between the net augmentation (115,336) and conversions (106,316) may be accounted for by the preponderance of births over deaths and also to some extent by the fact that among those baptized in expectation of death, and not officially counted as converts, a number normally recover and take their place in the ranks of the Catholic population.

How do you like our new hats? The wearers are Fathers Leonard (Toronto); McAuliffe (Peterboro), and Murphy (Kingston).

MISSIONARY PERSONNEL

THERE has been a manifest growth and expansion of the missionary body. The ranks of the Priests, Religious Brothers and Nuns have undergone respective augmentations of five and one-half, eight and six per cent. The Chinese constitute a fair majority of the missionary body; they account for two-fifths of the total of 4,452 Priests, over half (55%) of 1,263 Brothers, and nearly two-thirds (63%) of 5,746 Sisters. There are thirteen Chinese Bishops and ten Chinese Prefects Apostolic. **Of the total of 129 ecclesiastical areas** (including Manchuria) **the Chinese shoulder full responsibility for 23,** or one out of every six.

As regards the splendid number, 3,626, of Chinese Catholic Nuns, it seems noteworthy that seventy per cent. of them belong to exclusively Chinese Congregations and that the remaining thirty per cent. already constitute just one-third of the membership in China of the fifty Congregations transplanted from abroad.

That the forces of the Catholic missionary personnel, though not inconsiderable, are still far from adequate, may be readily inferred from the fact that there is on the average **but one priest to every 106,000 inhabitants.** If one takes into consideration solely the Chinese clergy, the proportion is even more staggering: one priest for every 263,000 inhabitants.

Of the total of 129 Mission areas, 21 are confided to the diocesan clergy, commonly called "secular" priests. The remaining 108 are assigned to some 25 Religious Orders or Congregations. **Thirty-six distinct nationalities are represented among the personnel of Catholic Missions in China.**

The future clergy, the seminarists, continue to show great promise. Major seminarists increased by 48 to a total of 983; minor seminarists, including probationers, advanced by 65 to 5,992.

Lay catechists number 13,339, school teachers in the strict sense 15,202. Approximately forty per cent. of each category are women. While the former have undergone a diminution of 478, the latter have increased by 605. This would seem to argue a widespread effort to place added emphasis on general education even at the cost of retrenchments in other important spheres of missionary activity. Including the so-called prayer-schools, there are 16,197 schools with a total enrolment of 435,522 pupils.

1,434,055 Catholics discharged their obligation of going to Confession at least once during the year, and 1,342,237 that of receiving Holy Communion. The annual totals of Confessions and Communions were respectively 11,282,177 and 28,708,551. Such figures are a good index of genuine religious vitality for they imply innumerable acts of self-denial and an immense expenditure of personal effort.—*Lumen.*

All alone in front of the Lazarist Procure at Shanghai is Father John Maurice, of Ingersoll, Ontario.

GAINING "FACE"

(Continued from page 37)

they did not know that this poor curate had to dig down quite deep into the old sock to get the wherewithal. The morrow saw all the town heading for the Stadium, and I, not knowing what part of the church could be taken down with safety and slung over my shoulder, took along my school teacher instead. As we were being conducted by the Master of Ceremonies to our special stand, my eye espied a gleaming object perched in the very centre of the other prizes on the judge's table. The look on my face must have told everybody that I had donated it, because an overture of welcome belched forth from a few overworked bugles and drums, and my Scotch blood warmed up to the occasion by making my face a livid red. This being the first day of the meet, it was more a gab-fest than anything else, and all the while we sat in the stand and patiently endured after-dinner speeches of a kind that would make those heard at home very pale. Nobody in China can ever be excused for being unaccustomed to public speaking, as they were all real verbal marathons, and so in order to look interested we had to sit idly by eating water melon seeds and drinking tea.

Things seem to have a habit of coming my way, and it was not long before I heard an announcer saying something so familiar that it made a certain missionary by the name of McGettigan wish that he was in places far distant. Notwithstanding my attempt at a poker face, I think I was very conspicuous among that audience, and to make matters worse, it was not long before the president of the school came my way and started to act as though he were determined to polish my shoes with his eyebrows. From everything, I gathered that I was to address the crowd in my mother tongue—no, I mean English. In view of the fact that the other speakers had been received very indifferently and inattentively by the crowd, it was a surprise to me that they hung onto my words and those of my translator as though they were worth something. Before I had a chance, though, to pat myself on the back, I discovered that the few thousands present had never in their lives heard a foreigner give a speech, and accordingly they were appreciative of the entertainment. There is always something to take the joy out of life.

The races started soon after I finished speaking—it was nice of them to wait, as I thought there might have been a mad race of the whole mob as soon as I began. The next two days of the meet saw the real athletic prowess of the Chinese youth, but I did not dare attend. As I look back and see what it has cost me—not only along financial lines—to have my name inscribed in the Sung Yang Social Register, I am just beginning to wonder whether it is worth it all. I will have to settle that myself, but I will leave it to you to judge whether or not I have enough "face" to last for a while anyway. Since I have written all this, I received a letter from the committee, thanking me for making the meet such a huge success. It is too late to tear it all up, but the least I can do is to stop talking about them after that.

TO HELP CHINA MISSION SEMINARY

The success of the Bridge Party last Spring in Columbus Hall has encouraged our friends in Toronto to arrange another Social this year.

A Bridge and Euchre will be held in Columbus Hall, Thursday, April 1st. There will be many attractive prizes and a number of lucky draws.

Our Toronto friends should avail themselves of this opportunity to help the seminary by their patronage. Get in touch with Mr. C. E. Barry, RAndolph 3035, for tickets, and come along with your friends to the Bridge Party.

JOTTINGS

(Continued from page 36)

woman feeding her baby. . . . An old lady with armless sleeves (no sympathy necessary, her arms are inside her clothing for warmth).

* * *

THE NINE recently arrived missionaries are now settled in Lishui and busy studying Chinese. For Christmas, Father Leonard and Father McAuliffe went to Kinhwa to assist Monsignor Fraser, while, as mentioned above, Fathers McFarland and Matte helped out here in Tsingtien. The others remained in Lishui for the Feast and assisted with the ceremonies and in the choir. Father Ronald Reeves is in charge of the music this year, since Father Venadam returned to Canada.

* * *

WHEN leaving Canada, Father Leonard's father presented him with a flashlight. On arrival in China he discovered that the flashlight had been made in Hongkong.

* * *

JUST A FEW words of appeal. Not only do we need money to build and repair chapels, but this year we need money even to carry on essential routine work.

Will you please "lend a hand"? In this way you will share in our missionary labours, and in their Heavenly rewards.

EVENTS IN CHINA

Events of far-reaching importance have taken place recently in China. The first heralded by the press of the world, was an agreement between Chiang Kaishek and the authorities of Kwangsi. The second, which attracted little notice, saw the opening of the 450-mile railway from Hankow to Canton. Chiang's agreement with Kwangsi brings into the orbit of the central government the last province to dispute the authority of Nanking. It is the most important recent political development in the Far East. But the opening of the railway may prove in the long run to have greater consequences. This line gives China for the first time direct rail communications between the central Yangtze region and the South. Despite the difficulties put in his path, General Chiang is unifying China as that country has not been unified since the Manchus.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Boys and Girls of the Rose Garden:

As we promised you last month, as often as Father Editor will give us any space at all, then we will have something in here about our Club. He is very good this month and gives us lots of room, but of course he will expect some good results after sacrificing so much space to us. And talking about sacrificing, that should interest all little missionaries, at this time of the year especially. The season of Lent is one which we can all use to store up great merit for ourselves in Heaven and do penance for our sins; and not only that, but every little sacrifice that is offered up for some missionary trying to save souls will be of great benefit to him, and will often be the means of saving some pagan. I know that you all started off this Lent with many good resolutions, and now that Easter is approaching, I hope you have not grown tired along the way, or slackened up. When things are hard to do, that is the time when they will have the greatest reward. So keep up the good work, and write and tell me what you are doing during this holy season to help out the missions.

This month we have printed an account of a little play put on by the pupils of St. Anthony's School in Toronto. These are some of the most active little mission helpers we know, and we are always proud of the work they are doing. Everybody who saw the play was impressed with their zeal for the missions, and a lot of the grown-ups felt that if the boys and girls could do so much, surely they could do something too. This should be an incentive to all our little members to be thinking of new ways and means of helping the missions, and at the same time they will get a lot of fun for themselves. Many will become interested in China through your efforts. I myself was in the audience when that play was put on, but I'll bet nobody knew it was Father Jim who was clapping the loudest. I was proud of these youthful missionaries.

My mail has been falling off lately, but with the Rose Garden appearing regularly, it should pick up again. The more letters and pictures you send me the better our columns will be. After a Lent well spent, you will then enjoy Easter all the more, so here's wishing you all a Happy Easter.

FATHER JIM.

MISSION CRUSADERS

Youthful Pupils of St. Anthony's Present Play

The children of St. Anthony's School, Toronto, demonstrated at the Christian Doctrine Convention in Columbus Hall on January 30th, a Model Mission Meeting. This group, one of the most active units in Canada, cleverly displayed how children, even the seven and eight-year-olds, can be trained to do their part in carrying on Christ's Kingdom on earth. Such vivid impressions, some printed upon the minds of children, could not fail in their effect, and one has only to look at the number of religious vocations that have come from St. Anthony's Parish to know that this work has had its influence.

The meeting was ably conducted by Master Gerard Coffey and assisted by Miss Doreen Sexton as secretary.

From the minutes of their former meeting, one could see how this Unit had been in touch with (1) Father Gerald Doyle in China; (2) the members of the C.C.S.M.C. in Guelph, with whom they had exchanged slides on the "Life of Christ" for those on the "Life of Little Nellie of Holy God"; (3) they had joined the Radio League here in Toronto.

During the meeting, arrangements were made for (1) a Pantry Shower for the Carmelite Home on Ossington Ave.; (2) smokes for the old gentlemen in the House of Providence; (3) each Crusader to attend daily Mass during Lent.

After the business meeting, a program followed: A Missionary Play, "The Rejected Doll," given by the primary pupils—Rina Gordon, Margaret Maloney, Gertrude Walsh, Lorrain Edwards, Doreen Crump, Margaret Mitchell, Josephine Bronetto, Irene Cribari, Margaret Gramarossa, Gordon O'Halloran, Michael McGrath, Edward Ayerst, Roy Le Page, Vincent Bartello.

The second number, "Mother's Vacation," a more humorous playlet, was produced by the Fourth Class girls—Kathleen Wetherhead, Byrle Sexton, Helen Mullen, Norma Dilworth, Margaret Gilligan, Mary Grittani and Betty Williams. This brought before the company the influence of the Mother in the Home.

The program was made more attractive by the singing of Mission songs.

Father Callaghan spoke a few words to the Crusaders and the meeting closed with their new Catholic Action song, "For Christ the King."—"Catholic Register."

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

NEWFOUNDLAND "BUDS"
Lily and Patricia, who collected eight dollars for the Missions from their companions at Immaculate Conception School, Bell Island, Nfld.

Once more we hear from Corpus Christi School in Toronto. They are old friends of ours, and the zealous little missionaries, the pupils of Room 5 especially, are continually doing something for God's work in foreign lands. They tell us that at last they have again "reached our objective of five dollars for the support of a Chinese baby. We decided we would like to have our adopted baby called Christine, if that is satisfactory. The children were so delighted today when they made the total, and we are grateful for your letters which surely kept the class enthusiastic during their humble little adventure in charity. We shall continue to pray for your missionaries and missions. Thanking you, we are, Sincerely yours, Room 5 Pupils."

Such a work of charity for these little stalwarts in Christ's army will surely bring a great reward to them. It will help them save their own souls more easily, and they will be the means of having one more pagan converted and sent to Heaven to praise God for ever. These are the kind of letters that Father Jim delights in answering, and he hopes they keep up the good work.

Those members of the Rose Garden who send in collections of used stamps are helping missionaries to a great extent. Since it is something which does not cost you anything to do, it is a form of helping the missions which can be used by all our Buds. These old stamps would otherwise be thrown away and wasted, whereas they can be used to help God's work on the Foreign Missions. Get your friends to save them for you, and tell them how valuable they are when sent to Father Jim. They are often the means of helping some needy missionary, and you will share in his prayers as a result. So the little member of our club who is continually bothering other people to such an extent that they will get into the habit of tearing the stamps off their letters for the sake of the missions, will be boosting his Rose Garden and showing how zealous he is for the missions.

We have received stamps from so many that it is almost impossible to get enough space from Father Editor here in the Rose Garden to mention them individually, so for the benefit of all those who helped us out in that way, we tell you now that we are very grateful. Do not slacken or we will be the losers.

Besides all the good work which is being done by the Stamp Collectors, my mail every day contains the request for mite boxes to be sent to different schools, or it has enclosed the savings and sacrifices of the boys and girls who go to make up our Rose Garden club.

ROSE-STREWN FOOTSTEPS

"I offer each step for some missionary."—These words of St. Therese of Lisieux will echo and re-echo down the ages. Many a person trying to follow in her footsteps has thus found an easy way for obtaining help and grace for missionaries.

Friends of the Chinese missions—what treasures we can gather for the hardworking and generous priests laboring in Christ's Vineyard in China! Maybe the merit accruing from the footsteps we have thus sanctified and offered up, will win an easy victory for some foot-weary missionary in far away China. Hence, by turning the dross of earthly things into golden merit, we can, like the Little Flower, draw down from Heaven a shower of graces—Baptisms, conversions and vocations. These and other "roses" can be thus won for the Chinese missions.

Moreover, by walking once in a while and putting aside the dime otherwise spent for carfare, we can aid the missions financially by sending to them the accumulated result. If several good friends who wish to amass treasures for Heaven by helping to save souls, send such self denial offerings, the result would be gratifying indeed. Thus we can, like St. Therese of the Child Jesus, the dearly beloved Patroness of the Missions, "offer every step for some missionary."

Annie McNeil,
64 Birmingham St., Halifax.

Among the mite box items are requests from the following:—St. John's School at Sydney Mines write for at least a dozen mite boxes; along with $23.00 from past collections the St. Columban's Girls' School in Cornwall, Ont., also want their twelve old mite boxes renewed; St. James' School in Toronto is also in the market trying to get supplies from Father Jim; and just to show that Johnny Mite Box is not a mere ornament, Corpus Christi School in Toronto sent in what was saved by the pupils of Room 9; and St. Joseph's School in Sydney, N.S., gave Father great pleasure in sending them 24 more mite boxes. These last boys and girls have adopted Father Morrison, and he will from now on be the object of that unit's sacrifices. He is a lucky missionary to have such helpers right behind him.

Father Jim cannot help but become a little bit jealous. He reads all the time that different schools and units of the C.C.S.M.C. are adopting the missionary whom they want, and helping him out all they can. But nobody ever seems to want Father Jim. Maybe I could be bribed. If I were to tell who I am when I am not writing for you boys and girls who are members of the Rose Garden, would any unit I wonder adopt me as their patron missionary? I think I have many pals among the little Buds who would be willing enough to do this. I'll judge by the amount of letters and pictures I receive from you.

The Chinese Missions have some real supporters down in St. Andrews West, Ont., for the pupils of the Convent there went to all the trouble of having a candy sale, and then sent the proceeds here to be used in China to convert the pagans. After all the work of raising the $9.00 I am sure they were all pretty tired, but I'll bet, too, that they were happy that it was a work for such a good purpose. Besides, a lot of fun can be had, and this would be an excellent way for others to help out, and share in the same reward.

Not to be outdone by the older pupils, those in Senior Third class at Holy Family School in Toronto, also wish to buy and adopt a Chinese baby. This time it is to be a boy, and the secretary, John Garramone, says it is to be called Patrick Joseph. Alright, John, we thank you and the members of your class and will do that for you. Perhaps a Chinese will get a big kick from having such an Irish name as Pat.

Danny Carreau, aged 9, one of the group at College St. School, Halifax, whose activities we featured lately. And just as we were ready to print this "China" along came a cheque for fifty dollars from the same school.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Solicitor at Wood Green, to a woman: "Has your husband any ambition?"

"Yes. He is very eager to draw the old age pension."

"The doctor has ordered her to take a holiday. Now they're having a consultation."

"Of doctors?"

"No, of dressmakers."

Young Man—'What does your father think of me? He says he can read character."

Young Lady—"He read you and classes you as light fiction."

Tired Business Man—"Take dancing lessons? Well, I guess not! There are too many other ways by which I can make a fool of myself."

His Loving Wife—"Yes, darling, but you've tried all of those."

Mrs. Gadder—"Amandy Brown told Sue Perkins that I was a sneak and allers pryin' into other people's affairs."

Mrs. Blabber—"How do you know?"

Mrs. Gadder—"Heard 'em over the telephone. I always listen when them two cats is talkin' together."

An inspector was examining a class of boys in science and receiving few answers to his questions. He asked one in a rather facetious manner which drew an aside from a boy in the back row, "Silly ass!"

The inspector, seeing the boy's lips move, called to him encouragingly: "Speak up, my boy, you may be right!"

Judge—"Are you guilty or not guilty?"

Prisoner—"I'd rather wait until after the trial to say, your honor."

Judge—"You know whether you are or not, don't you?"

Prisoner—"Well, it's this way, judge, if I plead guilty and then my lawyer proves I ain't, as he says he will, it would make me a liar."

Little Margaret does not like punishment. The other day she was very naughty, and her father had reluctantly to punish her.

Revenge came at the next meal. "When I am married, mother—," began Margaret.

"What then, dear?"

"I shall run away from my husband if he ill-treats dear little children."

Mrs. Blinks—"Well, this is good news, any'ow. Me daughter's written to say she's got a reg'lar job at last, as bridesmaid to a film hactress at 'Ollywood."

Hostess (at children's party to small boy)—"Well, my little man, how are you?"

John (aged four)—"Quite well, thank you, except for a bit of whooping cough."

Friend—"Did you fish with flies?"

Returning Camper—"Fish with them? We fished with them, camped with them, ate with them and slept with them."

Alice—"Why do they have knots on the ocean instead of miles?"

Skipper—"Well, you see, they couldn't have the ocean tide if there were no knots."

When I was young and in my prime
I thought it great to have a dime;
And so it gives me quite a pain
to find myself that way again.

Neighbor—"Why did you send your son to the Air Force?"

Father—"Because he was no earthly good."

Mother—"I really don't think, Donald, that you can eat any more cakes."

Donald—"Oh, yes, I can, mother—I'm not going to let my stomach boss me!"

Patient — "Doctor, let's compromise."

Doctor—"Compromise! On what?"

Patient—"On that bill of yours. I'll pay for your medicine, and return your visits."

A man bought a car cheaply.

A few days later a friend asked him how it was, and he replied: "My dear chap, I'm just beginning to realize how hard it is to drive a bargain."

Her Mother—"Now that you're married, you should help Ferdinand to save something."

Mrs. Junebride—"I do. I've already helped him to save something on his income tax."

Mother — "Now, do you know where bad little girls go to?"

Molly—"Oh, yes—they go almost everywhere."

The Teacher—"This is the fifth time I have punished you this week. What have you got to say?"

The Offender—"I'm glad it is Friday."

Two small girls were having a tremendous argument. "My daddy's a mounted policeman," said Betty. "He rides a horse all day."

"That's no better than being an ordinary policeman like my daddy," said Peggy proudly.

"Oh, but it is!" said the first child. "If there's any trouble, he can get away quicker."

Outside a fashionable London church. "Where's Marietta?"

"She waited to speak to the rector. If he'll agree to have the walls done over and the chancel redecorated, she's going to be married here."

"It gives me great pleasure, O'Connor, to pin this medal on your breast," said the commander, "and tell you that I am also placing fifty dollars to your credit in the bank."

"Thank ye, sorr," said the private. "But, if you wouldn't mind, now, sorr," said O'Connor, "couldn't ye pin the fifty dollars on me breast, and put the medal in the bank."

Movie Actress—"I have a certificate from my doctor saying I cannot act today."

Manager—"Too bad you had to go to all that trouble. I could have given you a certificate saying you never could act."

Brown—"I told my wife she needed a new hat yesterday."

Green—"You told her that? Good gracious, what did she say?"

Brown—"She said, 'You sit down quietly, dear, while I 'phone for the doctor!'"

Little Richard—"Mother, may I have a nickel for the old man who is crying outside?"

Mother—"Yes, dear, but what is the old man crying about?"

Richard—"He's crying 'Peanuts, 5 cents a bag.'"

"Does my practising make you nervous?" asked the man who was learning to play a saxophone.

"It did when I heard the neighbors discussing it," replied the man next door, "but I'm getting so now that I don't care what happens to you."

ST. FRANCIS XAVIER
SEMINARY

CHINA

SCARBORO BLUFFS,
ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR
TEN DOLLARS FOR LIFE + + +
ALL PROCEEDS DEVOTED ENTIRELY
TO OUR MISSION WORK + + +

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it now for this year, 1937. Do so at once, and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A subscription to "CHINA" gives you a share in the many spiritual works offered by our priests and students for all benefactors of our missions.

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $.................................... as a subscription to "China" for .... years.

Name .... Address ....

Address .... Name ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

DO YOU WANT US TO SEND YOU A MISSION MITE-BOX? ☐

Make Your Decision *Now!*

If you are fortunate to have acquired a goodly share of this world's goods, since you know you cannot take them with you out of this world, you ought to determine now what use shall be made of your possessions after your death. May we ask your consideration of the needs of our Seminary, and of our Missions in Chuchow, China, as you draw up your last will? Priests to be educated, missionaries to be sent forth, churches and chapels to be built—these are a few of the major needs which could be supplied by generous remembrance of our work in Catholic wills. You will never regret it if you put this clause in your will:

> "I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF ...."

+

St. Francis Xavier Seminary

Scarboro Bluffs, Ontario

VERY REV. J. E. McRAE, President.

CHINA

Scarboro Bluffs, On

April, 1937

. . . OUR WORK . . .

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN

Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will—our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The
Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII APRIL, 1937 No. 4

VOCATIONS

OBSERVANT readers may have noticed that in the past five or six years we have given nothing but casual mention to the subject of Vocations to the Missionary Priesthood. We have had reason for refraining from featuring the subject. The circumstances in which this seminary found itself obviated the necessity. As you are well aware, China Mission Seminary has had a capacity enrolment of students for the past several years, and we have been favoured with a sufficient number of applications each year to maintain that full roster. Had we "advertised" the fact that we wanted students to come here, then, no doubt, we should have received many more applications that actually came to us. But with what result? Merely that we should have to refuse some who applied for admittance, because we had not room for more than fifty aspirants in our Seminary. It would scarcely have been good policy to solicit vocations and then reject many who answered our supplications.

HOWEVER, this year we are in the fortunate position of being able to accept at least a dozen new students to replace the largest graduation class in our history, who finish their course in June and then prepare for their journey to Chuchow in the Fall. Within the next few months thousands of Catholic young men will complete their High School and College education, and they will be faced with the problem of deciding for themselves their future avocaton. We know that many of them have already wrestled with the thought of devoting their talents and abilities to the service of God in the Holy Priesthood. Some, we hope, have given consideration to the idea of becoming missionaries in China. If still undecided in their course, we address to such young men an invitation to enter China Mission Seminary, and advise an early application to be directed to the President, Very Rev. J. E. McRae.

TO every serious-thinking Catholic the thought, no doubt, often presents itself as to just what would be the condition of this world of ours were it not animated by the Divine Message to bring the glad tidings of salvation to the human race. Had the Apostles and early Disciples of Our Lord remained at home, neglecting to correspond with Him who is the Way, the Truth, and the Light, thus ignoring His parting decree, who could possibly visualize our present condition? The thought of all this necessarily urges us to pour forth our heartfelt thanks in reverent gratitude to the Divine Providence which has granted so lavishly the means of salvation and reared throughout the centuries the Standard of the Crucified as a rallying-point for all who would fulfil their eternal destiny.

TO all hearts imbued with Divine Faith the figure of Christ still stands majestically, giving hope to all, and beckoning to His Service many loyal men and women who feel disposed to devote their very lives, their all, to Him. In answering a vocation to the missionary life, one may feel sure that he is being favoured in an extraordinary manner, for there is being given to him the opportunity to embrace the highest career open to human beings. The missionary vocation is a call to a life and service that is as nearly as possible the life and service of Christ Himself, and to any Catholic young man who wishes to make a success of his life, and a consecration of his God-given gifts, what greater field of endeavour presents itself than that of the Missionary Priesthood? There is nothing on earth to be compared to such a vocation. It surpasses in sublimity the highest aspirations of which the human heart is capable. Blessed indeed will that soul be who listens to the pleading of God, who follows in practice the last loving wish of His Sacred Heart by striving to bring the Light of His Gospel to those who "sit in the darkness and the shadow of death".

AT all times the life of a priest on the missions is a hard and laborous one. To the young man who applies for entrance to a missionary seminary there is offered nothing but the prospects of a life-long sacrifice, consecrated and sanctified by difficult labour and study. But Christ permits not His creatures to outdo Him in generosity. To those who "take up their cross and follow Him" there is given, as to Peter of old, the consolation of that Divine promise: "Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting"." Be not afraid, then, to "lift up your eyes and see the fields already whitened unto the harvest", and if God be calling you to the reaping of that soul-harvest, generously answer that Divine Vocation and come as a labourer into His Vineyard.

JOTTINGS

By REV. GERALD DOYLE

THE TEMPLE of the Three Caves is near Lishui and is so called because it is built around three caves. In the summer it is not as hot there as elsewhere, and although the squatting idol of the god of fecundity provides a touch of the grotesque, the garden with its trees, shrubs, and pools is somewhat of a beauty spot. But in the central room of the temple, where incense is burned and mothers may be seen teaching their little ones to kowtow before the idols, is an idol different from the rest. The face is bearded and the cast of the features is not Chinese. This idol bears a name very similar to "Thomas", and there are Christians who claim that it represents the Apostle St. Thomas. One story is that in India, where St. Thomas is said to have preached, the Apostle was held in great veneration and as time went on even the pagans accepted him as a great personage. Centuries ago Buddhists brought from India to China the statue of St. Thomas and set it up as an idol in their temples. That was the start and today in temples throughout China may be found this foreign looking idol before which the pagan Chinese kowtow.

Our prayer is that St. Thomas the Apostle from his place in Heaven may intercede before the Throne of God for the poor Chinese.

* * *

A SMALL fort has been built on the hill just behind our mission here in Tsingtien by the new mandarin, who evidently believes in being prepared for any emergency. It will serve as a look-out and in it are slots to permit rifle fire, and very probably a machine gun will be mounted, too. This fort will command the approach to the mandarin's residence and a good section of the city. The bandits in the country will soon be informed by their spies in the city of this latest precaution against them.

* * *

The Chinese Christions have a custom, at least in this district, of making what might be called a double sign of the Cross when starting prayers. With the thumb of the right hand they make small signs of the Cross on the forehead, the lips and breast, and then make the sign of the Cross as we are accustomed to make it. In the Chinese catechism in answer to the question: "What prayer is said while making the sign of the Cross?" the reply is: "There are two forms, the longer form and the shorter form. The longer form is: 'By the sign of the holy Cross, save us, O Lord God, from our enemies, in the name of the Father and of the Son and of the Holy Ghost. Amen.' The shorter form is: 'In the name of the Father and of the Son and of the Holy Ghost. Amen.' "

* * *

SISTER MARY CATHERINE, one of the pioneers of the Grey Sisters in China, recently underwent an operation in Shanghai. The operation was successful and she is now making a good recovery. During almost eight years Sister Mary Catherine, a graduate nurse, has made herself invaluable to the work here in China.

* * *

THE MOON, with its variations, guides the traditional calendar of the Chinese, and in spite of official pronouncements Chinese families continue to observe the Lunar New Year; for them it is a family feast and as many as possible return to their original homes for the festive season. So here during one year we have two New Years, which are sometimes called: Chinese New Year and Foreign New Year. Official China, the Post Office, etc., observe the "Foreign" New Year, but the really festive season is at the time of the Chinese New Year which this year fell on February the eleventh. The celebration may last several days and on the day itself hardly a person is to be seen on the streets of the towns. I refer principally to districts in the interior of China. Large port cities do not observe all the traditions, but even in such places the Chinese New Year is celebrated in one form or another.

After a few days the stores start business again in a small way, a few boatmen load up their small river crafts, and gradually life returns to normal so that after about ten days it is evident that business is as usual.

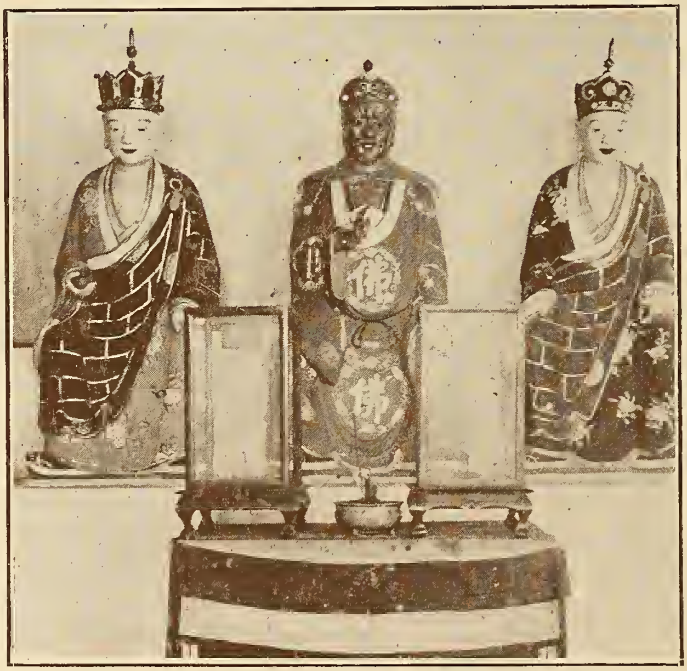
* * *

THIS NEW YEAR marks the beginning of the "Year of the Cow" which is second in the zodiac order. The Old Year was the "Year of the Rat".

* * *

Father Boudreau is very busy these days preaching Doctrine in the northern part of our prefecture where several villages have recently shown a great interest in the Catholic religion. At Christmas he baptized a large number and according to recent reports he now has a few hundred catechumens under instruction. Mosignor McGrath states that St. Theresa of the Child Jesus is greatly responsible for these new conversions.

(Cont. on page 58)



There is reason to think that the centre idol in this group represents St. Thomas the Apostle, the Chinese deifying (unknowingly) this ardent Christian saint, and burning joss (incense) sticks before his image, along with their other gods, in the Temple of the Three Caves, near Lishui.

Catholic Visitor Tells of Chekiang Mission Work

Monsignor McGrath Relates Experiences as Head of New Canadian Mission at Lishui; Soldiers Called Out to Guard Roads for Fathers.

(From the "*Shanghai Times*", January 22nd).

THE task of arranging for 2,000 soldiers to line the roads of Chekiang and insure the safe arrival of new missionaries from Canada is but an incident in the life of Monsignor William C. McGrath, Prefect Apostolic of Lishui, who is now a visitor to Shanghai en route to the Eucharistic Congress in Manila. Monsignor McGrath will represent the English-speaking Canadian missionaries at the congress as leader of the imposing movement which is being forwarded in Chekiang despite many instances of strife and turmoil and the numerous discouragements which have arisen against the Lishui workers during the past 11 years.

MONSIGNOR McGRATH

A youthful and genial man, Monsignor McGrath was willing yesterday to tell of some of his experiences during the five years that he has been stationed at Lishui and to outline some of his hopes for the future. Although the mission was established only in 1925 it has enjoyed a steady growth, and at the present time about 10 new workers are coming from Canada each year. Within the next 10 years Monsignor McGrath hopes that the mission may have as many as 100 fathers, all of whom will be trained at the St. Francis Xavier Seminary in Toronto.

The mission is now planning to extend its work somewhat in the immediate future by building a hospital to augment the extensive clinical work which it is now carrying on. The great improvement in facilities for communication between Lishui and the coast, according to Monsignor McGrath, have aided the work to a great extent. When he first went to the station in 1932 it took him eight or 10 days to reach Lishui, while now it can be reached in one day from Shanghai. Formerly the journey was made by way of the Wenchow River and entailed an arduous task of navigation aboard uncomfortable sampans. One memorable trip which Monsignor McGrath made several years ago consumed the greater part of three weeks.

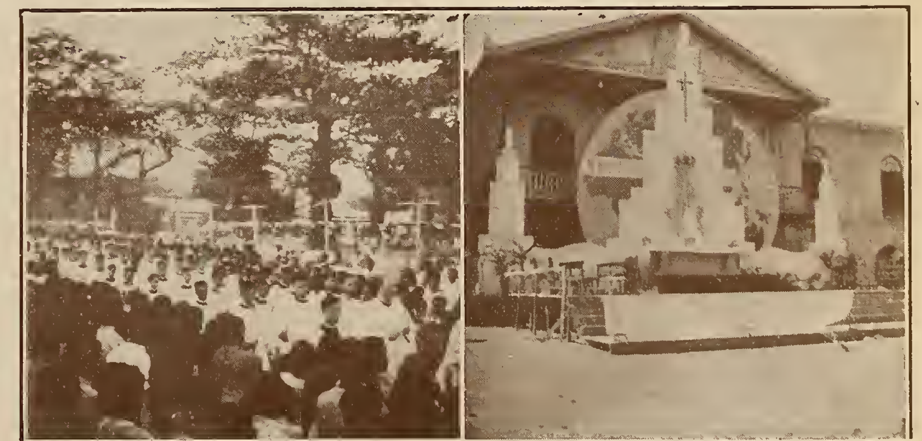
Progress Awake

Lishui is now most easily reached from Shanghai by railroad through Hangchow and Kinhwa. From Kinhwa a transfer to a bus is necessary and a beautiful five-hour trip through the mountains brings the traveller to Lishui. The roads westward through the mountains is said to be surprisingly good, although those who are inclined to become giddy at great heights are advised to look down no more than is necessary.

It was along this stretch that the government authorities placed 2,000 armed guards when nine fathers came in to the mission last year. The standing army was called out to protect the arrivals against hordes of bandits that roam the hills and prey upon travellers. These wild brigands are said to be especially hard upon the drivers of buses, for whom they cherish a deep and lasting hatred.

Each trip that Monsignor McGrath makes, however, reveals new improvements and he reports that the government officials are exceeding considerate and always anxious to co-operate. The roads show betterment on each successive journey and even the railroad journey to Shanghai displays the fact that progress has not been asleep. Monsignor McGrath was almost startled to find a foreign menu on the Kinhwa-Hangchow diner this time and fairly revelled in the steak and onions offered thereon. He is of the confirmed opinion that a deep and significant change is overtaking China and that this is a change for the better.

Accompanied by Father Gerald Doyle, Monsignor McGrath will remain in Shanghai until January 26th, when he will sail for Manila with the Eucharistic Congress pilgrims aboard the C.P.R. liner "Empress of Japan".



Monsignor McGrath, accompanied by Father Gerald Doyle, attended the great Eucharistic Congress in Manila, Philippine Islands, early in February. In a future issue we hope to have their impressions of that remarkable spiritual demonstration in the Far East. In preparation for the Congress there were held throughout the Philippines in 1936 many local and Diocesan manifestations of devotion to the Blessed Sacrament. The pictures above (sent us by Father McGettigan), show a procession and the altar during the Baguio Diocesan Eucharist Congress. Father McGettigan participated in the event during his furlough at Baguio, P.I.

SAVED FROM DEATH

We reprint here, practically verbatim, a most interesting interview which appeared in the "Sault Daily Star" (published at Sault Ste. Marie, Ontario), on March 3rd. It recalls a dramatic incident of Mission life in Chuchow—the saving of the life of one of our missionaries, and the heroine concerned is now fighting for her own life in a Shanghai hospital.

Father McNabb (of St. Thomas, Ont.), is temporarily serving in the Diocese of Sault Ste. Marie (at St. Mary's Cathedral, North Bay), and his interview with P. C. DUBOIS, recorded in the "Sault Star", provides a great deal of information on things and conditions Chinese.

"IF it weren't for 'Sister Catherine' I wouldn't be here today," said Father W. H. McNabb, attached to the China Mission Seminary, Scarboro Bluffs, when interviewed during his two weeks stay in the Sault. "Sister Mary Catherine" who nursed him back to health after a severe attack of pneumonia has been a missionary in China for the past seven years and is the former Catherine Doyle of the Sault. At present she herself is in ill health and recuperating in a Shanghai hospital.

Thus is added a touch of local interest to the story of Father McNabb's experiences and observations during the three and one-half years he spent in China. He was sent here from Scarboro Seminary to Blessed Sacrament Church following the death of Father C. C. Fawcett.

Father McNabb was located in Lishui, Province of Chekiang, when he contracted pneumonia. Lishui, 90 miles away from the first large centre, Wenchow, and 500 miles from Shanghai, is the "see" of the province and also the village where Sister Catherine was in charge of the Grey Nuns' Girls' School and a dispensary.

Complications Developed

After having successfully passed the "crisis" of the disease under the excellent care of Sister Catherine, complications set in which seemed to spell certain death unless a doctor was brought on the case. All attempts to get a physician proved fruitless. None could leave their practice.

There were no roads to Wenchow at the time, the journey to that point requiring three days pushing a boat on down the river by "pole".

The young priest's case seemed hopeless, but Sister Catherine did not despair. She dispatched a "coolie" to Wenchow for serum. He left on the run, negotiating the distance, now running, now walking, in one day and a half. The administering of the serum upon the coolie's return proved the turning point in Father McNabb's condition and was made by the former Sault girl herself. The ravages of the disease, however, left their mark on the young missionary and he was forced to return to Canada last year.

SISTER CATHERINE DOYLE
of Sault Ste. Marie, Ont., the present Superior at the Grey Nuns' Convent, Lishui, China. Sister Catherine is gravely ill in a Shanghai Hospital, having toiled to the point of exhaustion in her heroic work among the poor Chinese in Chuchow Prefecture. The prayers of our readers are asked that Sister may be restored to good health to carry on for many years her guidance of the gallant little band of Sisters and her efforts to alleviate suffering and impart knowledge to her much-loved Chinese people.

Speaks Highly of Work

He could not speak too highly of the splendid work that is being carried out in and about the Lishui district by Sister Catherine and the other six nuns under her supervision.

"And she is so intensely taken up with the work," said he, "that she has no desire to return here. The sisters," he continued, "have a dispensary where they treat hundreds of cases each year, and even on Sunday their rest is interrupted by patients." This, he remarked, occurred at times when "market day" happened to fall on the Sabbath. Markets which bring peasants into town from near and far country points are held every fourth day, and as a result often fall on Sunday.

Second from right in this picture is Father Wm. McNabb, with a group of Christians at Nan Dong, shortly before a prolonged illness forced him to return to Canada.

(Sister Catherine is a sister of Miss Mary Doyle, librarian in charge of the Steelton branch of the

(Continued on page 56)

A ONE DOLLAR BILL

AND THE TRAGIC RESULTS OF ITS FINDING

A TRUE STORY

By

REV. CRAIG STRANG

LITTLE PING SENG was the innocent occasion of it all. Innocent she indeed was, having just come through her fifth summer with all the marks of babyhood still upon her, and a baby as yet in everything except in the big-girl tasks that she was asked to do. Her five summers and four winters were all spent in the little village of Yeo Du San, which nestles between the summits of several mountains, and where nobody goes except travellers to a few even smaller villages still higher up. The village was small enough for Ping Seng to know nearly everybody in it, and there were only a few other boys and girls that were even near her age. She understood nearly everything the grown-ups said, because they always talked of things she saw and knew very well—about the fields around her—the sky and its rain above her, the mountains and its paths below her. Only when they talked of money she did not understand, for she never had any, saw it only a few times, and would not know what to do with it even if she did have it. One of her most occupying duties was to gather brushwood, twigs and dried leaves from anywhere along the mountain side for the hearth-fires; and her constant searching for these often scarce materials not only begot in her very thrifty ways, but gave her a pair of very keen eyes. A dollar bill then would be very easily singled out and quite naturally seized, even if she did not know its value.

Cleaning up in preperation for Christmas at Tsingtien Mission.

And thus it all came about as she was toddling in a neighbor's courtyard one sunny morning. It must have been a very strange run of circumstances by which a dollar could be thus laid bare to view, but she, thinking rather that it was a piece of paper the same color as the leaves she gathered, stooped to pick it up, and thereby hangs this tale.

AS she was looking at the man's picture on the back, the widow Wang, who just came out of her door quite near, saw her with her find, and seeing what Ping Seng had, she came and snatched it away from her and went back into the house. Ping Seng had taken a fancy to the paper with the green back, but she was afraid to follow Mrs. Wang, so she went and told her grandmother all about it — for grandma would know if it was nice paper or not. Grandma did know. So at once she took Ping Seng down to the widow Wang's and she was very angry; Ping Seng saw that Mrs. Wang also had a mind to speak cross words. And they did speak words hard and loud. Her grandmother wanted to know why Mrs. Wang took her green paper, and Mrs. Wang said it wasn't green, but white paper that was dirty. Ping Seng was sure it wasn't. Then they said a whole lot more, and their words broke up the peace and silence of the village, and all the villagers soon gathered round to hear all about the little piece of green paper, and they said a whole lot about it, too. She heard some say that it was hard to believe that she really saw such a piece of paper, but she was sure, really, because she picked it up and looked at it; others said if it was only a dirty piece of white paper Mrs. Wang would not bother to take it.

And there was a division amongst them. And much shouting. It meant nothing to them who eventually would win, but it was a pleasant diversion to take a side and argue long and loud about it. At last the elders could let their mind be known about it, and with wisdom like King Solomon's when he ordered the baby to be cut in two, they said that the dollar should be so divided. But the argument did no have such an easy agreement as Solomon met with, for neither party would give in. By now, far more than a dollar was at stake—for now “face’ before the whole village was in question, and a compromise, which might have been possible earlier in the row, was now out of the question, and so when they departed to eat mid-day rice, the only thing that was settled was that it would be a fight to the finish.

These three little girls are from Fr. Doyle's mission of Dolu, and are now attending school at the Convent of the Grey Sisters in Lishui.

AT noon Ping Seng's daddy came back from his field, and over their rice-bowls her grandma told him all about it and added some new names to Mrs. Wang which Ping Seng were sure were not very nice, though she did not understand their meaning. And as they talked in came a man who, like daddy, adored

(Continued on page 58)

SAVED FROM DEATH

(Continued from page 54)

Public Library; Mrs. Hannah Mary Roberts, James and Alphonse Doyle of this city. A third sister, Margaret, is a member of a religious order in New York City.)

Found Chinese Friendly

"The Chinese interested me a great deal even in my boyhood," reflected Father McNabb, who left for China Missions immediately after he was ordained to the priesthood at the age of 25, four and a half years ago.

"In China I found the people exceptionally friendly," he continued. "The ordinary run of people would never think of harming us, in fact their politeness runs to extremes—rituals, lavish bows, and so on."

The Province of Chekiang in which he was situated he described as one of the most beautiful in China and stated it had been comparatively free from bandits until a year ago, when one of the missions was entered. Father Amyot of Ottawa had a very narrow escape on this occasion.

Raided Nun's Island

At this point Father McNabb paused to relate the amusing story of a band of pirates who raided Tinghai Island, off the coast of Chekiang. This small island was occupied by an order of nuns and used to grow vegetables and so on. Ignorant of this the pirates invaded the island and stripped it of everything. Later, when they were told that the nuns owned the island, they were seized with remorse and wrote a long letter in which they apologized, repeating in every paragraph of the message how badly they felt about it and asking forgiveness.

This change of heart on the part of these brigands of the waters Father McNabb attributed to the fact that when they are captured and placed in jail the nuns visit them and administer treatments in cases where the persons are affected with disease.

Improvement in China

Great strides by way of improvement toward the betterment of the people of China have been made under General Chiang-Kai-Shek, much talked of as the "one man government of China", whom he described as "quite a man".

"They are rapidly adapting themselves in electricity, radio, and other modern improvements," said he. "Health rules are being picked up and followed religiously — true, they're progressing slowly but surely," he remarked, adding that the sole drawback in General Chiang's scheme of things is that he hasn't got the finances.

Wonder at Poverty

"One can't even imagine the poverty of the Chinese people," stated the young priest. "It has been an increasing source of wonder to many missionaries as to how they manage to exist at all."

Potatoes, he went on, are in most cases their sole diet. In the majority of peasant homes where rice is grown it is sold in order to buy clothes, and the family stick to their diet of potatoes.

Father McNabb admitted, however, that he was at first amazed at the variety of foods such as vegetables and fruits which are grown in China. These include carrots, beans, corn, oranges, peaches, plums, cherries and other oriental

FOLLOWING COMMENCEMENT EXERCISES AT PI-WU-KA MISSION SCHOOL, JANUARY, 1937

In sending us this picture, Father King (of Newburg, Ontario), remarks that the number of pupils is small due to the fact that a bigger and better school is needed so that more of these excellent Chinese young fellows may be taught Catholic doctrine. In the centre of the group is Father Bernard Boudreau, of New Bedford, Mass., Pastor of Pi-Wu-Ka, where he has erected a beautiful and substantial Church; at his right is Fr. Joseph King, and at his left Father Paul Wong, his two assistants in this progressive Mission centre. As recorded in recent issues of "CHINA", Father Boudreau is temporarily engaged in shepherding into the Faith a very large number of catechumens in the Northern section of the Prefecture of Chuchow, bordering on the District of Kinhwa, where Monsignor Fraser is labouring zealously. Please do not forget the missionaries and their people in your prayers and alms.

CATECHISTS' RETREAT, KINHWA, JANUARY, 1937

Seated from left to right: Father Kiang, Father Ouang, Monsignor Fraser, Father Tcheng, Father Ly. All took a hand in giving the retreat. There were sermons, meditations, spiritual readings, examinations, etc. In the district of Kinhwa there are eight Subprefectures, containing over two million inhabitants (pagans), over 5,000 Catholics, 1,500 catechumens, 35 churches and chapels and six priests. "The harvest is great, but the labourers few". Pray for this vast and promising Mission field.

products, amongst them "bibo", which is similar to a plum, and, of course, there are what is often humorously referred to as the missionary's desert—peanuts. Wheat is also grown and the Chinese are being taught to make from it "foreign" bread.

English is being taught in all secondary schools, said he, and their curriculum is much the same as ours. "They purchase our books and have them translated into Chinese," he continued.

Postal Service Good

Their postal service, introduced at the request of "Chiang" by the English people, has been picked up rapidly and is excellent, stated Father McNabb. As a matter of fact, he proceeded, they have proven so quick to learn this new system that at present of all the English postal clerks and officials who went to China to introduce the system only one Englishman remains—the postmaster general. Postmasters in all parts of China at present must also know English in order to retain their posts.

Improvements in transportation have also gone ahead rapidly under General Chiang. Roads have been opened and bus service, cutting down two days to two hours time in transportation, has been set in motion.

Open Tourist Beauties

It was under Chiang's administration that a road cut through a mountainside practically throughout the province of Chekiang was undertaken and completed during the past two years. This, suggested Father McNabb, will prove a boon to tourist traffic, as during that time the natural scenic beauty of this province was opened to the public for the first time. For 100 miles this highway wends its way along the clear, blue waters of the Wenchow. And the blue depths of the Wenchow are something soothing to the eye of a tourist after he has seen nothing but the murky, muddy waters of other Chinese streams.

Chekiang province, wherein the Canadian English-speaking Missions in China, under supervision of Msgr. W. C. McGrath, of St. John's, Nfld., well known throughout Canada, is located, boasts of a population of 2,000,000 souls.

4,000 Priests

Father McNabb said there were more than 4,000 priests in China and almost 6,000 nuns. And during recent years the influx of missionaries to China has been even greater than in the past. While in Chu-San he had the pleasure of making the acquaintance of Lady Berkeley, distant relative of the late King George, who has been affiliated with the Sisters of Charity in China for more than 40 years.

Malaria takes a heavy toll amongst the ranks of missionaries. The common variety of malaria, however, is not deadly, although it keeps recurring on a person if the climate of the province in which the patient is residing happens to be one of intense heat. Malignant malaria is the most deadly type of disease.

While in the Sault, Father McNabb also had the pleasure of meeting a Chinese couple who appeared with the "Shanghai Troupe" on a local theatre stage recently. The woman was from Chekiang province and spoke the real "Pekinese Mandarin" with which he is most familiar. Local Chinese, said he, spoke Cantonese and were very difficult for him to follow.

His main ambition, he added in conclusion, was to return to China and follow up his missionary work as soon as his health permits.

A ONE DOLLAR BILL

(Continued from page 55)

God, and not like Mrs Wang and the .most of the villagers, who adored Buddah. This man said he owned the piece of paper and that it fell out of the pocket in his belt. He wanted it back very much, Ping Seng heard him say, and he would give her daddy half of it if he got it back for him. Daddy said he would give it a try, so after rice he took her and her grandma back again to Mrs. Wang's.

The widow had a very queer look on her face, and Ping Seng did not want to look at her eyes, they glittered so. For a long time the talk was just like it was in the morning till she heard her father say that he would take a whole lot of things, such as oil and nuts and corn, if he could not get the green bit of paper, and that he would beat her if she tried to stop him, and even said he might kill her. Then Mrs. Wang cried out in a great voice and said she would rather kill herself than hand him any paper, and as her daddy gathered up some nuts Ping Seng saw Mrs. Wang take two small white things from her pocket and swallow them. She did not talk any more; in fact, it was not long before she could not stand, and she fell down on the floor as if she was very sick. She began to groan, and her face took on some ugly expressions till one of them froze on, and not even any breath came out through her mouth.

MRS. WANG had taken the only way to save her "face", even though her life and the little piece of green paper were lost. Ping Seng was sorry she told her grandmother about the piece of green paper. Her daddy looked sorry, too, and did not look for the paper nor take any of the nuts he had gathered into a pile.

People soon began coming and shouted very much against her daddy and said he would have to pay for the coffin and hire special priests to come to escort the suicide's soul to heaven. Thus did the relatives of the widow Wang speak, and in fear Ping Seng's daddy left the house and village and went to Tsingtien, where the Catholic catechist of the village was passing the first Friday. Both of them came back on Saturday and stayed in the house most of the day; the catechist went out a few times to the Wang family, and on Sunday Ping Seng saw her daddy give the catechist what he called six dollars; he was to hand these over to the Wang family if only they would talk peaceful words. And thus the wrangle ended, except that on the day of the funeral word came that daddy was to go and burn paper money to buy things for the soul of the widow, for she needed many things on her journey to heaven. But he refused and said that he did not believe in Buddah, but in God; then they asked him to read the prayers for the dead to his God, and he said he could not read them; finally they asked him to invite the catechist to read, and this, too, was in vain, for the catechist said he was not allowed to read prayers publicly for a pagan who had killed herself.

Little Ping Seng is still searching for twigs and leaves and brushwood, but she never sees any green paper, and even if she did, she says, she would never pick it up—not even if it was worth a hundred cents.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be cabled to our missionaries in Chuchow.

Join our Mission League by sending for a Mission Mitebox. If you already have a Mitebox, we shall be pleased to receive your "savings" now. Help us by your donation of "a cent a day".

FATHER FAWCETT

Eleven years ago in "China" appeared the following:

"Two hundred and ten subscriptions to China" in a parish of two hundred and twenty families. That is the record set by the Blessed Sacrament Parish, Sault Ste. Marie, Ont., and we venture to say that it is a record that will remain long unbroken. The generous and whole-hearted assistance of Rev. Fr. C. C. Fawcett, the pastor, enabled us to place our magazine in practically every home in his parish."

Such was an example of the zeal and interest displayed in our missions by Father Fawcett. We have reason to mourn his death, which occurred at Sault Ste. Marie on February 12th last, and we earnestly commend his soul to the prayers of our readers.

In memory of their beloved Pastor, the school-children of Blessed Sacrament Parish presented a generous offering to the President of China Mission Seminary when he attended the funeral.

JOTTINGS

(Continued from page 52)

THE NINE new missionaries who arrived last November are very fortunate in being the first of our missionaries to have the benefits of a properly organized course of instruction in the Chinese language. The classes are held under the direction of Father Gignac (who took a special course in Shanghai) and a special Chinese professor; both are teaching the priests to read and speak the official language of China. With the official language as a foundation the learning of one of the dialects (of which there are more than seven in this prefecture) will not hold for them the same difficulties experienced by our missionaries in the past.

*

FATHER BEAL has returned from his sick leave in Shanghai and is now hard at work in Sungyang, where he is assisted by Father Hugh McGettigan.

---

24 PROVINCES OF CHINA REPRESENTED IN FU-JEN STUDENT BODY

A study of the 1936-37 enrollment of the College Departments of the Catholic University of Peking reveals several interesting facts.

Of a total of 805 students, 245, or 30%, are from the Province of Hopeh, in which Peiping is located. Shantung, with 86 students, accounts for nearly 11%, and Kwangtung, in the extreme south, is third with 66 students, slightly over 8%. Twelve other Provinces follow with fewer than 60 but more than 10 representatives: Honan, 53; Kiangsu, 41; Shansi, 37; Liaoning, 37; Hunan, 33; Chekiang, 33; Shensi, 24; Fukien, 24; Szechwan, 23; Anhwei, 22; Hupeh, 22; and Kirin, 15. Provinces furnishing fewer than 10 students are: Kiangsi, Kansu, Kwangsi, Suiyuan, Kweichow, Heilungkiang, Yunnan, Chahar and Jehol.

Thus all the Provinces of China, with the exception of a few in the extreme West, are represented among the young men studying at Fu-Jen.

As regards the number of Catholics in the student body, a tabulation shows 35 in the College of Arts, 22 in that of Science, and 26 in that of Education, yielding a total of 83 students, or 10.4% of the complete roster; 15 are Seniors, 10 Juniors, 19 Sophomores, and 39 Freshmen.

CHINESE POLITENESS

IF you were to pay your first visit to a polite and conservative Chinese family as guest of honor, be sure to minimize your consumption of any kind of liquid three days or more in advance. You are apt to find at least three "courses" of tea served as soon as you are ushered into the hall and parked on the most honorable seat facing the door.

First of all, there will be a cup of steaming tea, red or green, served in covered cup without sugar or cream. After you have sipped and appreciated this tea, the servant will present you another covered cup of sweetened Swallow Nest or "Wood Ear (Mo Erh)," member of the mushroom family and a famous product of Szechuen.

The third cup will be lotus seeds boiled with red dates, also sweetened. The dainty small "covered cup" is matched with a tiny and beautifully designed silver spoon.

* * *

THESE do not mean the conclusion of the "tea ceremony". As soon as you have finished the sweetened "courses", the servant will present you with another cup of plain tea.

According to polite Chinese etiquette, this fourth cup is not to be taken until the guest wishes to depart. By holding the cup as high as the nose (meaning to propose a toast to the host) and lowering it again to the lips to sip a little bit, the guest indicates his desire to say good-bye. Instead of good-bye, Chinese always say "see you again," or "tsai hwei".

To say "good-bye" is not polite, Chinese believe, because it does not imply the desire (true or not) to see the guest or the host again.

* * *

IN a conservative Chinese home, a son has no right to sit down unless he is told to do so by his father or mother. In the presence of guests, the ceremony is observed more strictly in order to show the "discipline" of the family.

When a father is receiving a guest in the hall, no members, particularly female members, of the family are allowed to make an appearance unless told to do so. It would be an insult to a not intimate friend to present one's family members.

A guest is not supposed to inquire about members of his host's family or to stare at the door leading to the "inside quarters".

* * *

IN making a call, social or formal, the old-type Chinese rarely notifies his host in advance. It would be an insult to the host if the guest were to tell him what time he would make a call. It would mean a request that the host "must wait for" the guest.

When the host is found not at home, a guest may leave a card to indicate that he has called. A meeting is not essential, but the mere call at the house is sufficient to indicate the courtesy.

—L. Z. Yuan.

"INDISPENSABLES"

FROM a letter from Father Harold Murphy we cull the following:

"The American family is composed of a mother and father, children, and—according to 'China's' Joke Page—a mother-in-law. I have gathered the impression that here in Chekiang Province there are two further additions which seem to be part and parcel of every Chinese family; in fact, they appear to be indispensable members of every household. Their names? Mr. Rat and Master Louse. Don't be shocked, good folks. The Chinese certainly are not shocked at their presence. Rather, Mr. and Master are regarded as rather friendly little members of the family, and appear to be welcomed at the family fireside bench.

"If you can stand a little 'rough stuff', let me ask you to recall the well-known antics of the monkey in the zoo as he makes the acquaintance of Master Louse. Now imagine, if you can, a group of young children acting in almost the exact manner. I've seen it here in Lishui. A bit revolting, no doubt, for Westerners to see, but the poor Chinese regard it as commonplace.

"Modern Chinese efficiency is making a big effort to rid the country of the disease-carrying rat and louse, and at this stage I will not venture an opinion as to whether or not their ultimate disappearance will be welcomed by the Chinese themselves. It will be a case of the departure of 'familiar friends', veritable 'household pets'."

"All set" for a day's outing are our new missionaries; letters from Lishui tell us they are working hard at the Chinese Language School under the direction of Rev. Aaron Gignac, Pastor at Lishui. Fr. Aaron qualified for his position as teacher by a special language course at Shanghai. Looking happy, hale and hearty, the priests (left to right) are: Fathers Murphy, Hudswell, Leonard, McAuliffe, McFarlane, Gignac and Reeves. In the background are Fathers Matte and Maurice. Fr. Moore is the only absentee, he being down in Tsingtien with Fr. Strang.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Buds:

Our Rose Garden seems to have taken on a new lease of life lately, and each time the mailman comes it shows me that there is lots of activity and enthusiasm among my little missionaries. Maybe it is the coming of Spring that does it, but whatever it is, I am proud of the headway our club is making.

You know, this is your club. Every little boy or girl who has his name registered here with me, is a part owner of our club, and the success of it depends on each one. So I hope that you are all trying to make the club bigger and better in every way. That would be a good slogan to take, and then you could begin to show your missionary zeal.

The first way you can all do big things for our club is to deluge me with letters and pictures. The more the Editor sees coming in, and the more I tell him that I need additional space to insert your letters, and print your pictures, then the more readily will he give us a few more pages in his magazine. In that way we will become so prominent, that soon everybody in the country will know about it and will want to join. So I want every single member to become a Booster, and to do that I want to be able to print a letter from each one of you in the Rose Garden before your summer holidays start. Everybody get going and let's get better acquainted.

The next way you can help most is by getting new members from among your class mates and chums. If there are only a few in your class who are members, unite together and have the whole group enrolled. If you all do this before the holidays start, then you will be able to more easily keep up your missionary activities when you are away from school.

If the next three months or so just literaly hum with mission activity, then you will be able to enjoy a well earned vacation, and so I exhort all you little missionaries to keep up the good work you have started.

FATHER JIM.

Father Jim starts off his mail this month with a nice enthusiastic letter from Pamella Bray up in Moose Creek, Ont. This little missionary has the real way about writing a letter to Father Jim, as she almost demands that it be printed in the Rose Garden after all the compliments she pays to the Editor. Here is what she says: "We have been receiving your book of 'China' for a number of years, and we are always glad when it arrives, as then we find out what is doing in China mission fields. I also like to read the Rose Garden letters from the boys and girls, and so I have become interested in it and want to be a member. I have started to learn the prayer for the missions, and before long I will know it all. I hope you will send me a member pin soon and a mite box, and although there are only four Catholic families in our concession, still I suppose, as the saying goes, every little bit helps." We hope that since Pamella is new in our club, some of the other Buds will write to her.

Margaret Maloney wants to have some pen-pals, and she promises she will write a long letter in reply to anyone who writes to her. She has also got a number of classmates who, besides being members now of our club, would also make ideal pen-pals, and she says she will give anyone their names who writes to her. Margaret lives at 64 Garfield Ave., Toronto, Ont. This unit of the C.C.S.M.C. seems to be chuck full of enthusiam, and we thank this little missionary for her interesting letter.

A Prayer for the Conversion of China

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

"Our class would like to join the Little Flower's Rose Garden, as we always pray for the misisons." That is what Billie Rogers, the Secretary for Third Class in St. Dominic's School at Lindsay, Ont., says. That is the only requirement we demand for membership in our club, so we are very glad to have these new members.

From not very far away from the seminary comes a letter from John McGuinness, the Secretary of the C.C.S.M.C. of St. John's School, Toronto, Ont. He says: "Enclosed please find four dollars—a small donation from room six—this mite is sent knowing that it will help the work of the foreign missions." Father Jim thanks you, John, and you thank the members of your class for me. These are the kind of neighbors to have.

I have just received a lovely letter from Dorothy White, who lives at 124 Oak St., London, Ont. Here is a hint to all the other Buds—write to her and you will get the surprise of your life when you read her letter. Here is what she says to me: "I belong to your club, and I would like a mite box sent to save my pennies for the missions. I have sixty-eight cents saved for my roller skates, but will sacrifice them for the missionaries. I remain, your little rose-bud, Dorothy." That letter speaks for itself, and besides being rewarded with many letters from the other Buds, God will certainly reward her, too, and maybe she will get her skates later.

CRUSADERS ENJOY MISSIONARY'S VISIT

THE Crusaders of Tignish Convent, Prince Edward Island, had the privilege of having Reverend Father Morrison, Missionary from China, address them on the very interesting subject of Mission Life in China.

At High Mass on Sunday he described China to a large congregation and told of a great slow nation that had slumbered, but now is slowly rising to life. On Sunday and Wednesday nights he also told us more facts about life in China. But Tuesday was the Crusader's day. He attended the monthly meeting of the C.C.S.M.C., where, on the motion of Stella Dalton, seconded by Marion McQuaid, a resolution was passed to adopt Father Morrison as our missionary. Norma Bernard then presented Father Morrison with a mite box offering of $5.00. Father Morrison expressed his thanks and then started the Crusaders on an imaginary voyage to Lishui, China. When they landed in China he told them about the Chinese boys and girls, their language, what they learn and how they learn it, what beautiful singers they are, how studiously they learn their Catechism. They never play games after school like the Canadian children do. He also told us that the Chinese girls do beautiful needle work because they have inexhaustible patience and never stop until it is perfect. He concluded by saying the "Pater Noster" in Chinese.

A vote of thanks was extended to Father Morrison for his presence and his instructive talk. Father Morrison has now left Tignish, but we will not forget the needs of his mission work in far away China, for the impression left with us is lasting.—Kathleen MacDonald, Secretary, Tignish C.C.S.M.C.

Here is another recruit to our club—this time little Leona Plue, who lives at 156 3rd Ave. West in North Bay, Ont. She says she always reads her mother's "China", and that she is especially interested in our Rose Garden Club, and so also wants some of the Buds to write to her. Leona should get lots of mail after this, as she promises to answer any of the Buds who write to her.

St. Joseph's College School in Toronto is a long standing friend of Father Jim and the Rose Garden, and even though I know they have received my long letter by this time, I am going to put them down here in the Rose Garden of the Little Flower because they should be an example to all the other Buds. They realize the value of saving souls, and so in order to help that work along, the Secretary-Treasurer of that unit, Evelyn Selke, starts off her letter by saying: "Enclosed please find a money order for five dollars. Will you please have a Chinese baby baptized for us? We would like her to be called Mary Bernadette, and we will try to always remember her in our prayers. Sincerely yours, the Girls of Form 2C." I am sure all you Buds realize what a happy meeting it will be in Heaven between those who have sacrificed themselves to save a soul, and the little infant who has been saved through your efforts. Just to see Mary Bernadette in Heaven would be reward enough, and this should encourage the other members of our club to do their best, too, to pray for the salvation of many little pagan children.

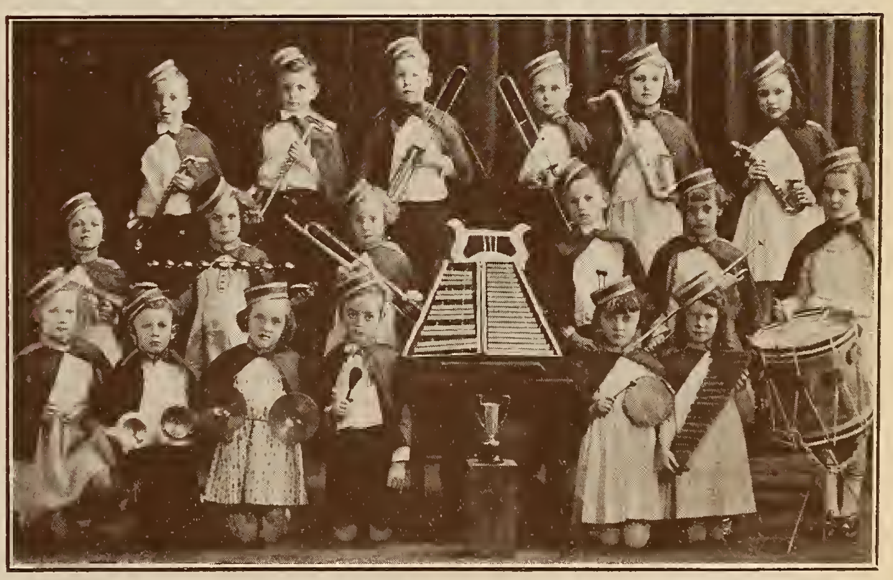
Here is the list of names that Patricia Flanagan sends in from St. Laurent, Que.: Marguerite Gillies, Mary Trigg, Rhona Gillies, Audrey Keough, Dora Kennedy, Nellie Kennedy, Geraldine Keough, and Marguerite Marga. If any of the Buds would like to get a letter from these new Buds, their address is 261 Monkland Blvd.

From the Crusade Unit of St. Joseph's-on-the-Lake, Scarboro, Ont., Father Jim received a pleasant surprise in the form of a charming letter from the secretary, Marion Graham. This new unit has started off in the right manner and "have saved two dollars already in our mite boxes. We each own one, and all our sacrificed coppers are put therein during Lent. We know you can make use of the small sum for your missions." This letter was delivered personaly by two of our little friends in this neighbourhood, and so to Mary Hughes and Helen Mouldey, who brought it, Father Jim says thank you, and hopes you will come again. Don't tell anybody, though, who Father Jim is.

Grades 3 and 4 of St. Rose's School down in St. John, N.B., have sent us another donation. This time it is two dollars for the magazine subscription, and four dollars for the Holy Childhood. I think that in the totals sent in by all the schools this missionary school form down east must be very near the top of the scale. In their enthusiasm they end their letter by saying: "We hope to be able to send a few more dollars before the end of June." Keep up the good work.

Now here is a case that needs attention at once. Joan Corkery says she wrote to me a year ago last Christmas asking to become a member of our Rose Garden, and she even sent me her picture, but since then she has not seen any mention in the "China" about her. She also tells me she is a cousin of Father Curtin, one of our missionaries over in China. That's what makes Father Jim give her special mention now, as I do not want to get "in bad" with that particular missionary. So, for Joan Corkery of St. Joseph's Academy, St. Catharines, Ont., you are certainly a member of our club, and we are glad to have you. I imagine, too, that you will get a lot of letters from the other Buds asking about China, because you must know a lot about it since you have a cousin over there.

The rest of the pupils of St. Joseph's Academy in St. Catharines, Ont., are also very much interested in the missions, and once more they have sent in the returns on their mite box collections. It amounts to $5.00, and this item is to say "thank you" to each one of them individually.



When Father Desmond Stringer, our campaigning missionary back from China, visited St. Michael's Academy, Belleville, Ontario, he was struck by the musical sounds emanating from one of the rooms, and on inquiry he had the pleasure of a demonstration by the Academy Rhythm Band, pictured above, under the direction of Sister Mercedes, of the Sisters of Providence. St. Michael's has long been associated with our mission work, and we are pleased to have secured the above picture for the "Rose Garden". It may be that the mothers and fathers in Belleville are glad that Fr. Stringer did not stay in town too long. We suspect that even after his short visit many of the pupils at St. Michael's greet their parents with the Chinese for "Hello, Mother; Good-day, Dad." You can try it, too; it sounds like this: "Lao-Niang, Haw-Fa-Haw; Doe Neng, Haw-Fa-Haw". And to all the Buds, in Belleville and elsewhere, Father Jim joins in with a hearty "Haw-Fa-Haw".

We have lots of new members this month. Here is another list. This one is sent in by Margaret Maloney, who lives at 64 Garfield Ave., Toronto. These are her classmates at St. Joseph's Convent: Margaret Moffat, Patricia Morrison, Emilia Longo, Evelyn Harpell, Christine Miller, Joan Heron, Mary La Proesti, Anne Golden, Theresa Mulvihill, Patricia Clarke, Alice McIsaaic, Agnes Hyde, Mary Turnley, Rita Manley, Betty Cooper, Aileen McDonough, Eleanor Izzo, Helen Kelly, Veronica Malone, and Rita McCaskey.

A letter from one of the teachers at St. James' School, Toronto, gives Father Jim a chance to write about something that should be very dear to the heart of every missionary, whether he be in China, or whether he is just a little missionary in the Rose Garden club. It concerns the ransom of pagan babies. The teacher inquires what is necessary to achieve this object.

For the benefit of teachers and pupils in all our Catholic schools, let me say that I think there is no better method of stimulating missionary zeal than by presenting some definite aim or objective to the willing little workers who want to do something for the missions. If teachers would tell their youthful charges about the sad lot of millions of pagan boys and girls, say in China, and draw a contrast between their conditions and those of children in our Catholic schools in Canada, then I feel sure it would stir their enthusiasm to make sacrifices of their spending-money by patronizing Johnny Mite Box. When five dollars is procured it could be sent to us with the request that it be devoted to the ransom of a pagan infant, and the class contributing such money would have the privilege of suggesting the name to be given to the ransomed baby at the time of its baptism.

It is a sad fact, and a truly horrible one, that many parents in China abandon, or even murder, their newly-born babes rather than have the expense of rearing them. Missionaries can often prevent such child-murder by offering money to the poverty-stricken parents, and later these rescued little ones are cared for in missionary schools and orphanages, and, if they live, they form the beginnings of Catholic communities. Many, of course, because of their condition when rescued, die soon afterwards, but they have been given the priceless gift of baptism. Surely such work deserves the sympathy and support of many of our Catholic schools whose pupils enjoy all the blessings of our Holy Faith.

I would be happy to publish pictures of individuals or classes who contribute to such a worthy cause. But, of course, it is up to you to supply the pictures. So, boys and girls, if there is any missionary activity in your school, write and tell me about it—and send along a picture of those concerned.

Two charming little girls who have often visited China Mission Seminary, and whom we are pleased now to have enrolled as members of our Club. Pupils at St. James' School, Toronto, Therese Murphy is in Sr. 1st Class, and her sister Rita is in Sr. 3rd. Their home address is 1 Waller Ave. Other Buds who write them may find out the "very special reason" they have for being interested in the Chinese Missions.

Here is a letter that Father Jim is very proud of, and of which he is going to print every word. It is from the Boys' School, St. Lawrence, Newfoundland, and judging by their enthusiastic letter, and the accompanying one from their teacher, Sister Paschal, who puts in a mighty good word for them, they must be a hardy little band of missionaries who are excelling both in their school work and in God's work for the Missions. Here is what they say—"Dear Father Jim: During our Christmas vacation we saved our pennies for the China Mission, and by our friends helping us, too, we have gathered $10.00. We hope you will be pleased with it. Sister says she is delighted with it. Besides that we say the prayer for the conversion of China daily. Please pray that some day perhaps a member of our class will be among your mission band. May our class be permitted to become members of the Little Flower's Rose Garden? We shall be so glad to receive the certificates and badges and wear them everywhere. That God may bless you and your priests in their noble work is the prayer of the Boys of St. Lawrence." Now, don't you think I did right in printing such a lovely letter? We will all be glad to have them as members of our club, and it makes Father Jim very proud that his Buds are so zealous for the mission work of this seminary.

Our little missionaries have been so faithful during Lent at filling up their mite boxes that Father Editor should give us more space to print them. Maybe if some of you Buds wrote to him and told him what an important part of the magazine is our Rose Garden, then he would perhaps give us more room. Don't forget that the more letters you write, the bigger section of "China" will he give us. The other day he was asking me why the Buds do not send in as many of their pictures as they used to. So let's all of us get busy and show him we can take a hint when it comes our way.

Little Helen Chabot sends me in a list of names of her girl friends who all want to become faithful members of the Club. Helen comes from Coniston, Ont., and I am sure she would be delighted to tell any of the Buds from other parts of the country what her home town is like. So write to her and get the news. Don't forget that this is almost a duty among the Buds that they write to one another.

Here is the list of the new members from Coniston, all little girls ranging from 7 years of age up to 13: Rita Conlon, Marjorie Brown, Noreen Gobbo, Mary Bukacheski, Teresa Forestall, Helen Conlon, Jean Conlon, Margaret Pugliese, Dorothy Chabot, and the writer herself, Helen Chabot. She has also mentioned her brother Cecil's name, so in that club he will have to uphold the honor of the men.

Dear Father Jim: "The pupils of our class, which is the only English one at our school, would like to become members of your club. Will you accept us? We all promise to be faithful to our obligations. We pray especially for Father Bernard Boudreau, and make our sacrifices for him, and we have adopted him as the missionary of our class. Signed, Patricia Flanagan, Secretary." We certainly accept such members, and hope that they continue to show such enthusiasm, and we think Father Boudreau over in China is a very lucky missionary to have such supporters.

A thoughtful member of our club has submitted the following prayer as one very suitable for the various mission units and societies among our Buds to recite for any particular missionary they have adopted as their own. It would be a lovely prayer to recite at your regular meetings.

"Dear Jesus, Eternal Priest! Keep dear Father ———, Thy Holy One, within the shelter of Thy Most Sacred Heart, where, in the far off lands of pagan China, none may touch him. Keep unstained his annointed hands which daily hold Thy Sacred Body; keep unsullied the lips purpled with Thy Precious Blood; keep pure and Heavenly a heart sealed with the sublime mark of Thy glorious Priesthood. Let Thy Sacred Heart shed down Its living rays of love upon him, and grant him grace to walk steadfast in Thy holy footsteps. St. Therese, patroness of the missions, pray for him. Amen."

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Hawkesby: "Why did you send your son to the Air Force?" Mimms: "Because he was no earthly good."

"I don't see Charlie half as much as I used to."

"You should have married him when you had the chance."

"I did."

"The clothes my tailor makes last for years. Look at that blue serge suit of mine. That's an example."

"Yes, a shining example."

Jealous Boy Friend — "Do you know that fellow who just smiled to you?"

Girl—"Yes, he's a business colleague of mine. He signs the letters I type!"

She: "I'm awfully glad you've got a part in the Dramatic Society's next show. Have you much to say?"

He: "Practically nothing. I'm playing the part of a husband."

"What is a budget?"

"Well, it is a method of worrying before you spend instead of afterwards."

"Did Mesa Bill get into society when he went to Chicago?"

"Sure," answered Cactus Joe. "He has receipted bills to prove that he hired a dress suit for three different occasions."

"I'm quite out of practice," said the golfer, hoping for a compliment from the unusually stolid caddie. "I've been travelling for the last six months."

"Then ye've played before, ha'e ye, sir?"

New Reporter—"What's the difference between a writer and an author?"

Old Reporter—"If a writer is invited to a big dinner he becomes an author."

"My wife has been working on the car, Simkins," the householder said to the chauffeur.

"Very good, sir," he replied. "I'll go and put everything right again."

Lawyer—"You say you saw the man stabbed in the hay field with a fork. What kind of a fork?"

Witness—"Well, did ye ever see a tuning fork or an oyster fork in a hay field?"

A speedster came whizzing round a corner on a motor-bike, crashed into a careless pedestrian, and knocked him flying into a hedge.

"Road hog!" shouted the pedestrian.

"Hedge-hog!" retorted the speedster.

One can imagine the twinkle in Lincoln's eye when, afoot one day, he asked a passing stranger, "Will you be so good as to take my overcoat to town for me?"

"But how will you get your overcoat back again?" said the man in the wagon.

"Oh, that's easy! I'm going to stay right inside it."

"We'll now hear from Mr. Jones, the last speaker on the program," said the weary toastmaster.

Jones arose as those around the banquet table make a weak attempt at applauding.

"My ears ache from listening so much," he began, "and I'm too tired to do my stuff. Any fool who would like to know what I would have said if I'd been first on the list can read the speech: it's here, all typewritten. Thanks."

Jones sat down amid deafening applause.

His Worship—"What we want you to tell us is the exact words used by the prisoner when he spoke to you."

Witness—"He said, Your Worship, that he stole the pig."

His Worship—"No, no; he would not have used the third person."

Witness — "But, Your Worship, there was no third person."

His Worship—"Then he must have said, 'I stole the pig'."

Witness—"Begorra, an' maybe you did, Your Worship; but he did not split on ye!"

He was telling the company tales of his travels.

"There was the lion," he said, "and here was I. Just over there was a solitary tree. I dashed toward it, but as I approached, I realized that the lowest branch was quite twenty feet from the ground, so I jumped for it."

"And did you reach it?" queried a listener.

"I missed it going up," said the traveller, "but I grabbed it as I came down."

Tourist to small boy—"Say, sonny, where is the general store?"

Small village boy—"Go down this street till you come to the main street, then turn left and keep on to Murphy's Pharmacy; that's it."

Shoemaker—"Here are the shoes for your new Polar expedition. Were you satisfied with the boots I made for the last trip?"

Explorer—"Quite. They were the best boots I ever ate on a Polar expedition."

"Mummy," said Angela, "when I get married, will it be a man like daddy?" "Of course, my darling." Her daughter frowned at this. "But if I don't get married, shall I be like auntie, then?" "Yes, my dear, you will." The little girl sighed wearily. "My stars," she murmured, "what a fix!"

The storm was increasing in violence, and some of the deck fittings had already been swept overboard when the captain decided to send up a signal of distress. But hardly had the rocket burst over the ship when a solemn-faced passenger stepped to the bridge.

"Captain," he said, "I'd be the last man on earth to cast a damper on anyone, but it seems to me that this is no time for letting off fireworks."

Patient—"How can I ever repay you for your kindness to me?"

Doctor—"By cheque, postal order, or cash."

(By either of these three methods you can make us happy by renewing your subscription to "China". And this is no joke).

Little Betty had been allowed to stay up to supper one night on the strict understanding that she should behave very well and not ask for anything on the table.

When dessert came all the guests were attended to, but she was overlooked.

She sat despondently for a time, and then was struck by a bright idea. She exclaimed in a loud voice: "Who wants a clean plate?"

"There goes a fellow who seems to take the worst possible view of everything."

"Is he a pessimist, then?"

"No; he's an amateur photographer."

To Help A Young Man

BECOME A PRIEST

A BURSE is the sum of $5,000 given to the Seminary, at one time or in instalments, which, being securely invested, produces sufficient revenue to support a student. The capital is not touched, but remains intact. Year after year the revenue from a single Burse would be used to educate a student. When he is ordained and goes to China as a missionary, another student would be educated, and then another, and so on indefinitely.

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary.

A Burse is absolutely the most worthwhile monument to leave behind to your memory. What greater good can you do with your money than guarantee a succession of missionary priests perpetually?

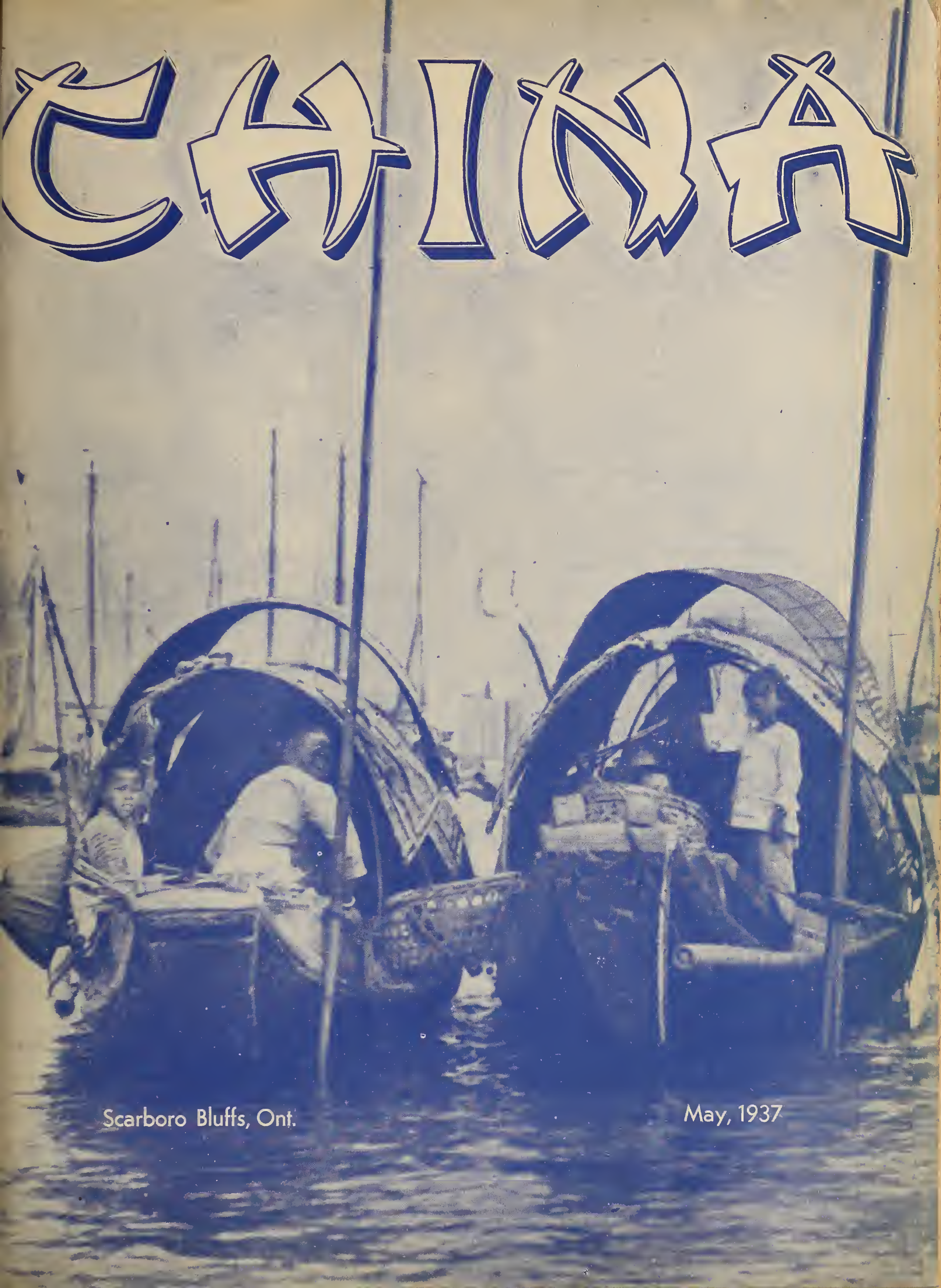
Even small donations will be gratefully received to help complete any of our present incomplete Burses.

THE greatest happiness for Catholic parents is to have a son a Priest. Denied that wonderful privilege, there is yet a way for sharing in the joy of others. When you help to educate a Priest you share in the life and the work of those you help. Contribute to **China Mission Seminary Burses** for the education of young men for the missionary Priesthood.

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ontario
Very Rev. J. E. McRae, President

CHINA



Scarboro Bluffs, Ont.

May, 1937

. . . OUR WORK . . .

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN

Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will—our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The
Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII MAY, 1937 No. 5

CAMPAIGN PROVING SUCCESS

FOR more than ten years China Mission Seminary has annually sent some of its graduates to China. Late last year, for the first time, the seminary recalled a number of its missionaries to engage in campaigning for funds in Canada. It was a very real sacrifice for our Mission Superior in Chuchow, Monsignor McGrath, to deprive his Prefecture of the services of Fathers Morrison, Stringer, and Venadam, who had spent eleven, seven, and five years, respectively, in China. But necessity dictated the decision. The financial state of our Mission in China, and of our Seminary in Canada, has reached a point where further progress was endangered through lack of resources to carry on. The Bishops in Canada, who were apprised of the situation, willingly consented to grant opportunities to the returning missionaries to solicit support in their Dioceses.

And now the campaign is on. Father Morrison is canvassing the Diocese of Charlottetown, P.E.I. Father Venadam is working through Antigonish Diocese, in Nova Scotia. Father Stringer is engaged in Ontario, and the Archdiocese of Ottawa, Kingston and Toronto are the scenes of his labours.

The reports sent in regularly by our three campaigners are most encouraging. Everywhere they have visited they have been well received. The co-operation of the Pastors has been most enthusiastic, and they have been anxious to have their people know at first hand something of the difficulties and tasks that confront our Canadian missionaries in China. The seminary extends its sincere thanks to the Most Reverend Ordinaries, the Parish Priests, the congregations who have contributed generously to the mission collections, the Clubs and Societies who have sponsored lectures by our missionaries, and the Schools which have invited our priests to give talks to the pupils.

Throughout Canada there is great need for mission publicity. Our Catholic people are eager to hear of the work being done in Fields Afar, and it is not difficult to awaken in their hearts a desire to aid those valiant priests and sisters who are engaged in foreign mission endeavours. They can never be interested in things of which they have seldom or never heard. Intimate contact with priests just back from pagan lands, hearing their stories of conditions there, and of the possibilities for conversions when the means are given the missionaries cannot fail to have a salutary effect on the general tone of one's Catholicity. Good seed is being sown by our priests on campaign. The work of the missions is being brought to the attention of large numbers of people, and from the interest evoked to date we can envisage a time when the majority of Canadian Catholics will be as mission-conscious as our Holy Father the Pope desires every Catholic to be. "None of the faithful can claim exemption from this duty". (Pius XI).

●

WE CAN LEARN FROM OTHERS

THERE is food for thought in the following story relayed to us by one our priests. An incident told him during his campaign travels. It concerns a little old lady who is a non-Catholic. She owns a small dairy-produce farm, and sells mostly to holiday-makers. The monthly bill of a certain Catholic customer came to nineteen dollars, and when the customer brought the money to pay the bill this non-Catholic woman said to him: "I'm so thankful you came today. I was a bit worried as to how I was going to raise my fifteen dollars for our foreign missions".

●

We summarize a news-item which appeared in the Toronto "Evening Telegram" on April 19th. Catholic readers can supply their own comment:

"Three huge congregations at the People's Church, Bloor Street East, yesterday contributed a total of $43,272 to the special fund for missions. This amount is believed to create an all-time record for one day's church collections in Toronto. The pastor of the church told the 'Telegram' today that he had announced a week ago that yesterday would be 'special missionary offering day'. He had urged his congregation to come prepared to outdo last year's record. Last year's total was $36,000, and the year previous, $28,000. Most was in cash".

JOTTINGS

By

REV. GERALD DOYLE

MONSIGNOR McGRATH, Prefect Apostolic of Lishui, now making a visitation of the Tsingtien district, delivered a very fine sermon to the Christians who crowded the Tsingtien chapel this morning, Sunday, March 7th. In welcoming Monsignor McGrath, Father Strang told the Christians that after Monsignor's first three years in China he had had a breakdown in health and had been forced to go to Canada for a year in order to build up again, and that on the eve of his return to China he had been strongly urged by many not to return to the mission field. "With your health in the condition that it is, you would be going to almost certain death. We strongly advise you to remain in Canada where there is much work you can do," were the words of advice given by the late Archbishop O'Donnell and Monsignor Curran, both of whom died in Halifax a short time after Monsignor McGrath's return to the Orient.

Monsignor told the Christians that the priests had left their homes in Canada and Newfoundland in order to convert the Chinese and begged them to co-operate with the priests. He then paid a fine tribute to the work Father Strang is doing in the Tsingtien parish. Starting tomorrow morning Monsignor McGrath will leave for Dolu where he will inspect the building operations on the new church of the Little Flower and the residence; he will also visit the mission chapel in the village of Lei Shih. This mission trip will be made on foot, by motor bus, sedan chair and a small sampan.

"Are these sheep goats, or are these goats sheep? I admit that my lack of knowledge in such things makes me feel sheepish, but do not let that get your goat."

Father Doyle's "JOTTINGS".

FATHER AARON GIGNAC is kept busy these days at Lishui where he not only bears the burden of the parochial work but also directs the language school conducted for the new missionaries. He speaks very highly of the latest arrivals stating: "They are a fine bunch. They are studying Chinese very hard and I am sure that they all will make good missionaries."

FATHER Arthur Venadam is now back in Canada collecting funds for our work in China but he has not forgotten even his canine friends here and in a recent letter he wondered how his dogs were behaving. There is quite a tale attached to those dogs and when he returns he will hear the whole story, but in the meantime you can see the picture of Father Venadam and his dogs taken just before his departure from China. If you look closely you will observe the special sandals he wore during the hot summer months here.

* * *

Sister Mary Catherine recently underwent a second operation, this time a major operation, in Shanghai. The operation was successful and in due time she will return to Lishui.

AFTER THE Chinese New Year the mission school reopened with a record crowd in attendance. The boys and girls are happy in their crowded school room and strange as it may seem the announcement of a holiday is not the occasion of great rejoicing. Many of the children would prefer to be at school than at home and on holidays they over-run the mission.

* * *

FATHER PATRICK MOORE was a recent visitor to Tsingtien. He delighted us with interesting stories of his work in North Bay, Sault Ste. Marie, and Whitby.

* * *

AT SUNGYANG Father Larry Beal and Father Hugh McGettigan are busy making the spring missions, while from Pi Wu Ka come excellent reports of the work being done by Fathers Boudreau, Wong and King. At Lungchuan Father Joseph Venini, of Oshawa, is holding the fort in the face of frequent reports that bandits are in the vicinity. Father Venini keeps his bicycle well oiled in case of necessity.

* * *

To the Most Reverend George Deymier, C.M., newly appointed Vicar Apostolic of Hangchow, we offer our hearty congratulations. His Excellency has a wealth of ability and missionary experience which well fits him for his new positon.

The Vicariate of Hangchow forms part of the northern boundary line of the Prefecture Apostolic of Chuchow.

Father Ron Reeves (of London, Ont.) with Father Doyle (of Toronto), at headquarters in Lishui.

MINISTERING TO THE SICK

By Sister Angela

POOR old Dr. Mu and his fellow native quacks are by now quite resigned to their lot. Their medicinal herbs are no longer in vogue since the Sisters and their foreign medicines have won the confidence of the Lishui people. Won their confidence we have, and what a touching childlike confidence it is. It is amusing at times to listen to the naive requests of these poor simple people. Not only are we asked to cure the sick, but to heal the blind, make the deaf hear, the dumb speak, and even raise the dead to life. Our dear patients here seem to think that such powers are corked in our medicine bottles or compressed into the multi-coloured, multi-shaped pills that are daily administered.

* * *

"My Son is Even Now Dead"

NOT so long ago a poor old lady begged us to come quickly to see her son. We followed her blindly up and down streets until we finally arrived at his humble home. There, on an old bed in a very dark and uninhabitable room was her son—her son that used to be. He was dead and had been for some time. When we informed the poor old mother that her dear boy was beyond our aid she looked so surprised, and with trust and hope whispered: "Where is your medicine—give him one of your needles (she meant a hypodermic). He only went that way half an hour ago, and Mrs. Ling told me to get the Sisters to give him a needle and he would be fine again—that's what you gave her brother-in-law, and he is up and carrying water again." It was hard to refuse the request of the bereaved little mother, but Sister Genevieve did not like the idea of administering medicine to a dead man. And Mrs. Ling's brother-in-law was certainly not dead when Sister gave him that hypo—he had only had a weak spell.

* * *

Hard to Keep Alive

MRS. FENG takes to attempting suicide every now and again, and she is only one of the many such cases we so frequently meet with. Many times we are too late to do anything, though we never delay when such calls come. Once, Sister was even asked to cut the rope which a poor victim used to hang himself, but as Sister prudently refused, a passer-by was well paid to do it. Happily, Mrs. Feng's attempts to quit this old world are of a milder type. She takes poison, and when she does, her nearest and dearest invariably come rushing for us. Her last attempt was about six weeks ago, and we sincerely hope that there will be no more in the future. This time she had taken more than usual, but did not want to take our medicine—this time she was in earnest about dying. Life was too miserable, she had nothing to eat and little to wear. She had a son who spent his time gambling and a daughter-in-law who quarreled continuously. Sister tried to coax her to take medicine, as she was suffering very much. "No," she said, "I want to die; it is the only way to get to heaven." "You are not wrong in your statement," Sister answered, "but you are taking the wrong way about getting there." Stooping beside the sufferer (she was lying on the floor), Sister tried to reason with her, and after a while the woman became reasonably pacified, and Sister continued to explain to her all about the heaven of the Christians and of God's love and mercy and of His justice, too—that the way to get to this heaven was certainly not by suicide. Poor creature, she listened and then meekly asked for the medicine she had so obstinately refused. It is polite here to ask questions, so while administering the medicine we asked about the family. "I have

Two of the Grey Nuns outside a miserable home where they visited the sick.

(Continued on page 78)

ANOTHER NEW CHURCH

On February 28th Bishop Faveau paid Kinhwa a visit to bless the newly-erected church in the village of Ya-Mao-Tien, where the hundreds of recent converts necessitated a spacious building. Monsignor Fraser and Father Tcheng, Pastor of the new church, were present. The new church, dedicated to St. Anthony of Padua, was crowded with Christians, catechumens and pagans. Two hundred guests, among whom were the principal men of the surrounding villages, sat down to dinner at well laden tables. In the evening the Christian boys staged an illuminated procession. It was the New Year season, when the pagans hold gorgeous processions, in which invariably their most cherished diety, the dragon, is carried—an illuminated dragon of immense length, carried by a hundred men. Our boys carried illuminated fish of all colours and dimensions—one big fellow 20 feet long. As they danced around the courtyard, holding aloft their pretty lanterns, the effect was most pleasing. The holders could not be seen in the darkness; only the fish, which seemed to be darting about in an immense fish bowl.

The Bishop gave Confirmation to many new converts, and then proceeded with Monsignor Fraser and Father Tcheng by chair a six-hour journey through the valleys and over mountains to the railway station to entrain for Kinhwa, where he administered Confirmation. After administering the Sacrament in the most important centres of the Kinhwa district he returned to Hangchow. He has since issued a pastoral stating that the Pope has accepted his resignation on account of advanced years and ill health, and chosen Father Deymier as his successor. The latter is a Vincentian, born in the village of Our Lady of Lourdes, France, the Director of the Hangchow Seminary, a very capable priest and well liked by all the priests. His Consecration, which will take place after Easter, promises to be a most interesting event.

—(Rt. Rev.) J. M. FRASER.

FATHER MOORE THROWS A PARTY

(Told by Father Strang)

A group of school children at Tsingtien at close of school last term. The number now has greatly increased, and Father Strang appeals to his friends to send him donations for a much-needed new school. Address: Catholic Mission, Tsingtien, Chekiang, China.
Left: Fr. Strang (St. John's, Nfld.)
Right: Fr. Moore (Ingersoll, Ont.)

"WHAT do you think of the Chinese children?" was the question I put to Father Pat Moore after he was here in Tsingtien for a few days. "They are just as lovable as other children," he said; "they seem to be old beyond their age, but still they are children and respond with popping eyes and open mouths to any kindness shown them."

"What do you think of Father Moore?" was the question I put to the school children after he had joined them at their play hours for a few days. "He is as nice as the other Spiritual Fathers," they replied; "he seems to be young for his years, and his eyes shine very much and he laughs very nicely when he plays with us."

"What do you, dear Readers, think of the Chinese children and us?" is a question I now put to you as I set to describe a little narrative about them. You see, it is generally understood that children like the missionaries, and the missionaries like the children. It is important that you readers also like the children; and, by proxy, want to help them the same as the priests do. Our Chinese little ones are really very lovable, and if we can get you to be their benefactors they will also know of you and love you in return; and what you do for them will enable them all the more earnestly to open their minds and souls to the word of God as taught by the missionaries.

But to get on with my story.

Father Moore came down here to Tsingtien in mid-January because he was not feeling well and was in need of a complete rest. During his stay occurred the Chinese New Year (February 11th)—the one big time in the year for the Chinese to make merry. Of course, we celebrate also. So just for a bit of diversion we set off some firecrackers on the second day of the first Chinese moon; you must know that firecrackers here attract as many children as a Punch and Judy show would anywhere else.

This attraction appealed to Father Pat, and after the last explosion of a double firecracker in an old tin can he suggested that we have a more formal party at night, with all the children in the next two blocks invited. Father would buy something for them to eat, and possibly we could have an open fire or two. Some discreet questioning revealed that everyone would be in favor of it, and so, without any further advertising than telling the sacristan to buy firecrackers, oranges, cakes and "pu-tze" (something like chestnuts) we were assured of a good attendance and a happy evening.

Catholic Wills

For Mission Needs

In China, our priests need funds for new chapels, for new schools, for new homes, and for payment of salaries to catechists. In Canada, our Seminary needs support for the training of young apostles and for the maintenance of their home. Donations to our Burse Fund and our Building Fund are our greatest present needs. Think of our Mission work when making, or changing, your last will. Here's how you can do it; insert this clause in your will:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF ...."

The party was scheduled for six o'clock, just when it was turning dark and all had had their suppers. During the New Year celebrations even small boys and girls were allowed to stay up after dark, and thus there was a big crowd on hand even before the appointed time. They filled in the waiting period playing games with the coppers they had received from their aunts and uncles as New Year presents. The fires were made ready and a table and benches were brought out. Everybody gathered round the fires, for besides giving a cheery light they produced a welcome heat, for it was none too warm on the February night. There were well over fifty kiddies present now, together with the mothers of some of them. The party was officially opened by Father Moore setting off a firecracker; it was an extra large one, and the echo of its blast died away in the "Ooohs" and "Eees" of the kiddies as they expressed their joy.

We then taxed our ingenuity for different and novel kinds of explosions, and in this we were helped with a multitude of suggestions from our young guests. Some crackers were set off in corners so that the vibration was as great as the noise; some were lit and thrown in an old stove, and great was the merriment when the tin stove lid went flying in the air. Some others were placed on the top of the gate whilst many were set off directly from the hand. Oh, it was all most jolly and the kiddies entered into it most heartedly so that our greatest joy was to watch them.

THEN came an intermission from the fireworks for the distribution of the eats, and they all lined up very orderly and waited very patiently for their turn; each one received two flat cakes in the center of which was minced meat, and two oranges and three or four "pu-tze"; some were so small they could hardly hold it all in their hands, and nobody's stomach was so big that they ate them all that night, for everybody brought some of it home with them. By that time there were seventy to serve and even then the supply was not all eaten up, so the rest Father Moore gave to the grown-ups who were more shy about taking them than the little ones.

During the program there was also a music concert played by Chinese victrola records and the older ones listened to understand as much as possible the story of their country as sung in the old ballads but the most popular song was one called "The little cow-herd", for they all knew what watching the cows meant.

Father Moore would have more wood for the fire, so more wood was brought and thrown on, and things were kept bright and gay, and everyone was happy listening, looking and eating. It was now past the late hour of seven o'clock and some of the little guests were getting sleepy — a few had even gone to sleep in their sister's lap with their cake half eaten in their hands, but none wanted to leave, so there were more fire-crackers and records; many more grown-ups had come in and they too praised Father Moore for his nice party, and they too gathered around the fire and listened and chatted and the men lit their long pipes from the fires and chatted with the children and listened to the music.

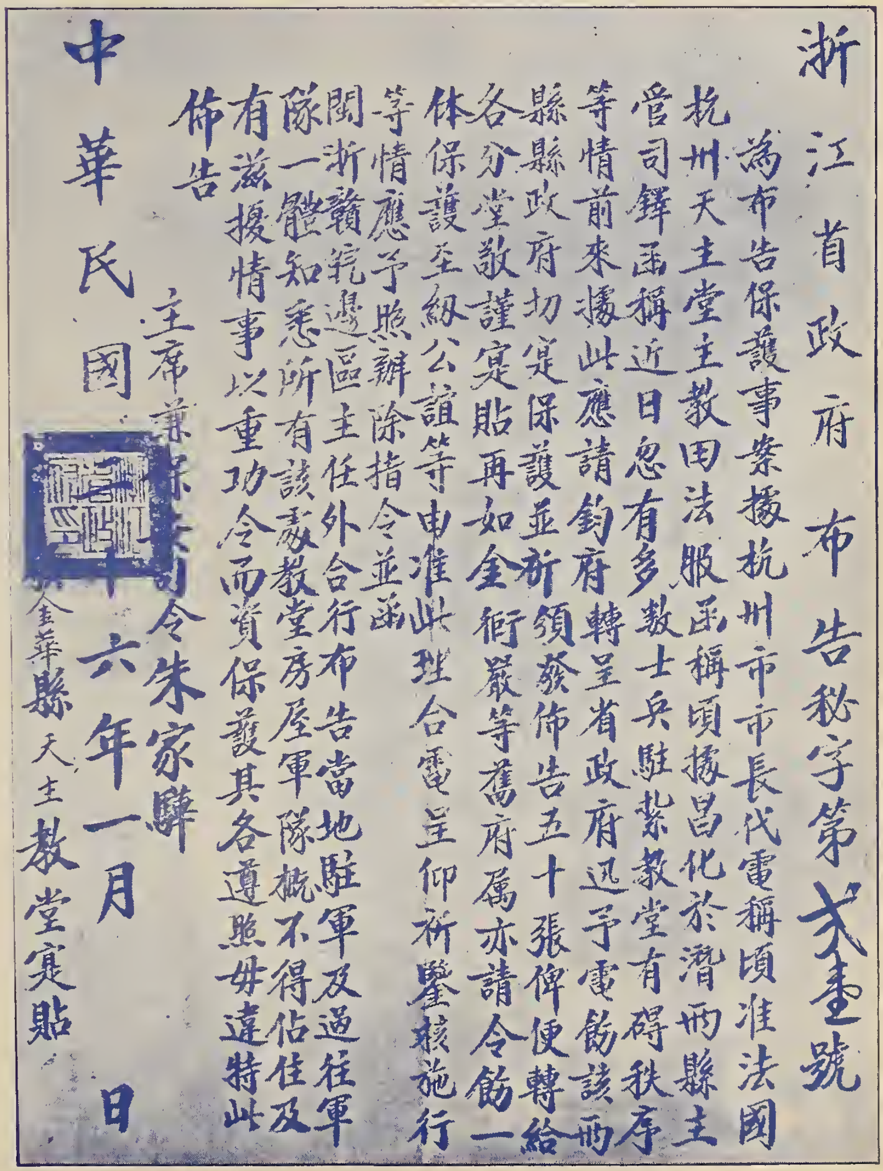
At last we were down to the last big fire-cracker, and after that exploded with an almost deafening noise, the bigger boys and girls lit their long reeds which would serve as torches to light their way home, and gathering in groups, they bowed and thanked Father Moore for all the fun and toddled off happy and sleepy.

Most of the little ones returned here for the opening of the school two weeks later to study characters and figures and to learn doctrine and prayers. Last year there were a few more than forty in the school and all the desks were occupied then. Now we have sixty, and though we managed to crowd in a few extra desks and find accommodation for them (with many sitting three in a desk and poking one another with their elbows as they brush the characters on their scribblers) still it presents a serious problem for us for next term. Instead of having them all squat in the one and only room at our disposal, we want to have a small school for them. We have the land to build on, but not the money with which to build; there would be lots more children coming if there were lots more Catholics helping.

So, "What do YOU think of these children who cannot come?" You know what Father Moore thinks, and what he is doing about it; should you, by any chance, think the same as he does, cannot you also imitate his example by helping them. If you want the school to go up you can put it up by sending donations here for that purpose; you will be answered personally and told what your help means, and also just what the Chinese think of YOU, their benefactors.

PROCLAMATION OF PROTECTION

Below is a proclamation issued by the Governor of Chekiang province for the protection of the Church in the three south-western prefectures, one of which is Kinhwa. It was issued at the request of Bishop Faveau, and delivered to Monsignor Fraser by the Magistrate of Kinhwa, and is now framed and hanging at the entrance to the Mission. It imposes on the local authorities the duty of protecting the Catholic Church, and forbids soldiers occupying the buildings of the Catholic Mission. Kinhwa is habitually very quiet and peaceful; with this guarantee of protection it will be doubly so in the future.



浙江省政府布告秘字第弍壹號

為布告保護事案據杭州市市長代電稱頃准法國
杭州天主堂主教田法服函稱頃據昌化於潛兩縣主
管司鐸函稱近日忽有多數士兵駐紮教堂有礙秩序
等情前來據此應請鈞府轉呈省政府迅予電飭該兩
縣縣政府切寔保護並祈領發佈告五十張俾便轉給
各分堂敬謹寔貼再如金衢嚴等舊府屬亦請令飭一
体保護至紉公誼等由准此理合電呈仰祈鑒核施行
等情應予照辦除指令並函
閩浙贛皖邊區主任外合行布告當地駐軍及過往軍
隊一體知悉所有該處教堂房屋軍隊概不得佔住及
有滋擾情事以重功令而資保護其各遵照毋違特此
佈告

主席兼保安司令朱家驊

中華民國[illegible]十六年一月　日

金華縣天主教堂寔貼

AT CHIN YUN

SOME months ago Father Venadam (now doing campaign work in Nova Scotia) told of the opening of a chapel at Yo Wu, "Down the River". More recently, Father Bernard Boudreau (of New Bedford, Mass.) has contributed accounts of his work in Tan Chih, bordering on the Kinhwa District. Early in December a chapel was opened at Cheo Chien Tsun, about 15 li to the north-west of this city of Lishui, with Father Paul Kam as resident priest.

During the Fall I made the missions in the district of Chin Yun, a city with a population of about 25,000, situated 90 li north of here, and saw the possibilities of opening a chapel there which would serve the needs of the surrounding country, where there are many villages. I was appointed to open the chapel at Christmas week.

A brand new Mission Band having just arrived from Canada, it was not hard to find a companion, but the difficulty was to make a selection. As a compromise, and to show my impartiality, I selected the entire 1935 Mission Band—Father Curtin. Armed with the necessary mission supplies, a Mass kit, blankets, etc., and accompanied by the indispensable "boy", we set out for the bus station. I remember the time when a mission trip to a point 90 li distant meant a two-day walk, or a two-day boat trip with its inevitable hardship and inconveniences. I wonder if the missionaries are going "soft", for now it means but a two-hour bus ride for the same distance. Although every mission trip cannot be made by bus, the distance is considerably shortened between the principal towns which are connected by the bus lines.

When we arrived at the bus station in Chin Yun we were met by the local catechist, who had a carrier on hand to transport our baggage to the Catholic Mission, where we were to make our stay during three days. After the usual formalities supper was announced, and my companion, Father Curtin, sat in to his first honest-to-goodness Chinese meal. Though not as expert with the chopsticks as Father Amyot or some of the other veterans, he nevertheless did very well. When he had difficulty manipulating them he explained that this was because his hands were numb, for it was cold. When I noticed his plight I suggested what a pity it was he had not brought along a fork—and to the amusement of the company he immediately produced one from his overcoat pocket.

OUR presence seemed to be an event for the neighbours, and the usual crowd gathered for a "look-see". It was the first time that most of the children had ever seen a "foreigner". One little fellow named Chu has a brother at our school in Lishui, and he had seen priests before. That passing acquaintance, and a few peanuts from the table, helped to break down his timidity, and it was not long before we were on friendly terms with them all. They wanted to know our names, where we came from, how long we were going to stay, how old we were, and a hundred and one other things. Chu seemed to take a fancy to Father Kao (Father Curtin's Chinese name). Chu's mother suggested that perhaps Father Kao might take Chu to the school where his brother was. Father Kao was quite elated at the prospect, but when I pointed out to him that he would have to provide the fee for board and tuition for the lad he was not so enthusiastic. Funds were not at a high peak with Father Kao at the moment. Several of our priests send poor boys to our Lishui school and pay for their education, but this depends altogether on the money supplied to the individual priests by friends at home. They could do much if they had the resources.

Our sleeping quarters consisted of a small room on the second floor, separated from the chapel by a thin wall. One window admitted light, and many cracks in the walls took care of ventilation. Two beds, a washstand, and two stools made up the room's furnishings. The beds were the usual type we endure on the Missions, just the hard boards. "Three Season" beds we call them —no Spring. There was no need of mosquito nets, for no mosquito could survive the chill of the December wind. Portable stoves supplied what little heat there was, barely enough to maintain circulation in our numbed hands and also to heat the chalice just a little before saying Mass in the morning.

The congregation was small the first morning. The few Christians who had heard of our coming put in an appearance, and the children whom we had met the evening before stole up very quietly and were exceptionally silent during the Masses, though their inborn curiosity must have suggested many questions. That they observed closely all they saw was evident

EVERY CATHOLIC FAMILY SHOULD SUBSCRIBE TO A MISSION MAGAZINE

Enclosed find $.................................. for subscription to "CHINA".

MY NAME ....

MY ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one.)

By
REV. AARON
GIGNAC

later in the day, when, to our amazement, we saw them repeating some of the motions of the priest at the altar. Evidently the Mass had produced an impression on their young minds, and who knows but that God then implanted in their little hearts the seed that some day wll grow and produce fruit?

During the day we visited the Mayor in accordance with the usual custom, and several Christians called in to pay their respects. All were delighted to hear that they were to have a chapel at Chin Yun. The chapel was formally opened the next day, with Mass, at which a fairly good crowd assisted.

The Banquet

At noon a banquet was held, and I was host to the Mayor and other prominent men of the town. When I told Father Curtin of the banquet he was little worried, for a new missionary looks forward with some trepidation to the ordeal of his first genuine Chinese banquet. The guests were most gracious, and I tried to play my part as a perfect host, but with what success I am not certain. All through the meal I could hear in an undertone, "How am I doing?", and I assured the whisperer that he was doing splendidly. Needless to say, these exchanges were spoken in English. My companion nearly passed out when in answer to a question I replied that the banquet was only about half over, though we had had already twelve courses.

I made one big blunder—so glaring was it that it brought adverse comment from my fellow-missionary. It was really inexcusable in an old-timer like myself, but anyhow, after several courses had been disposed of, a very tasty duck was placed before us. As host I ought to have spoken contemptuously of the various dishes, and my guests would disagree and compliment me on their elegance. For the moment I forgot my role of host and remarked how nice the duck tasted. My attention was immediately called to the mistake by the reverend gentleman on my right, and, of course, the guests were silent because they could not disagree and say it was very poor. To "save face" I amended my first comment by saying how well the Chinese could prepare a dish, but I fear I was not very convincing. To change the subject I remarked, "Isn't it a lovely day?"—but come to think of it, the weather was bitterly cold and wet.

An Execution

There was a unique experience for me on this mission trip. For the first time during my seven years in China I witnessed an execution. On the morning of our second day in Chin Yun we went to make a call in town, across the river from the chapel. As we crossed the bridge we noticed a soldier stationed at either end. On our return we saw the reason for it. A crowd had gathered on the bank, and many stood on the bridge to get a better view of the proceedings.

A procession was slowly wending its way along the beach near the water's edge—a squad of soldiers preceded by two convicts, who certainly walked like condemned men. Their hands were tied behind their backs, and placards fastened to bamboo poles and carried high above their heads proclaimed their crimes. They had been accused of enlisting with the Reds when the latter raided the city some months previously. The death-sentence was about to be carried out.

When they reached a certain spot they were forced to their knees, and immediately two shots rang out and the unfortunate men fell prostrate. The shots were fired into their heads from the rear, from a few feet distant, and although death must have been instantaneous, a "coup de grace" was given after they fell. I recalled the incident of the shooting of Father Pro, the Jesuit martyr in Mexico. Several other shots were heard soon after, evidently the soldiers making doubly sure their victims were done for. It was a sickening sight. Not the least disgusting part of it was the morbid curiosity exhibited by the crowd, who rushed down to the scene as soon as the last shot had been fired.

The photograph at the beginning of this article was taken on Christmas Day. Very few in the group are Christians yet, though many in the city and surrounding villages have manifested an interest in our teachings. Although there was no priest with them for the Feast of Christmas, and they had no Mass, a few Christians and many interested pagans gathered in the newly-opened chapel to listen to an instruction in Christian Doctrine given by the catechist, and to join with him in appropriate prayers.

Let us hope and pray that soon all in this group, and many more, will become devout converts, the nucleus of a flourishing Christianity in this pagan city.

A MISSION MITE-BOX IN EVERY CATHOLIC HOME

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

MY NAME ....

MY ADDRESS ....

THERE'S VARIETY IN SUNGYANG

From
FATHER McGETTIGAN

New Roads and Buses—Speed Demons—Dead Chickens, Pigs, and People—Lost Business—New Garden—Curious Children—Bandit Scares—New Year Celebrations — Dragon Processions — "New Life" Movement — Retreats — Missions

TRAVEL has been greatly speeded up in some parts of our District. The latest road to be opened up is one connecting Sungyang with Lishui. It will have the effect of lessening the number of bandit "scares"—for soldiers of the Government can now be rushed here within a few hours. Along with this boon, there are two others which go to make life more pleasant in Sungyang. The mail service has been improved. All along it was remarkably good when one considers the great difficulties encountered, but at the same time it was just a little too slow. The other pleasant feature is that travelling time to the principal cities in the Prefecture has shunken beyond recognition.

Father Hugh McGettigan (of St. John's, Nfld.) is figuring out something—so we won't disturb him.

However, the coming of the "fire plug" has brought its sorrows, and many are the stories we hear from disgruntled gentry. It's the poor farmer who usually has the tale of woe. Many of these people have lost their little vegetable plot, and have had their rice fields so partitioned by the road that they can no longer be used. And then there is the loss of chickens, and sometimes pigs. Almost daily, it seems, there is a toll on the farmer's stock. It can't very well be helped. It will continue till it dawns on the owners that chickens using the motor road as a happy hunting ground are more apt to get picked than to pick.

Accidents to people have been singularly rare. It is astonishing, considering the condition of the roads. In most cases these roads are very narrow, and plagued with a plentitude of curves. The nature of the country prohibited them being built otherwise. Straightaways are only a hoped-for luxury. I don't understand how so many people escape disaster on the road. They're simply not used to the new scheme of things. Hitherto, speed never entered into their calculations. Suddenly, it was thrust upon them. Getting over their initial fright at having the bus speed past them, they've now returned to the good old custom of taking possession of the centre of the road.

On a market day the road is really congested. More than one horn has spent itself trying to blast a channel through the mass of people. Many is the man who just "makes it". Often, front fenders get an unseasonable dusting.

It would be reasonable to expect that the bus drivers are a nerve-wracked crew. Not at all. To all appearances, nothing "fizzes" them. They seem to enjoy meeting opposition. As often as not, the antics of the pedestrians are passed off with a smile or a laugh. Only when some especially dumb play is made do the drivers say much. Then it's to be imagined that they make up for all the other times.

THE first fatal accident happened on our new road a few weeks after its opening. An old lady, native of one of the mountain villages, was the victim on her way to market. Evidently, she wasn't familiar with the new mode of travel. She became frightened when she heard the bus coming round the bend and ran right in front of the vehicle. She died instantly. An inquiry was held the next day, but the driver was exonerated.

The day after this incident I travelled towards Lishui. It was my luck to be on the same bus, with the same driver who figured in the fatal accident. Of the accident itself I was unaware until we came to the last ferry. While the bus was in the hands of the raftsmen the driver relaxed his official austerity sufficiently long enough to acquaint me with the facts. This surprised me, for the driving this morning had shown no signs of timidity. Rather, he was continually giving it the "gun"—and as far as I can make out he is still doing just that.

A few miles from the ferry he laughingly shouted to me and pointed. There, on the side of the road, was a new coffin. His victim's. That was in November. 'Tis now February, and the coffin is still there. The relatives are leaving it there so that the driver (who passes it twice a day) and the government will "eat plenty of bitterness". It doesn't seem to be doing much good in that direction. But in another way it is doing untold good. It is acting as a wonderfully illustrated lesson. It has been noised all over the countryside. And now the might of the bus is acknowledged to the extent that pedestrians engage in a little ditch-jumping on its approach.

Monsignor McGrath and Father Gignac talking things over with some of the Christians at Lishui.

The new conveyances nearly cost us a friendship of seven years' standing. Ka Too is the name. He

Fathers McGettigan and Maurice at the mission residence in Sungyang.

is a boatman. Navigates between Lishui and Sungyang. For the seven years he has been the priest's boatman. Whenever a trip was contemplated Ka Too was called. Whenever he was available freight and messages went in his care. He deserved the trade as he was obliging and always tried to make the journey as comfortable as possible for his passengers. Moreover, Ka Too was even converted to the ways of the foreigner to the extent that he realized there were times when a little speed would be acceptable. When the buses first put in an appearance on the new road he was a little peeved. But we were scarcely to blame for that. He feels a bit more friendly these days. He has discovered we are not deserting him entirely. He still carries our freight. For that he is grateful. Regarding his loss of passenger traffic he has either to be resigned, or else install an outboard motor. The former seems more apt to happen.

THE Spring feeling seems to be in the air. Following a week of severe rains and cold, we are again able to enjoy the sunshine. Stoves are forgotten, and the verandah is again in use. Our gardener is at work with his hoe. He has been working steadily the past few days giving our garden a much-needed "facial". It is intended to put some rhyme and reason in its layout. Some shrubbery must go, but the question is, which? All the servants in the compound have invited themselves into the consultation. This particular shrub must stay where it is because so-and-so likes it very much. Others can't be moved—for equally serious reasons. A compromise must have finally been reached, and many shrubs have disappeared. In their places are many bricks arranged in designs which make one think of conversational candy. The old gardener, though, will do all his saying "with flowers". Without being unduly pessimistic, I fear his work will soon stop short. The feel of the air this afternoon portends a change. Within the next twenty-four hours we are likely to have anything from liquid sunshine to sleet.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be forwarded to our missionaries in Chuchow.

THE pastor, Father Beal, availed himself of the fine weather to walk to a little village three li distant. It contains two Christian families. At one house we drew a blank. The folks were taking advantage of the fine weather, too, and were working in the fields. We found the second family at home.

Quite busy was this family preparing for the Chinese New Year celebrations. All were doing their bit except the baby. On entering the house I thought that one of the little girls looked familiar. Try as I would I could not place her. After she began to talk I realized she had been one of our school-children. I failed to recognize her at first because she had "gone modern". When I had last seen her she was a prim little Chinese miss of ten summers, with a nice long pigtail down her back. Now she had her hair bobbed.

While Father Beal was talking business with the elders, the young ones decided I needed to be entertained. They plied me with questions. The eldest decided she did not need to ask questions—she knew all the answers, anyway, after her three months in school. My camera-case was an object of much interest. I offered to take their pictures, but the eldest didn't agree. She wasn't wearing her best clothes. But finally I got them all to pose with the help of their father. The picture-taking loosed another string of questions from the little ones. Why did I wear black? The youngest didn't like the colour. To be as precise as she—it was no colour at all. The cut of my garment came in for much criticism. Why was it made in such a queer manner? Why all the buttons? Last of all, but most important, how could I carry money since it had no pockets?

Father John Maurice (of Ingersoll, Ont.) with two young persons whom he baptized on Christmas Eve at Sungyang—his first baptisms in China.

It was disclosed that it did have pockets. Well, that was something in its favour. But it nevertheless didn't make the garment a good one. Next to catch her eye, and to catch it from her tongue, too, was the cincture. That wasn't so good, either, but it had the saving grace of tassels. But why, oh why, were they black? Anyhow, I could see that I failed to measure up in this youngster's estimation as to what the "well-dressed young man ought to wear".

Three generations of one family proudly pose for Father Beal's camera.

ONE evening at suppertime I was warned by the catechist to get ready for flight. The Reds were outside the city. It was not known exactly where. Since it was the first time I had had such news, I rather lost interest in the food that was before me. We discussed plans for the night. The confab. ended in my being admonished to sleep with one eye and both ears open. There are many friends of mine who will smile knowingly if they ever read that sentence. Well, we made the necessary preparations for a getaway, and hid what was hideable. Undressing for bed meant merely taking off cassock and shoes. The next thing I was conscious of was the alarm clock singing its morning "hymn of hate", 6 a.m. It was just another futile "scare".

The bandit gents are still hanging around the hills in this section. They returned last month after a lengthy absence. If rumours count for anything, the mood of these Red gentlemen is anything but playful. They are supposed to have killed over a hundred people two days before they threatened this place. I guess some day next week the truth will come in—and then it will be news about the collapse of some elderly person who, on hearing of the approach of the Reds, thought he could rival Jesse Owens or Jack Lovelock.

I'm not discounting the rumours entirely. There may be some modicum of truth in them. But in the two years of my residence here at Sungyang there have been so many people reported killed in the vicinity that it is a wonder there are any inhabitants left.

FROM FATHER BEAL

Sungyang, Che.,
February 24, 1937.

Dear Father Editor:

I hope you will not look at me with "light eyes" because of the long delay in sending a contribution, but there are many excuses I could allege, the chief being a rush of business in Mission matters. Now to appreciate properly what I am going to tell you there must be plenty of screeching noises. My Underwood is the silent type and not fitted with sound arrangement, so if you can turn the radio on and catch a ninth inning rally with the home team coming through, or (if it is too early for baseball) you may pick up the last ten minutes of overtime on a hockey fixture with the fans going wild with excitement, or, lacking that, turn off the static control and turn on all the power possible and you will be approaching the setting suitable for reading the following lines.

A group of Sungyang Christians who attended the special Retreat at Sungyang.

Today is the middle of the first month in the Chinese Calendar (Feb. 25th), and for the past few days there have been processions in rehearsal for tonight's big event. The Dragon Procession has come down from time immemorial and is still going strong. The construction of these huge things is rather artistic if viewed from a distance. Heavy planks about eight to ten feet long are fitted together by a wooden pin at the ends, forming a swivel, and there are any number of planks (up to twenty or more); with each individual unit able to swing and turn, it gives the appearance of a huge Dragon writhing up the street. On each plank is fitted a lantern or candle enclosed by tissue paper, with a green and red design in a semi-circular form resembling a big hump. There are several rival companies in charge of one of these inanimate beasts and vieing with one another to put on the best performance.

It was during one of these mad rehearsals that I was called to the telephone office near the South Gate. We are just about two minutes' walk from the main street, where the show was going on, and since the call was important, the main street way was the closer. Don't be misled by me calling the main street a wide street; it is only about ten feet wide and at no place exceeding fifteen. Try to picture about ten thousand people struggling along, with this monstrous impediment on the backs of some fifty or so men, shouting, screaming, pushing their way on to victory. The Chief Director must have gotten confused because there was a clash and head-on collision. A smaller Dragon ran into a larger one; what with a party of soldiers carrying guns following their prize horse, anything was liable to happen.

Eleven new Catholics baptized at the close of the Retreat in Sungyang.

It seemed utterly futile to shout, but I made the attempt in hopes of being heard above the din to go slowly (ma ma ni). Perhaps the foreign accent had something to do with it, at any rate there was momentarily silence, the two Dra-

(Continued on page 78)

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Buds:

I might as well tell you—I'm not in a very good humour as I write this. I handed the old editor enough "copy" for three pages of our "Rose Garden", and he picked a fight with me. "Nothing doing," says he; "you got one over on me last month, and I gave you three full pages. This time you'll have to be content with much less." Of course, he said a whole lot more—and so did I. But what way is that, I ask you, for an editor to be treating the best friends he has, you members of the "Rose Garden". But we'll just show him he can't get away with it. My parting shot at him was that I would ask the members of our Club to write so many letters and send so many pictures and gifts before the end of the school year that he would just have to "come across" with more space next month. And I hope you young folks won't let me down on that, either.

I'm going to leave what space there is for your own letters. Just a reminder, though, to be more faithful than ever to your missionary Club promises during the Month of May, Mary's Month. And I'll be waiting for lots of mail from members, new and old. And pictures, too. So don't forget.

FATHER JIM.

Boy, Oh boy! It looks as if Father Jim has got around the corner and found the elusive Prosperity. The regular appearance of our Club news has done it. The mail comes pouring in these days. And for Father Jim that's the only Prosperity he ever wanted: to hear from his young friends, and to make many new ones, all leagued together to do good work for the Missions. But let's take a peep into the letters piled up here on the desk.

From Walter Botsford's letter: "We are working hard for the Holy Childhood, and feel that 'China' (for which subscription is enclosed) helps us to better understand how much our prayers and sacrifices are needed." And Walter speaks for the pupils of St. Clare's School, Windsor, Ont.

The pupils at St. John's School, Perth, Ont., saved their pennies and sent $8.00 for the missions. Alice Conlon says the Junior Fourth Class helped out a great deal by staging two mission plays. And so the Junior Fourth Class takes the honours at St. John's. Thanks, everybody!

In sending money for the missions, Ronald Breen, Sec'y Jr. IV Crusaders, at St. Joseph's School, Toronto, also included an offering for a Holy Mass to be said for "the parents of the Crusaders". This was a motion carried at their meeting. A lovely idea, too. And may God bless the parents and the Crusaders in all our schools.

The little boys and girls at St. Joseph's-on-the-Lake Convent, Scarboro, are again to the fore. Their teacher writes: "I told them it took five dollars to buy a pagan baby, and when they found out the amount saved in their miteboxes ($7.50), one little lad said: 'Sister, couldn't we take our boxes home and save some more so that we could buy two babies?'" Now, how's that for mission spirit? And they're going to achieve their objective, too.

The Grade VII Girls at Mount Carmel School, New Waterford, N.S., sent for miteboxes to save their pennies for baby-ransom. I hope the boxes are being well fed, Florence.

The young ones in Grade Five at Corpus Christi School, Toronto, just cannot be kept out of the "scoring column". They're in again with another ransomed baby to their credit. Baby's name to be "Mary Anna". Mary for Our Lady, and Anna "for the girl in our class who gave almost all her spending money this year to our collections for little Christine and Mary Anna". And thanks, too, for the large box of stamps sent.

Geraldine Hallessey, 77 Manrese Ave., Quebec City, asked for a little help in the formation of a new Mission Club at her school. Hope the things sent you, Geraldine, reached you in time for the first meeting.

NOTRE DAME SCHOOL, SYDNEY MINES, N.S.
These fine-looking boys of Grade V were all attention when Father Venadam visited their school in Nova Scotia and told them of the life of a Missionary in China. And they helped swell his campaign fund, too, by their generous gifts. So did the pupils of the other grades.

ROSE GARDEN

Our thanks to the teacher and pupils in the Cornwall No. 1 Separate School, for the proceeds of a pre-Lenten candy sale attended by 25 children anxious to help the missions.

Father Moore in China worked in North Bay, and his young friends at St. Mary's School, the Girls of Class II, remembered him by sending mass intentions. "The boys are working hard to save their pennies for Father Moore, too."

It was a pleasure to forward to Father Maurice in China the letter sent here for him by the Third Form pupils at St. Joseph's High School, Windsor, Ont. In case anyone wishes to write to our Canadian missionaries in China, the following address will serve for all: "Catholic Mission, Lishui, Chekiang, China." The postage on a letter to China is five cents from Canada. And it will take almost one month for a letter to reach Lishui.

The Crusaders of St. Clement's School, Preston, Ont., under the Sisters of Notre Dame, "offered numerous masses, Communions, and prayers for the missionaries in China and those preparing for the missions at the seminary". And generous was their gift as result of mite-box savings. "The altar boys think the Lishui altar boys, whose picture appeared in the March issue, do quite well." You boys at St. Clement's may be sure the missionaries will tell their Chinese altar-boys what you think of them. And they'll be pleased to know you are interested in aiding them. Thanks for the great pile of stamps you sent us.

Hamilton joins the procession and keeps marching with other schools in aiding our work. The Hamilton schools have been helping us consistently, and right in a row here are letters from Joseph Finorkio, Secretary of Crusaders at St. Augustine's School; the pupils at St. Brigid's School; and from Edward O'Brien, for the Crusaders at St. Ann's. All of them enclosing generous gifts for the missions. A big cheer for the Hamiltonians is in order.

VARIETY IN SUNGYANG

(Continued from page 76)

gons disentangled themseves, side-stepped, and allowed the larger one the right of way. I was about midships of the big Dragon, and as it buckled up I was thrown rather unceremoniously against a pig box, where a sleeping porker was curled up for the night; there were a few grunts, but no serious injury. An old lady from an inside balcony seat was screaming down at me to be careful of the pig. My own thoughts on the question are better left unexpressed. Body checks were handed out freely; somehow I thought of "Red" Horner and how he would relish such an occasion, being a master of this game. For ten minutes it was a melee proper, the unsuspecting were tripped and bumped to the flag-stones but got up with a grin and determination not to let the Dragon bite the dirt, too. Added to this were the noises of numerous Tom-toms and brass symbols beating a monotonous tune, with the occasional firecracker. Everybody seemed to enjoy it but myself. My faithful Tony was leading the way holding a little lantern. We were separated for a moment when the Dragon buckled, dividing us. He shouted "Bay Kong" till he was hoarse but I never heard a word. After the telephone call I took another route back where I could walk with a reasonable amount of safety.

To add insult to injury, this morning Tony, my factotum here, comes along and asks if I am going to see the real show tonight. Says I: "My dear young man, I value my life too dearly to get mixed up with anything resembling the show that was staged last night. And if, as you say, the real thing is going to be perpetrated tonight with more actors added to the already over-crowded stage, I would rather view the whole thing from a distance, preferably from my room." Not wishing to cast any reflections or minimize this celebration, I explained that all masterpieces in art are better viewed from a distance to get the proper perspective.

RECENTLY there was held here a Special Meeting to further the cause of the "New Life Movement". Those of you who were fortunate enough to be listening in on the China Broadcast, Sunday, February 21st, heard all about this Movement from Madame Chiang-Kai-Shek. This is the third anniversary and it has accomplished a good deal toward the rehabilitation of China, diffusing knowledge, increasing culture and furthering unity. The surface is merely scratched and the possibilities are really great. The old school is changing and as this Movement gains momentum and becomes strongly established in all centres, the practices of idol worship and superstition will be on the wane.

AN item of special interest was the retreat held this year for the Christians one week after the New Year. When I made this announcement one Sunday after Mass it was received with much rejoicing. For about two weeks dining and banquets are the order of the day for the Chinese and no work is done, so it is a very suitable time to have a family gathering in the Mission. It is also the formal occasion for reception of prospective converts, catechumens. This year I had the pleasure of receiving eleven. The attendance was fairly good and the number of Communions has exceeded the 500 mark, a new high for one month. I have made this a yearly event for the Christians, and next year I hope to be able to report 100 per cent attendance.

The new Postmaster here is a Catholic, formerly from Ningpo. His attendance at Mass and Benediction has helped to draw others to their Christian duty. Nothing like good example. The old excuse of "no time" has been worn out, because his duties are numerous, as all know, and since he can find time others can do the same thing.

The next big event will be the Novena for the Medical Missions from March 10th-18th. This has proven a real boon to the spirituality of the parish and the interest it has aroused is really marvellous. Last year I was the happy recipient of two large boxes of medicines and bandages, etc., from Father Gareche of New York. These have been distributed by the Sisters and different missions have benefitted by it. With the closing of the Novena the Spring Visitation will be next in order.

MINISTERING TO THE SICK

(Continued from page 69)

one son living; he gambles, and the other, my eldest son, is dead. You just said one must be baptized to enter heaven, and he never was." Mrs. Feng has promised to take no more poison and has strongly decided to learn more about the real way of getting to heaven.

Nor is she the only one whose sickness has been the turning in their lives. Every Sunday finds many of our patients amongst the listeners-in on Mr. Wong's instructions to Catechumens—not a few are hoping to graduate soon from the elementary doctrine class and join the great Christian army—Baptism at Easter is their goal. Pray to God that they will continue in their first fervour and that our work among China's sick poor may be instrumental in leading many souls to Christ.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

"George," asked the teacher, "how many make a million?"
"Not many," said George.

Professor—"Do the quick thinkers become leaders?"
Freshman—"Well, he who hesitates is bossed."

Hubby: "Why did that woman keep you at the door talking for half an hour?"
Wifey: "She didn't have time to come in."

"Do you ever pick a quarrel with your wife?"
"No, I leave it to her. She picks much better ones."

Wifey: "Dear, I saw the sweetest little hat down town today."
Hubby: "Put it on; let's see how you look in it."

Professor—"Before long we may expect an invention that will enable us to do without sleep altogether."
Student—"What's the matter with the saxophone?"

Two Negro boys were arguing about ghosts. One claimed to have see a ghost as he passed the cemetery the night before.
"What was de ghos' doin' when you las' seen him?" asked the doubtful one.
"Jes fallin' behin'; fallin' behin' rapid."

Two fishermen were talking:
"If you were out in deep water and a 60-mile wind arose, what would you do?"
"I'd drop an anchor."
"Suppose an 80-mile wind, what would you do?"
"I'd drop another anchor."
"Suppose a 100-mile wind arose?"
"I'd drop another anchor."
"Where do you get all these anchors?"
"Where do you get all these winds?"

"Well, Pat," remarked the foreman, "I'm sorry to see you leave the works. Aren't the wages satisfactory?"
"The wages are all right," returned Pat, "but I keep having a guilty feeling all the time."
"About what?"
"I'm all the time thinkin' I'm doin' a horse out of a job."

Three sailors were spending their Easter leave in the country. Presently two of them got into a heated argument over what kind of animal a heifer was.
"It's a sort of pig," said one.
"Not on your life," replied the other. "It's a kind of sheep."
Finally they called in the third party.
"Bill," said the first sailor," wot's a heifer—is it a pig or a sheep?"
Bill scratched his head, nonplussed.
"To tell you the truth, shipmates," he said, "I dunno much about poultry."

Timid Wife (to husband, who has fallen asleep at the wheel): "I don't mean to dictate to you, George, but isn't that billboard coming at us awfully fast?"

"Have you any knowledge of the silk and satin departments?"
"Spent all my life in them, sir."
"And what about sheets and blankets?"
"Born among them, sir."

Tourist (having looked over historic castle, to butler). "We've made a stupid mistake. I tipped his lordship instead of you."
Butler: "That's awkward. I'll never get it now."

"Yassah," said the little colored boy, "Ize named for my parents. Daddy's name was Ferdinand, and Mammy's name was Liza."
"What's you name, then?"
"Ferdiliza."

"There's something in what that fellow says—that the cleverness of the father often proves a stumbling block to the son."
"Well thank goodness our Tommy won't have anything to fall over."

"Now, boys," said the teacher, "tell me the signs of the zodiac. You first, Thomas."
"Taurus, the Bull."
"Right! Now you, Harold, another one."
"Cancer, the Crab."
"Right again. And now it's your turn, Albert."
The boy looked puzzled, hesitated a moment, and then blurted out: "Mickey, the Mouse."

Wifey: "I wonder why it is that a nautical mile is nearly a seventh longer than a mile on land."
Hubby: "Well, darling, that's very simple. You know how things swell in water."

Cockney Woman (charged with assaulting her husband): "I asked 'im if 'e loved me, an' 'e was so long thinkin' about it that I 'it 'im with a mop."

"An old schoolmate of yours wished to be remembered to you, Aunt Jennie; short, fat, with grey hair."
"Hm-m," said Aunt Jennie pensively, "I don't remember going to school with anyone who looked like that."

"Inside or outside room, sir?"
"Inside, I guess; it looks like rain."

Agly (recounting tedious story): "And then the big brute threatened to blow my brains out."
Friend: "And did he?"

Specialist: "Could you pay for an operation if I thought one was necessary?"
Patient: "Would you find one necessary if I could not pay for it?"

Attendant: "Do you wish to consult Woosung Pootung, the great Chinese mystic?"
Woman: "Ay, lass—tell 'im 'is mother's 'ere."

Magistrate: "Why did you throw a hot flat-iron at your husband?"
Mrs. Casey: "Well, your honor one of my motters has always been 'Strike while the iron is hot'!"

The young bride was extolling the virtues of her husband to a friend.
"George is just the most generous man in the world," she declared. "He gives me everything credit can buy."

He was proud of the fine sons he possessed, but found their education expensive; and this, with other financial troubles, had put him in a bad temper. But he managed to answer a farmer civilly when asked to admire a fine litter of pigs.
When he was told how expensive it was to keep them he again lost his temper.
"Keep them!" he roared. "Keep them!" Be thankful you haven't got to educate them."

TO HELP A YOUNG MAN
BECOME A PRIEST

THE greatest happiness for Catholic parents is to have a son a Priest. Denied that wonderful privilege, there is yet a way for sharing in the joy of others. When you help to educate a Priest you share in the life and the work of those you help. Contribute to **China Mission Seminary Burses** for the education of young men for the missionary Priesthood.

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

A BURSE is the sum of $5,000 given to the Seminary, at one time or in instalments, which, being securely invested, produces sufficient revenue to support a student. The capital is not touched, but remains intact. Year after year the revenue from a single Burse would be used to educate a student. When he is ordained and goes to China as a missionary, another student would be educated, and then another, and so on indefinitely.

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary.

A Burse is absolutely the most worthwhile monument to leave behind to your memory. What greater good can you do with your money than guarantee a succession of missionary priests perpetually?

Even small donations will be gratefully received to help complete any of our present incomplete Burses.

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ontario
Very Rev. J. E. McRae, President

CHINA

Scarboro Bluffs, Ont.

JUNE, 1937

. . . OUR WORK . . .

St. Francis Xavier Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

In order to provide missionaries for China the Seminary provides for the education of students in our Seminary at Scarboro Bluffs, Ontario.

It supports parishes, churches and schools in the district allotted to it by the Holy See.

It establishes schools, employs native teachers and promotes Catholic education among both Christians and Pagans.

It trains and maintains catechists for instructing the Pagans in Catholic doctrine in districts in which there is not a resident Priest and to assist the missionaries in the larger mission centres.

When circumstances permit, it establishes dispensaries, medical missions and other charitable institutions for the poor and suffering. Through these and other practical works of charity the influence of the Church is extended and many are brought into the true fold.

To carry on this work the Seminary depends solely on contributions from the Faithful. We need your assistance, dear reader, if we are to help Our Lord bring to a fruitful issue the work which He came on earth to inaugurate.

His Holiness Pius XI says of our work:

"Since Jesus Christ proclaimed that the special mark of His disciples would be that they loved one another (John, 13:35; 15:12) can we vouchsafe to our neighbors a greater or more signal charity than that of having them withdraw from the darkness of superstitions, and instructed in the true faith of Christ? Nay, this surpasses any other works or testimonials of charity, as the mind surpasses the body, heaven, earth, eternity, time; and everyone that exercises this work of charity to the best of his ability, shows that he esteems the gift of faith as much as it is meet and just that he should esteem it, and moreover, he manifests his gratitude towards the Goodness of God by sharing with the poor Pagans this gift, the most precious of all."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses offered by our priests.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. They share in the prayers of our priests and students.
4. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
5. Benefactors may apply all these privileges to their deceased friends.

Donations to the Seminary should be addressed to

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONTARIO

YOU CAN
Help the Missions

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year — a life subscription costs ten dollars.
4. By making a Catholic Will— our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII JUNE, 1937 No. 6

"They Know Your Little Way, Saint Theresa"

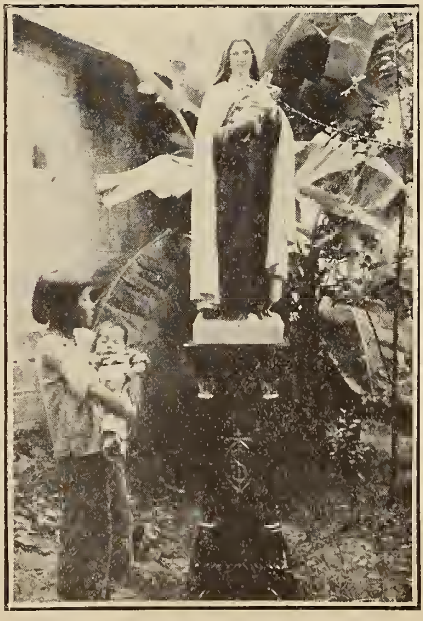
A CONTRIBUTED EDITORIAL

By Rev. Craig Strang,
Tsingtièn, China

I DO not know, Little Flower of the Holy Child, when it was you had your last letter from a missionary; I do know that during your life-time you did receive quite a few envelopes that must have had very strange stamps, and I dare say that you have received others since then (when no postage stamp was necessary), and furthermore, I am sure that they were of more import and more interesting than I fear this letter will turn out to be. At any rate, you are now in the glorious company of many of your former correspondents, so there is just a chance that this may be read by you more carefully because it is written from where you shower your roses, and not from where you pluck them.

Some time ago I made bold to write to our St. Francis—your peer in the guardianship of foreign missions; I tried, in a general way, to tell him that we were "taking up the torch" so brilliantly enkindled by him, and so heroically handed down to us. I am writing to you now in view of the wonderful impetus you have given, not only to the missionaries in the fields afar, but to those, who, like you, have done and are doing, and (please God) will continue to do, their part from their homes. With all due respect to St. Francis, it is YOUR way that they can imitate, and, to a great extent, it is due to your care for them at present that they are making such a great success of it.

YOU know, O little saint, it is really singular, to say the least, that you have been appointed as Patroness of all the foreign missions in the whole world, since you never even left your native land or baptized one pagan baby to merit the illustrious title. But Providentially your title is most just; it is impossible to conceive all the good you did for the missions during your lifetime even by your prayers and good works, and it is amazing to conceive the bit we do know. And that altogether apart from your inspiring letters to Blessed Theophane Venard and other missionaries. Your secret is contained in a simple sentence you wrote one day, and, like the rest of your writing, in its simplicity it was divine, as the holiest only are. You *must* remember it: "Beyond all doubt, it is by prayer and sacrifice that we can best help the missionaries". It is the secret all right, if you could call a sentence so universally known now, a secret; still it seemed to have been a pretty big secret until you came and revealed it in your own "little way". And now it sticks. Maybe it would be better to call it the key, for to many it has opened the way of being *real* foreign missionaries without ever having to leave their home land. You see for yourself, as you still go about 'doing good on earth', to what great edification and success your words and example have given birth, and you see the thousands of Priests and Sisters in foreign lands, and the tens of thousands of men and women, boys and girls "at home" who have taken up the torch YOU lit, and who are bearing it so bravely and preparing to hand it on so heroically.


IN THE CONVENT GARDEN, LISHUI

IT IS to these that I now want to call your attention, for I want you, on our behalf, to thank them, and I am sure that if they get thankful roses from you, they will strive ever the harder to merit future bunches. Not that you need any reminder (however mild) to thank them, but this time you are to do it for us, for you can do it ever so much better. You see, it is to them that we owe nearly all that we have here; without them we ourselves would not be here; nor what we represent; nor yet what we bring; were it not for them we would have to close our schools and chapels, and (as has been done in

(Continued on page 91)

JOTTINGS

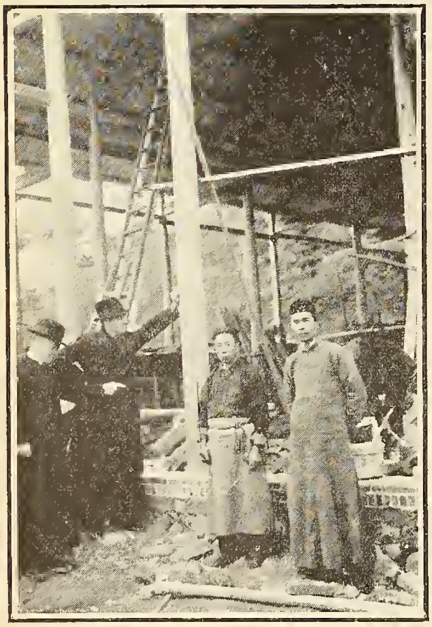
By

REV. GERALD DOYLE

BANDITS RECENTLY overran the village of Du Tsz Kon Dou, near Tsingtien, and took prisoner a wealthy Chinese. The villagers fled to the mountains and during the flight the catechist's wife had a bad fall and was seriously hurt. She is now in the hospital in Wenchow undergoing treatment. Soldiers from Tsingtien rushed to the village and went in pursuit of the bandits. They did not capture them but the bandits, finding themselves hard pressed released their captive.

The bandits also visit the village at Huang Tan frequently so it is doubtful if the mission there will have a resident priest for some time to come. It is this village from which Fathers Amgot and King were forced to flee.

IN the General Hospital, Shanghai, Father William Amyot recently underwent an operation for varicose veins. On account of a heart condition there were a few anxious days but he is now on the road to recovery. However, it will be many days before he is able to set out on a fifteen-mile hike.



Msgr. McGrath and Fr. Doyle inspect the church under construction at Dolu. The head carpenter and a catechist face the camera.

MONSIGNOR McGRATH and Father Strang were recent visitors to Dolu, where Monsignor inspected the work on the new church of the Little Flower. As his visit was unexpected and short, the Christians had no opportunity to celebrate the event but promise to have a real celebration when he returns to bless the church.

WHEAT in this district will soon be ready for the harvest. It was planted last fall in little fields in which a team of horses would find difficulty in turning around. When the wheat is cut the field will be planted with rice and when the rice is partly grown the farmers may sow a second crop of rice between the plants so that two harvestings will be necessary to gather the entire crop. The first cutting will be done carefully so as not to injure the growing plants. When the rice crop is harvested a vegetable of some sort will probably be planted and when that is gathered in, the fall will be here again.

The Chinese farmer must know his business as the same fields have been giving a diversity of crops steadily for many hundreds of years.

Father Leo Curtin recently preached a Lenten mission in the Church of Christ the King, Shanghai. Father Frank MacDonald, S.J., a native of Prince Edward Island, is the pastor of this church for English speaking residents of Shanghai.

Ladies are not first in many things in China and this is the accepted situation in many cases, especially in this part. For instance, no one thinks it strange that in the church the women and girls quietly wait until the men and boys have received Holy Communion before they themselves approach the Communion rail.

In the church the men and women generally occupy different sides; the women here kneel on the Gospel side. The women do not wear hats in church, although an occasional one may be seen wearing a bandeau. To keep their heads warm some of the mean wear hats in church. But after being in China for even a short time these things, and many other customs, do not seem strange to the foreign missionary.

In Lishui the new missionaries are quickly becoming regular "Old China Hands" and things that were strange no longer seem that way. They are now looking forward to the arrival of the next group of "new" missionaries; and so are we all.

IF FLYING a kite is an evidence of airmindedness then the young Chinese is very much that way. During this early spring season kites may be seen in the air at any time during the day, some of them being seemingly anchored several hundred feet high. They are of all shapes and sizes and one of the finest I have seen belongs to a catechumen here in Tsingtien. It is shaped like a dragon and made of coloured cloth and paper with a large realistic and fearful-looking head. Meeting me on the road by the river recently the catechumen put on a special exhibition for my benefit. With the aid of a few companions he skilfully launched his kite into the air, and soon the dragon with fifteen feet of body squirming behind a ferocious head took on an aspect which would have put St. George on his mettle. By moving about and pulling on the cord and then playing it out again, the young man put his dragon through a series of contortions which delighted the crowd of onlookers. He was very proud of his kite and skill.

A blind beggar and his crippled wife.

SOME time ago I wrote about the poor blind beggar who was a frequent visitor to the mission compound. Recently he was accompanied by his wife who, while not blind, is a cripple and crawls along on her hands and knees. He was blind and she was a cripple, so relatives thought it would be a good idea to match them. They were married and now live more or less happily together. In the picture on this page you see the husband with his stick and small pot of hot coals, and his wife resting at his feet.

FATHER SERRA DEAD IN SPAIN

IT is with the deepest sorrow that we report the death of Rev. Father Ramon Serra in Spain.

"CHINA" was ready for printing when, on the morning of May 24th, a cable came to the Seminary from Chuchow, China, conveying the sad tidings that "Father Serra is dead". Beyond that we have no information whatever as to the time or manner of the missionary's passing.

It is a coincidence that exactly one year has elapsed from the date of his last letter to any of our priests. On May 23rd, 1936, he wrote to Chuchow from his home in Spain where he had gone to spend a well-earned vacation after eleven years' service on the Missions. Soon after his arrival in Spain the Civil War broke out, and since no news came from him we feared for his safety. Our worst fears are now confirmed, and we anxiously await further details concerning Father Serra's death.

The deceased missionary was one of our pioneer priests in China, going to Chuchow as a member of our first Mission Band in 1925, in company with Monsignor Fraser and Father Morrison. For several years he acted as Vicar-Delegatus for the Prefecture of Chuchow and gave yeoman service in the difficult early days there. Father Serra is the second member of our Institute to die, and we feel sure he has gone to his eternal reward as a martyr for the Faith in war-torn Spain. MAY HIS SOUL REST IN PEACE.

FATHER SERRA

SEMINARY ITEMS

The annual Novena of Benedictions of the Blessed Sacrament for our benefactors' intentions concluded on Pentecost. This is but one of the many spiritual exercises in which all who aid our missions share.

The Devotion of the Forty Hours was held in May, and the Holy Hours at night were effectively conducted by three Toronto priests, Fathers F. O'Reilley, L. Hodgins, and A. Lellis.

Due to weather conditions, occasions for Manual Labour by the students were very few this term, but something of a new record in this line was made in the early days of May when the boys went to work in earnest and made many improvements in the seminary grounds.

The Departure Ceremony for priests going to Chuchow is scheduled for St. Michael's Cathedral, Toronto, on September 19th, the earliest date yet set for any of our Departure ceremonies. The Mission Band will sail on the C.P.R. "Empress of Canada", leaving Vancouver on October 2nd.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be forwarded to our missionaries in Chuchow.

Three members of this year's graduating class have been given assignments other than China. Rev. Ken. Turner (Montreal) remains attached to the Chinese Mission in Vancouver; Rev. James McCann (Quyon, Que.), whose health does not permit him to go to China this year, is temporarily working in the Diocese of Sault Ste. Marie; Rev. Edward Moriarty (Hr. Grace, Nfld.) joins the seminary staff at Scarboro Bluffs.

NOTICE

There will be no July-August (Summer) issue of "China". The next "China" will be for September.

For a long time we had been at a distinct disadvantage through lack of a decent organ for our seminary chapel, but now our capable organist, Mr. Hugh MacDonald, is quite happy. Rev. W. Egan, Pastor of Our Lady of Perpetual Help Church, Toronto, kindly donated an excellent organ to us, and we very sincerely thank him.

Examinations for our students began on May 22nd. Retreat, preached by Father Fallon, O.M.I., will occupy the week of May 29th, and Summer vacation begins on June 5th following the Ordinations.

The Subdiaconate is to be conferred on six young men who will be due for Ordination to the Holy Priesthood before next Christmas: Messrs. M. Carey (Fortune Hr., Nfld.); E. Lyons, (Calgary); T. Morrissey (North River, Nfld.); J. McGoey, (Toronto); D. McNeil, (Ironville, N.S.); and A. Pinfold, (Toronto).

Those completing Second Year Theological studies, and receiving Tonsure and Minor Orders are: A. Clement, F. Diemert, M. Dwyer, C. MacDonald, F. MacIsaac, J. Walsh and R. White.

A young man busily employed in Toronto has yet found time to organize on two occasions large Card Parties for the benefit of China Mission, and we gratefully offer our tribute of thanks to Mr. Cecil Barry for the considerable help he has thus given our work.

Join our Mission League by sending for a Mission Mite-box. If you already have a Mite-box, we shall be pleased to receive your "savings" now. Help us by your donation of "a cent a day".

A "TENDERFOOT" GETS EXPERIENCE

By

REV. LORNE McFARLAND

IT WAS a fine sunny morning when Father Gignac and I started off for Ch'ing Ling Ch'uan, a village about fifteen li from Lishui. We went by rickshaw, of course, because the village is conveniently close to the bus road and, besides, we "tenderfoot" missionaries are quite content to leave the climbing of mountains to the veteran missionaries at least for a while.

The name of this village has not appeared very frequently in "China's" columns in the past for it sheltered only a few Christians among its hundreds of inhabitants, but it seems now that God's Grace is being showered on that particular spot and we are sure that you will hear much more of it in the future.

What promises to be a mass movement towards the Catholic Church hinges on a very humble instrument of music, a victrola. Only a month ago a few of our Christians went to the village and proceeded to give a program of the latest Chinese "hits" for the benefit of all who would listen. Now the Chinese certainly love their music and in a short time half the village had their ears to the music-box.

Then the work began. The music was shut off for the time being and the Christians gave as complete an exposition of Christian Doctrine as possible to people who can hardly comprehend what it means to worship God. They concluded the doctrine class by inviting all and sundry to come to the Catholic Church in Lishui and join with their fellow countrymen in worshipping the One True God. The following Sunday the body of men, women and children who walked the fifteen li to Lishui for Mass had the proportions of a pilgrimage. They came and saw and many returned home with the seed of Faith in their hearts. The Catechist became unwontedly busy and many enrolled as catechumens under his guidance.

It seems that I have departed from the topic but a relation of the circumstances is necessary in order to understand the occasion of our visit.

We would have sped by the village if the waiting catechist had not stopped the rickshaw men. At one time the village bordered on the road but now the foundations of former houses are flourishing rice-paddies, a fearful result of floods of past years.

In the distance, as we threaded our way through the rice-paddies, we could see the villagers waiting to give us a grand reception. The preliminaries started with the shooting off of a few giant "Cannon" crackers. Two boys bearing flags bowed deeply. On one flag was the inscription, "Welcome the Catholic Church", on the other, "Welcome Father Gignac."

Some Who Love Missions

and who know their great need of financial assistance have had the idea of making

Their Last Will

a proof of life-long interest in the work of saving pagan souls in China.

MAY WE SUGGEST THIS AS A TITLE to be included in a Catholic Will.

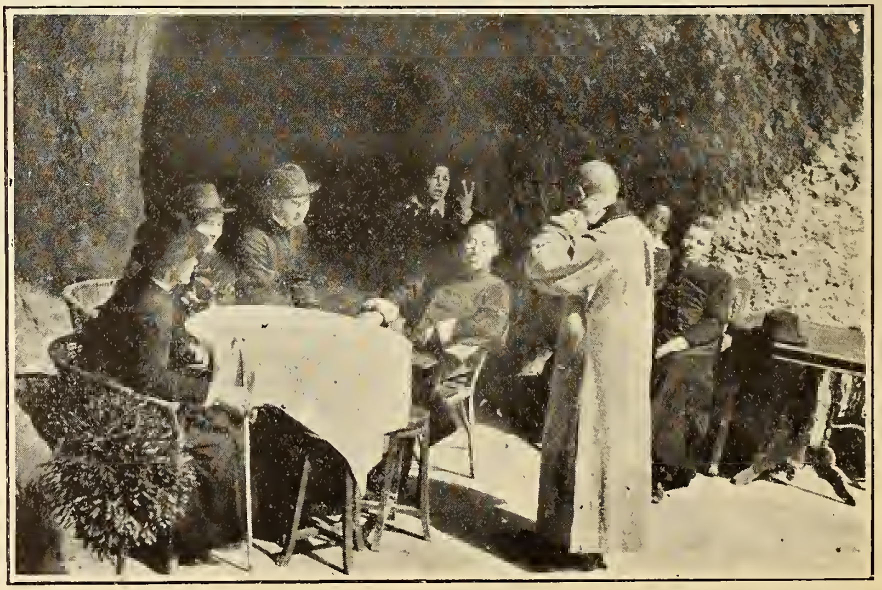
ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.

for the education of young men for the Chinese missions.

Then the procession started. The boys marching like soldiers moved on ahead. But it was not to be quiet and peaceful. Immediately a string of fire-crackers about ten feet long was attached to the end of a pole and ignited. Through the narrow streets we marched to the accompaniment of deafening staccato reports of an interminable number of fire-crackers. If there were any in the village who had been unaware of our arrival they did not remain long in ignorance. They came to see and remained to stare.

IT WAS all very satisfactory. The Chinese attained their ideal as to the manner in which a priest should be received and the noise had the effect of drawing a large crowd not only of catechumens but of many who had never heard the Word of God. When we reached our destination, the catechist's home, the people filled the place to the doors. We knelt before a little shrine and invoked the blessing of God on the meeting. Then Father Gignac addressed the people. One could notice the awe on the faces of his audience as he spoke. They have had so little opportunity of knowing the God of Love of whom he spoke. What a revelation to these poor people whose only reaction to things supernatural has been one of fear, to know that there is One Who loves them with an infinite Love and Who has proved His Love for them by laying down His Life on the Cross. If there is any country in the world

(Continued on page 94)



Genuinely puzzled seems the pagan monk in the foreground, but the young lad at the rear comes to his rescue with some sign language. At the table are seated Fathers Gignac, McAuliffe, and McFarland, with their capable Professor of Chinese. Fr. Murphy is seated at the right. The scene is at the Temple of the Three Caves near Lishui.

Canadian Mission in China

Scenes Around Lishui

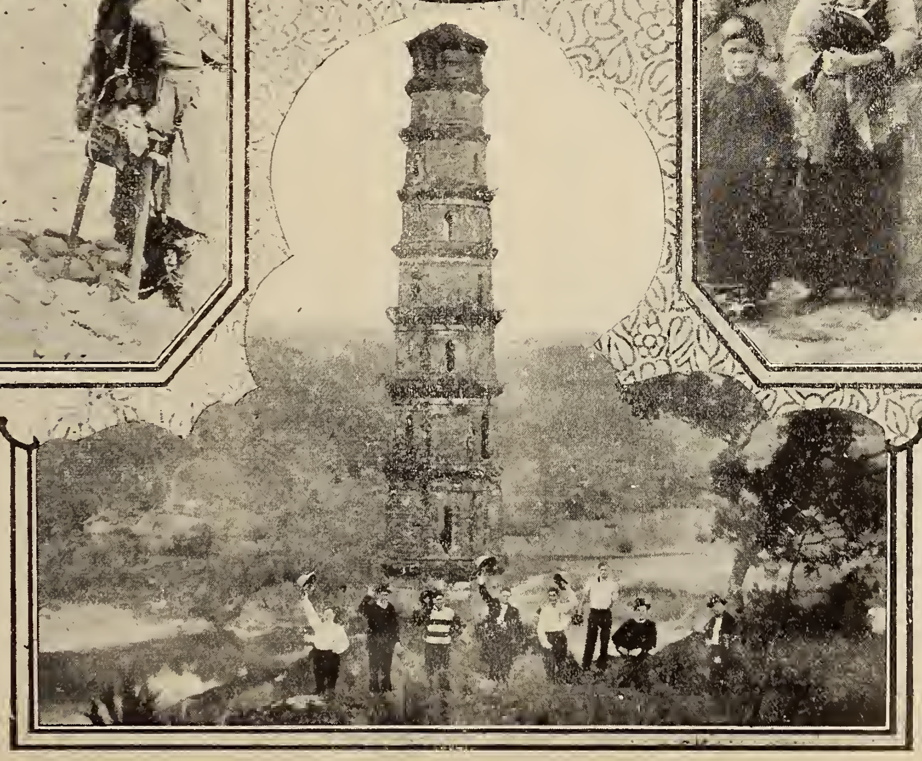
(In circle, below: Monsignor McGrath and Father Reeves, of London, Ont., with the Lishui Sanctuary Boys).

A wayside pagan shrine. The new bus road is the foreground for the picture.

Fr. Murphy, Kingston, with Fr. Gignac, Pastor at Lishui. Headquarters' church in background.

The Prefect-Apostolic of Chuchow is "hit-up" by a typical Chinese beggar. Monsignor McGrath carries the camera which supplies many of the pictures for "CHINA".

Two infants baptized by Grey Nuns. One on left ransomed by St. Anthony's School, Toronto; the other ransomed by St. Nicholas School, St. Catharines, Ont.



Last year's missionaries take a day off from Language School and hike into the country.

OUT
DAR

By REV. BER

The third in a Series of articles
ing the mentality, the habits o
the souls of these people who
rudiment

5.30 A.M. and the appointed drummer was walking up from lower town beating away for all he was worth.

"What is it?" I calmly asked the Catechist.

"Call to arms," he sleepingly answered.

"Call to arms!" Then I asked, "What do you mean?"

"All menfolk from the ages of twenty to thirty-five have to take military drill for two hours each day and by shifts. Now the first shift is coming on."

"About . . . face! Left . . . turn! Right . . . turn!" cried out the Sergeant.

All were carefully looked over There was a word here and there, as well as a warning also. A few words on respect towards authority and concerning hygiene.

"Count off!" he bellowed.

"Yih, erh, san, ssu." Base voices, high voices, cracking voices, squeaking voices in a rat-a-tat chorus counted off. It was surprisingly O.K. For, after all, these sons of the soil have been used to the hoe and the rake and the plow. They were not made for war nor for anything else like unto it. "A farmer I was and a farmer I will be" could rightly be said of each one. Was not time always their own? The rising sun, the setting sun, the queer feeling at the pit of the stomach was always their time-piece. So much to do, so much to finish. The work proportionately divided as clear weather work and stormy weather work. The aged Father or Grandfather or the womenfolk unused to field work now certainly could not take their place. The growing children, not strong enough to plow. The cow will become lazy. Who will take the pigs to market? Who will plant the corn? Who will cut the firewood? Who will run the farm?

"Atten - n - n - tion! Presen-n-nt arms!"

Some were on the right shoulder, some were on the left. Eyes right, eyes left, whispers all around: "put it on your left," "put it on your right," "bring it out in front."

"You bunch of broken rakes!" said the sergeant in exasperation.

"You have been training here for the past few days and don't know how to present arms! Come over here, you! Now watch closely!"

At strict attention the sergeant stood with a wooden gun by his side. He was not made for war. Just why he was to train these men, and sons of the soil like himself, was quite immaterial. He had orders and a coming pay.

"Now just like this"

All eyes on him, and some mouths were quite wide open, force of habit you could almost say, in admiration and disgust.

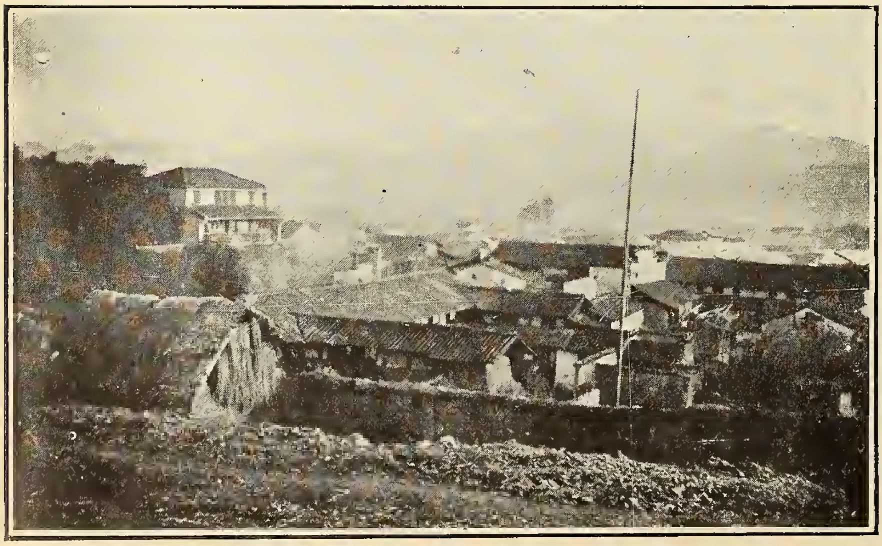
"Once again. Atten-n-n-tion!! Presen-n-nt arms!!"

It was a little better this time, still some were ahead of time and some were behind time. Was it anticipation or procrastination? I don't know, but Changcheng got there just the same. He had learnt to forget his farm for his country . . . dreams of being a high salaried army officer urged him on.

"Konglo would like the Priest to write a note to the Sergeant to get excused today from drill," petitioned my brave Catechist.

"Yes?" I more or less expressed in wonder.

I next gave a short exposé on the mind of the Church concerning patriotism and quoted the catechism and theology on 'love of one's Country and how to express it', followed by exhortations and nice words. "You know, the laws of the Country must not be interfered with. The present military drill in force is to bring the people to a better realization of Preparedness and Patriotism," I quietly explained. He left me and soon told everybody what our views were, and it was a relief to me that he did tell everybody for I got no further petitions, and the sons of the soil went to drill every day.



A new view of Lishui, showing Convent of the Grey Sisters at left.

"KONG-ZENG", as it is said here, is a sort of telepathy. It is the exorcist having communion with the Spirits. In some cases it is diabolical. For the most part they are pure fakes, these exorcists working just for money. Below is a case I saw personally.

Mrs. Wang gave birth to a baby girl. In spite of the fact that neither she nor her husband was baptised, the husband called for the Catechist to baptise the child for it was going to die. It did, shortly after. The mother was much put out so she wanted to call in the exorcist to find out why the child died, why it should leave her so soon. The husband would not consent for he was a Catechumen and threatened to give her a beating if she persisted. Another Mrs. Wang, whose husband was ill, not a Catechumen, did have the ceremony performed. I was present out of curiosity, in another room watching through a half-inch hole in the wall. A spy I was, and interested.

The long conventional table was

F THE
NESS

) BOUDREAU

**r Boudreau graphically describ-
nd the effects of paganism on
w zealously instructing in the
ic faith.**

well laid out with candles and joss-sticks burning profusedly. There was a bowl of victuals here and there for the benefit of the spirits. There was another table in front. On it was a bowl of water. On the side to the back wall sat the exorcist. Before the bowl of water was the exorcist's help-mate. The exorcist is well rigged up. With a clap of his hands and a shrug of his shoulders he sits in his chair and goes off into a coma. He arises, takes the bowl of water between his hands, crosses the fingers of his right hand in such a way that the middle finger points out, draws it away from the bowl and begins the liturgy of blessing the water. He mumbles incoherently, the middle finger is dipped into the bowl of water, then brought into his mouth, more mumblings, then he blows ferociously at his mate over across the bowl thus spraying him at the same time. The mate, who has also been in a swoon, is wakened up by the cold spray, rather (as it is supposed to be) by the entering of the called-for Spirit into him. The exorcist claps and folds his hands in a peculiar fashion, the mate jumps like the figures in a punch-and-judy show, then throws himself in a sitting fashion on the table and begins, always vociferously: "I'm the Regal Majesty from the West Mountain. I have power to take and give. etc., etc., etc." He makes strong faces and wide movements with his arms. He is asked questions as to the nature of the illness of the sick person, the remedies to use. Having had previous knowledge of the illness of the sick person he has ground to work on. When a difficult question is put to him he goes off into a swoon and seeks counsel with the spirit of the sick person.

"Ah!" He suddenly comes to, snaps his head up, incoherently explains the effects of the illness: "The lower intestine has trouble, there is a gnawing there; a queer sharp pain going to the head, and so the man is sick." "Ah!" he groans with a start and snaps his head back, "The remedy will be bitter and will be this . . ." Then in a dramatic tone he goes through the prescription, and a scribe is near at hand to take down the names of the herbs as they roll out. He is harangued with questions. He doubts how to answer. Off again he goes into a swoon with contortions. "Ah!" He wakes up disgustedly and gives another prescription for he has found other complications. They are enjoying it. He is asked more questions. He groans, makes many motions, claps his hands, and goes into a swoon again. His face this time was the nearest thing that I have seen yet to a living devil. His body seems to have gone out of shape completely. The women around are enjoying the scene immensely for they are giggling and making very exciting and gross remarks. It made me wonder how seriously they were taking it all in. I was enjoying it as much as they seemed to; there was, though, a tinge of disgust and contempt. "Ah!" Sharper than the other "Ahs". There was more expression and a feeling of finality. Other complications: "He has a swollen right leg, and a poor appetite, for these he needs . . ." Then comes a third prescription of sweeter but more efficacious herbs. The scribe was giggling freely and the bystanders laughing. Then came a long speech. A prolonged swoon ensued, followed by a gradual down movement of the head and a sharp tap on the forehead with the palm of his hand. He stood up and walked leisurely to another table for his hat. The lady of the house comes over with a little red package, presents it to him. He smiles in return and leaves for home and his routine work . . . farming. All the medicines he did prescribe were as harmless as water. If the sick one did take them the results would not harm him anyway. I would have given him a good dose of castor oil.

People believe in such trash, especially the women. In China it is by the feeling of the pulse that a doctor finds out illnesses. But these fakers go into swoons, go to land of nincompoop, with mumblings and incoherent speechmaking in the mandarin language and thus giving a nobility or certain authority to their speech, just grafting on the illiterate, playing upon the women's imagination, gyping them. Yet if they do nothing for the sick one they will go down as heartless. There is no fool like an old fool. The more they are gyped the more they want to be gyped for they have also a face to save. In a land where doctors are few and far between you can imagine what really goes on. Really sick people will die for want of a doctor. In this case then the person died because heaven willed it. If the persons gets better from constipation or headache or toothache or some other small illness "yes, very ling" (i.e., efficacious) they will say. And so they believe it all the more. Strengthened in their illusions more deeply embedded in their belief, they go on and on until doomsday. For to them darkness is light.

A real Chinese laundry where all the neighbours join in and work. A common sight along the river banks just outside Lishui. The church steeple is visible in centre background.

SWEEPING CHANGE NOTED BY PRIEST

Missionary Tells of Work Done in Province in China

(An interview reported in the Charlottetown "Patriot")

FR. MORRISON

A DISTINGUISHED visitor has been spending the last few days in Alberton, the guest of the Rev. Father Campbell. He is the Rev. Father Morrison, Roman Catholic missionary to China, and brother of the Most Reverend James Morrison, Bishop of Antigonish, N.S.

The Reverend Father, when interviewed, stated that he has seen eleven continuous years of service in China, having left Toronto in December, 1925, for Lishui in the Province of Chekiang where he arrived the latter part of January, 1926.

The prospects, upon his arrival, were not very bright as the size of the prefecture was 100,000 square miles with a population of 1,500,000. There were but two priests, one of them Chinese, in all that vast field and there was practically no equipment in the way of buildings. When he returned on leave to Canada a few months ago, he left behind him in that territory 27 Canadian priests presided over by Rt. Rev. W. C. McGrath. There were a boys' school, a girls' school, a convent, a seminary, and a dispensary.

The summer months, which extend from June to September, are very hot and the native population suffer greatly from malaria, typhoid, smallpox, and dysentry. Since the building of the dispensary, and the arrival of seven Grey Nuns from Pembroke, Ont., who assist in the dispensary as well as teach, the mortality rate has been greatly reduced.

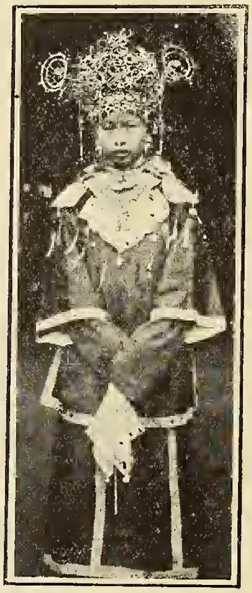
For the cure and the prevention of malaria they use the standard remedy, quinine, while they have the proper serums for typhoid and smallpox. The Government recognizes the good work that is being done and their attitude towards the missionaries is one of cordiality.

There is, he said, a German Lutheran mission not far from them and at certain times of the year, especially at Christmas and New Year's, Catholic and Protestant exchange visits for, as Father Morrison said with a twinkle in his eye, after one has spent months among people of a different colour and language, the sight of a white man, even if he be a Lutheran, is a welcome change to a Catholic missionary.

A VAST amount of material improvement has taken place in the Province during Father Morrison's stay there. When he arrived at Lishui, twelve years ago, there was no railroad, not a motor-bus, not even a rickshaw. Roads were unknown. Today, there are all these things and whereas when he arrived at Shanghai on his way to his mission, it required twelve days of arduous travelling to make the trip from Shanghai to Lishui, the same journey can easily be made now in less than two days either by train or by motor-bus.

As for the roads, Father Morrison states their making required a great deal of labour, as in places they had to be cut out of solid rock, but while a little narrower than ours, he said they were much superior to anything we have as yet on Prince Edward Island.

Seven of the ten sub-prefectures are now open with missionaries in each, and he hopes to be able to open the remaining three upon his return. The work has been slow as they are obliged to depend for their funds upon the voluntary contributions of the faithful in Canada.



The bride of the former cook at Lishui.

The native population can do but little toward helping as they are very poor, not being able to do more than provide a bare living for themselves. The average Chinese in Lishui raises a little rice, a few vegetables, and, in some cases, a small flock of poultry. Yet, Father Morrison said—and there was fervour in his voice—the Chinese of this Province are a wonderful people and deserving of all the Catholic Church can do to bring them, in all its fullness, the Message of the Redeemer.

They are industrious, frugal and temperate in all their doings. For instance, by way of illustrating their habits of temperance, Father Morrison states that while wines and other intoxicating liquors, both foreign and native, can be purchased in practically every store, he has never, in his twelve years in Lishui, seen a drunken Chinese. As for the bandits of whom we read something from time to time, Father Morrison states that those are men who having joined the army under promises of big pay were not only not paid but ill-used while their wives and children were forced in many cases to the point of starvation. Several of those men, banding together, would desert from the army and make their way home, probably hundreds of miles, robbing and plundering as they went. Some of them would become enamored of the life and would follow it as a means of livelihood.

COMMUNISM, while a disturbing force in Northern China, is not a potent force in his Province. The dictator of Chekiang is Chiang-Kai Shek, a very able administrator, who has resolved to make Chekiang a model province for the rest of China.

The Chinese students at the various missions labour industriously under competent teachers. They find the English language, however, a difficult subject, especially the grammar, and more especially the gender of nouns. Grammar, Father Morrison says, is a negligible quantity in the Chinese dialect

(Continued on page 91)

EDITORIAL

(Continued from page 83)

some places not very far from here) dismiss catechists and curtail operations; should they forget us now, we would have to sit by and watch the gluttonous idols claim the adoration of those we would not be able to help; if they did not respond to our appeals for help we would have to depart and leave unchallenged the gods of the land and the possessors of these millions of souls. So it is, that all we are doing now (and you see that, too, Sister) is possible only because of them. So they really deserve a lot of thanks, don't they? Sometimes I wonder if they realize all the good they are doing when they pray for us or send help to us. Several of us here right now are witnessing mass conversions of villages—they have actually asked for us before we even knew of them, and I wonder in answer to whose prayers has that great grace descended upon them? At present a chapel is being built here (it is to be dedicated to you, our Patroness, too), and some schools *must* be built or bought or rented for next term, and I wonder do those who have sent something towards these enterprises for Christ realize how much it means to the souls here? Sometimes I even wonder who have chosen the better part—we here, or they there; personally, I think many of them have a greater reward coming to them for we have a lot of ours right now.

THEIR ways of helping are so many; they have the daily Mass and the daily prayer for the "people of China who still sit in darkness and in the valley of death", and daily they ask our Lord to "bless and protect our missionaries and make their work fruitful of countless souls". Then there is that Rose Garden of yours, conducted by Father Jim—how the members DO wrestle with God for souls through your intercession, by devout prayers and ardent Holy Communions. You must be delighted with the way the Mite-box is used, practically putting our Lord under an obligation to bless him that gives and him that takes, just as it places the missionary under the obligation of making the very best use of these pennies and dimes, quarters and dollars and of praying for their donors—and of writing letters to you about it. And many, too, follow up the little way by sending larger amounts, nor do they forget us in their wills.

Think you, humble saint, that these ways are so very small? That they do not mean so very much? Of course you don't, and I know that you are profoundly grateful for each one as if each one was a personal favor to you in helping you spend your heaven doing good upon earth.

SO, after you have thanked them, deign also to receive our thanks, not for just giving us your roses, but for setting the Christian world on fire with the burning flame of love for souls—for souls so destitute that they wring from our Holy Father, Pius XI, now gloriously reigning, stirring appeals to all on their behalf, and provoked such startling declarations from him as: "Help for the missions surpasses all other forms of charity as the spiritual does the temporal, and eternity time".

And as a last favor, Sister, would you mind passing this letter on, so that we can call the attention of others to our many needs and tiny means; maybe someone who will read it will answer us through you—maybe it will inspire someone to do on earth what you are spending your heaven for; maybe it will make heaven on earth and bring earth to heaven for one who wants to help and for many souls who have otherwise helpless wants. And it will make the giver and the receiver, and even the writer,

Ever devotedly yours.

SWEEPING CHANGES

(Continued from page 90)

of Chekiang. On the other hand, there are approximately 80,000 characters in the language, each character representing a word, and there is no distinction in gender.

Father Morrison spent two years studying the dialect before he could function efficiently. The essentials for mastering the Chinese language are, he assured me, a good memory and an ear for different sounds. When I added, that, in my opinion, a considerable amount of patience would probably be also helpful, the reverend gentleman smiled.

Upon his arrival, a short time ago, in Prince Edward Island, Father Morrison received a gracious reception from Bishop O'Sullivan and has been warmly received by the various parish priests upon whom he has called. His object in preaching throughout the various parishes in the Province is, in so far as he is able, to bring the people to the realization of the great need in China and to give them some idea of the great work that has been done.

MR. WM. J. O'BRIEN

"CHINA" offers congratulations to the members of the laity of Toronto Archdiocese who were recently granted Papal honours, and notes with special satisfaction the conferring of the Papal Cross "Pro Ecclesia et Pontifice" on Mr. Wm. J. O'Brien of the Chartered Trust Co. Only those intimately associated with our work know of the great services rendered by him to our Institute since its very beginning, and we are happy at this opportunity to give public acknowledgement of our gratitude to Mr. O'Brien.

Included in the full Honours List are many outstanding supporters of our Mission work.

Knight Commanders of St. Gregory

Conspicuous among the recipients of honors are His Honor Mr. Justice H. T. Kelly and the Hon. Senator Frank P. O'Connor, who are elevated to the rank of Knight Commander of St. Gregory the Great.

Pro Ecclesia et Pontifice

The Cross "Pro Ecclesia et Pontifice" is awarded to John M. Bennett, Ph.D., Herb L. Conlin, Charles Gillooly, W. T. Kernahan, Duncan J. McDougald, Dr. St. Charles, Wm. J. O'Brien, Martin J. Quinn, Ernest Seitz, Henry Somerville, Miss Florence Boland, Mrs. James E. Day, Mrs. J. McLean French, Miss Ina Larkin, (St. Catharines, Ont.)

"Benemerenti"

The Papal Medal "Benemerenti" is awarded to Mr. J. P. Hynes, Mr. P. M. Kennedy, Mrs. A. Bickley, Mrs. Emma Donnelly (Alliston, Ont.), Miss D. McCarron, Mrs. Sadie Morrow Roesler.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Boys and Girls:

I just want to say how very pleased I am at the marvelous interest shown in the missions during the past school year by so many hundreds of young readers of "China", and I thank all our Rose Garden members especially for their generous spiritual and material assistance. I extend my best wishes for a most pleasant summer holiday for all my young friends.

FATHER JIM.

Who wouldn't feel happy getting letters like the following which came from 42 Thornhill Avenue, Toronto. And you may be sure it was a letter that got a prompt answer from Father Jim.

"Dear Father Jim: I am a little girl five years old, but the enclosed dollar I earned myself. I help my mother clear the table and dry the dishes and she gives me a cent. I received one of your mite boxes in November and found it very interesting filling it up. It makes me feel very good to know I am doing something for the poor Chinese children. I hope to do more in the future. Here's a God Bless You from

"Rose Ann Rocher."

Written on both sides of a page of foolscap in lovely big letters was the interesting letter from Shirley Rouleau, Secretary of the Primary Class at St. John's School, Toronto.

"Dear Father: In the cheque you found in this letter (for $40.00), $12.50 is from the Primary Class. Father, we would like you to buy two babies in far-off China for us. The boy to be called 'Joseph' and the girl 'Mary'. We pray for the Missions, Father, and hope God will bless all the missionaries. Asking you to please pray for us, too, as we are going to receive First Holy Communion on May 30th. From your little friends at St. John's."

I know Shirley and her little classmates granted Father Jim's request for a special prayer for the priests and nuns and children in China on their First Communion morning.

From St. Joseph's School, Reserve Mines, N.S., I was pleased to receive a copy of the interesting School Paper published there by the pupils, and I congratulate the editor and his staff on their fine work. From "The Flash" I copy the following items:

Father Venadam's Visit

"Reverend Father Venadam came to our school, we enjoyed several visits from him. Even when he was joking and talking with us his heart still remained with his little Chinese whom he loves so well.

"One afternoon he showed us slides of the people in China. Among the slides were shown many beautiful islands and landscapes in China. When Father finished showing us the slides he spoke to us in Chinese. We couldn't understand him, but it was nice to listen to the sound of it. Father sang a Chinese song and said the Our Father and Hail Mary in Chinese.

"Father then gave us his blessing and expressed his thanks to us and said he would always remember us. Then Father bade us good-bye.

"Emmanuel Sparrow."

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

Letter from Father Venadam

"Dear Sister Superior:

"I wish to congratulate you on the wonderful spirit existing in your school. With such a Mission interest great things can be accomplished for China. You certainly have some clever boys there—two of them (McNeil and Lever) drove in here with me yesterday, and would have kept on to China if that had been my destination.

"I hope to pay St. Joseph's School another visit.

"Regards to all at Saint Joseph's.

"Yours respectfully,

"L. A. Venadam."

Just to show our young members how much the Schools are interested in our missionaries doing campaign work in Canada, Father Venadam's experience again is cited. A neatly-done illuminated address was presented to him by the pupils at Little Bras D'Or School, N.S., and read as follows:

"Dear Fr. Venadam: For the past few days we have listened with enthusiasm to the stories about your experiences in China. We appreciate deeply the interest you showed in us and the patience with which you answered our questions.

"Kindly accept this little gift with our sincerest gratitude and prayerful wishes for a long and successful life in the Mission Fields Afar.

"Caught by the fire of your zeal we hope to follow with a keener interest the labours of missionaries in foreign lands."

Betty and Francis McCafferty, 747 Cannon St. E., Hamilton, thought it a good idea to have a mitebox of their own after first helping fill the one at their home.

Dorren Sexton, Sec'y CCSMS, St. Anthony's School, Toronto told me of the letter received from Fr. McFarland in China, and how well the Crusaders liked the picture of "Alice", the Chinese baby the school ransomed. Thanks for the donation, Doreen.

Again we hear from the Senior Room of the Boys' School at St. Lawrence, Nfld. Here's Alfred Giovannini's letter:

"On behalf of our Mission Club I wish to thank you very sincerely for your lovely letter and also for having published our letter in 'China'. I only wish we deserved all the praise you gave us. I am enclosing the contents of our mitebox for this term. The boys wish to devote it to the ransom of Chinese babies. We pray for the Missions every day, especially for Sung-Yang."

Father McGettigan and Fr. Beal, in Sungyang, will be very happy to know these boys are particularly interested in their labours.

The Secretary of the Winnipeg Crusade Units, Ruth Costello, had some nice things to say about "China" when sending a donation on behalf of all the city units.

To ransom a "little brother for Patrick Joseph" came five dollars from John Garramone, Secretary of Room 6, Holy Family School, Toronto.

The Crusade Unit at St. Joseph's Convent, Charlottetown, P.E.I., sent subscriptions for 45 copies of "CHINA". Every year they help us a great deal.

St. Edward's School, Westport, Ont.; Grade Two Pupils, St. Anthony's School, Glace Bay, N.S.; the pupils at St. Joseph's Convent, Calabogie, Ont.; and many others, are worthy of special mention for their mission efforts.

Twelfth Regional Convention of the C.C.S.M.C.

THE twelfth Regional Convention of the C.C.S.M.C. was held on Sunday, May 9th, at the Sacred Heart Convent, Halifax. Owing to limited accommodations only a small number of the local Crusaders was privileged to attend the gathering. A selected group from each Unit was chosen, and these, under the inspiring leadership of Doctor Charles Curran, the Crusade Director, entered wholeheartedly into the multiple phases of the Meeting. Besides the ordinary school units in attendance, representatives from the Veteran Crusade Unit of Saint Patrick's Girls' High School were present. This school is the first to form a post-graduate Crusade Unit, and the young lady who read the Veterans' Report for the past year, urged her fellow Crusaders to organize similar branches in their respective schools. Reports were also given by the other Crusade Bodies. Enthusiasm and youthful idealism were not lacking and received abundant stimulus by the presence of a large number of Reverend Clergy and Religious.

The guest speaker for the occasion was Reverend Arthur Venadam of the Chinese Mission Seminary at Scarboro Bluffs, whose detailed and graphic descriptions of actual life in China revealed to the eager throng of young men and women the need for many more volunteers in that vast section of the Harvest Field, where countless souls are steeped in the practices of paganism. The Reverend Speaker pointed out that the romance and appeal of first days on the Missions soon gave place to constant and unremitting toil; of performing tasks repugnant, and oftentimes most distasteful. However, Father Venadam impressed upon his audience that love of God and souls upheld the Missionaries in their endeavours and encouraged them in their tremendous labours.

At the conclusion of this address, a brief but vivid account of missionary life in Bermuda was given by Rev. H. Durney, who spent six years of very zealous and fruitful labours in this portion of the Archdiocese of Halifax.

The Crusaders were congratulated by several of the reverend visitors and exhorted to continue their splendid missionary interest. Resolutions presented by the individual Units, (1) offered respectful homage to Their Majesties the King and Queen on their Coronation, with the assurance of loyalty and promise of heartfelt prayers; (2) all Crusaders promised more frequent attendance at week-day Mass and Holy Communion for the conversion of pagans; (3) decided that Crusaders would work energetically to disseminate copies of the Papal Encyclicals on Social Questions; (4) pledged moral and financial support to the Catholic Library functioning in Halifax; (5) urged that Canadian Mission Crusaders be especially mindful of Canadian Foreign Missionaries in their prayers, sacrifices, and good works; (6) offered congratulations to a former Crusader of St. Mary's College, Rev. Donald Murphy, on his approaching ordination to the Priesthood as a White Father.

Solemn Benediction of the Blessed Sacrament immediately followed, with Rt. Rev. Msgr. McManus as Celebrant, assisted by Rev. J. Granville and Rev. J. Lannigan.

MEMBERS FROM ST. JOHN'S SCHOOL, PEMBROKE, ONT.

Each of the new members pictured above wrote letters to Fr. Jim telling of the many ways they keep interested in the Missions at their school. Their teacher is a sister of one of our priests in Chuchow. Let me introduce you to Wilfred Lapointe, Bernice Lapierre, Lillian Lariviere, Royal Healey, Rita Laroche, Vivian Lapierre, Jeanne Laroche, Jimmy O'Hara, and Loretto Matthieu. Without pictures, came application for membership from Clayton Souliere, Jean Sylvestre, and three sisters: Irene, Rita, and Cora Couture. We're glad to have you all in our Rose Garden.

A "TENDERFOOT" GETS EXPERIENCE

(Continued from page 86)

where it is quite evident that there is no lasting happiness in this life it is China, where disease and poverty dog the steps of the people from birth till death. Father Gignac drew from the circumstances of their everyday life to demonstrate the futility of searching for lasting happiness in this life. Then the catechist gave an exposition of Christian Doctrine dwelling on the promise of eternal happiness to those who believe and practise the True Faith.

Leaving the crowd to meditate on the wonderful things they had heard we set off to inspect a building to be hired and transformed into a Chapel. It was a very poor building, to be sure, the property of a man who for the last twenty years has not had a dollar to call his own. In some places a roof was entirely lacking and the remainder is used as a store-house for implements and produce of the field. A very humble home for Our Lord to dwell in, even when necessary repairs have been completed. For the present it will do as a catechumenate in which the catechumens may gather daily for instruction in Christian Doctrine.

We returned to the catechist's home for dinner. Four bowls were placed in the middle of the table and filled with goodness knows what. The "Tenderfoot" begins to experience that sinking feeling. But I must eat something at least for politeness sake. Father Gignac is adept with the chop-sticks and "digs in" as though he really likes it, but I begin to lose "face" rapidly. Our hosts are too polite to show amusement at my awkward efforts but the crowd watching us is not so restrained. Everytime I reach into the bowl of mien and grasp only a couple of slivers of the food I hear a burst of laughter behind me. However, every cloud has a silver lining. I calculate that by the time I have gathered in a real mouthful the others will finish the bowl and I shall be able to fill up on oranges and peanuts.

I can understand only a little of what is said but I know that my hosts are still talking with Father Gignac about the terms of the contract for the hire of the catechumenate. There is a vein of humour in the situation. There are business men who have to talk "shop" even over the luncheon table but they have nothing on us. Here we are, four business men discussing the details of a deal concerning the hire of a dilapidated Chinese house.

Finally the meal was finished and we set out again, this time to visit the homes of the catechumens. Of course we had a large following, and they did not hesitate to crowd into each home we entered. There are no secrets in China. Willing neighbours supplied us with the whole history of the family without the necessity of asking a question.

Of course there was the inevitable tea, boiling hot and undrinkable. We accepted it politely and set it down presumably to cool. The politeness and hospitality of the Chinese is unsurpassed. The poorest of the poor invited us to sit down in their homes and partake of tea. We entered one home to find that the man of the house had been unconscious for three days. It seems that there had been a great fight between him and his brother over the division of property. The man lying unconscious, who is a pagan, had been on the point of killing his brother, who is a Catechumen, when he was stricken in some mysterious way. He fell unscious at his brother's feet and was still in that state at the time of our visit. Then and there Father Gignac spoke to the people on the necessity of Charity and love of one's neighbour if one wished to enter into the kingdom of heaven. It was an object lesson on the value of human life, how God reserves to Himself the strict right of claiming human life and the punishment He metes out to those who would murder their fellow men. There can be little doubt but that it was Divine intervention which saved this man from the terrible crime of murdering his brother and furnished these poor people with ample evidence of the power of God.

PERHAPS you are thinking of soon drawing up your Last Will. Do you wish to remember some worthwhile Catholic endeavour? Make a note of our legal title. It is ST. FRANCIS XAVIER CHINA MISSION SEMINARY, Scarboro Bluffs, Ontario.

WE visited an old couple, eighty years of age. They are pagans and never before heard of the Catholic Church. The old man could hardly stand, almost stone deaf and getting blind but still the master of his home. Even these physical obstacles could not restrain his innate politeness. He bade us sit and would have served tea if we had not demurred. As we prepared to go he rose stiffly to accompany us to the door. He would be polite even if he died in the attempt.

At last we had made the rounds and were back at the catechist's home once more with many of the villagers trailing in our wake. We had brought some Chinese candy with us and purchased nearly a bushel of peanuts. This was a treat for the children. There is more than one path to the heart of man and children if they cannot understand doctrine, can easily understand the language of a few delicacies. When the children had been satisfied the adults made short work of what remained.

It was now late in the afternoon and time for us to return to Lishui. Once more we threaded our way through the rice-paddies with an escort of honour. As we settled back in the rickshaws for the ride to Lishui the people bowed their thanks for our visit and begged us to call again.

During our slow return to the city we had ample time to think about what had happened that day. There can be no doubt that God's Grace is knocking at the door in Ch'ing Ling Ch'uan. Many of the people are well disposed and eager to learn more of the True Faith but the devil can put many obstacles in the way and certainly will do his best to impede the workings of God's Grace. I am sure that our friends across the sea will be delighted to know that their prayers can be used as reinforcements to the missionary for a very definite object, the thorough conversion of this village. We must strike while the iron is hot. The prayers of our dear friends at home will prepare the ground and enable these Chinese to persevere in their quest for Truth and finally obtain for them the grace of Conversion.

A strong edifice cannot be built on a weak foundation. Neither can a flourishing Christian community be developed in Ch'ing Ling Ch'uan unless these first fruits be well instructed and made conscious of their good fortune in seeking admission to the Church. The future welfare of this new community is in the hands of Almighty God, and we look to the prayers of our well-wishers back home to secure the graces necessary for a further conquest of souls for Christ.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Passenger: "What makes this train so late, porter?"

Porter: "Well, yo' see, boss, dey's a train in front da's behind and' we was behind befo' besides."

Man (excitedly): "Where is my hat?"

Wife (sweetly): "Hanging on the lamp."

Man: "Lamp! Huh! What crazy place will I find it next?"

Wife (snappily): "On your head, I suppose."

"Look here," said the commercial traveller to the small-town hotel keeper, "don't you know that roller towels in hotels have been prohibited in this State for three years?"

"Sure," replied the hotel keeper, "but that towel was put up before the law was passed."

An old country couple, having their first 'bus ride in London, became rather uneasy on hearing the conductor call out St. James and then St. John. The old chap grew fidgety, saying to his wife: "Isn't it time we go out dear?"

"Don't show your ignorance, Harry," she said. "Wait till yer name's called."

MacGregor and Macpherson decided to become teetotallers, but MacGregor thought it would be best if they had one bottle of whiskey to put in the cupboard in case of illness.

After three days, Macpherson could bear it no longer, and he said, "MacGregor, I'm not verra weel."

"Too late, Macpherson. I was verra sick mesel' all day yesterday!"

An amateur dramatic society in Australia was giving a show, an affair with royalty in it.

"Come," said the actor, who was playing the king, "let us go into the 'ouse."

There was a titter from the boxes. "He said 'ouse," an occupant remarked. The actor, overhearing, turned to the offender. "Yus, I said 'ouse—do you think a king would live in hapartments?"

First Gossip: "What does Miss Squills remind you of?"

Second Gossip: "A peninsula, of course."

First Gossip: "Oh, yes, a narrow neck stretched out to see."

Farmer (to new hand from the city): "Now, when you are attending to these mules, I warn you not to approach them from the rear with out speaking to them first."

New Hand: Why is that, is it a question of etiquette on the farm?"

Farmer: "No, it ain't a matter of etiquette at all. But one o' them mules is liable most any time to kick you in the head, an' I don't want a lot of lame mules on my hands."

Manager: "Are you sure you are qualified to lead a jazz orchestra?"

Applicant—"Absolutely. I've had two nervous breakdowns, was shell-shocked in France, and I live in an apartment above a family with twelve noisy children."

Helen: "Winnie has a very difficult role in the show the dramatic society is giving."

Joan: "Difficult? Why, she hasn't a word to say."

Helen: "Well, what could be more difficult for her?"

Teacher: "Have you heard of Julius Caesar?"

Pupil: "Yes, sir."

Teacher: "What do you think he would be doing now if he were alive?"

Pupil: "Drawing the old-age pension."

"How many seasons are there?" asked the teacher of the factory worker's daughter.

"Just two," answered Rachel.

"What are they?" inquired the puzzled instructor.

"Slack and busy," replied Rachel.

An old lady visited an asylum and displayed great interest in the inmates. One old man particularly won her compassion.

"And how long have you been here, my good man?" she inquired.

"Twelve years," was the answer.

"Do they treat you well?"

"Yes."

After addressing a few more questions to him the visitor passed on. She noticed a smile broadening on the face of her attendant, and, on asking the cause, heard with consternation that the old man was the medical superintendent. She hurried back to make apologies.

"I am sorry, doctor," she said. "I'll never go by appearances again."

Prospective Customer (in beauty parlor): "What will a face-lifting operation cost me?"

Beauty Parlor Operator: "About a hundred dollars."

Prospective Customer (crestfallen): "That's too much. Isn't there something less expensive I could try?"

Beauty Parlor Operator: "Well, you might try wearing a veil."

"Can I trust him?"

"Why, he's so crooked that the wool he pulls over your eyes is half-cotton."

A small boy leading a donkey passed by an army camp. A couple of soldiers wanted to have some fun with the lad.

"What are you holding on to your brother so tight for, sonny?" said one of them.

"So he won't join the army," the youngster replied without blinking an eye.

"Twenty-five cents worth of carbolic acid, please," said the depressed-looking man."

"This is a hardware shop, sir," replied the assistant regretfully, "so we don't stock it. But is there anything I can do for you in our special line of ropes, razors or revolvers?"

"Your son has great thirst for knowledge, madam. Where does he get it?"

"He gets the knowledge from me and the thirst from his father."

Pat (looking in a greengrocer's window): 'Those are mighty big oranges, Mike."

Mike: "Yes, it wouldn't take many to make a dozen."

Mrs. Buy-on-Time: "How much is that hat?"

Clerk: "It's $10 cash."

Mrs. B.: "And how much by instalments?"

Clerk: "It's $15—$10 down and $1 a week for five weeks."

"We were slowly starving to death," said the great explorer, at the boarding house table, "but we cut up boots and made soup of them."

"Sh-h; not so loud," exclaimed a fellow - boarder. "The landlady might hear you."

ELEVEN PRIESTS GOING TO CHINA

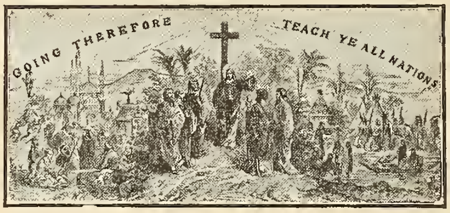
1. Rev. VINCENT MORRISON, Savage Harbour, P.E.I.
2. Rev. DESMOND STRINGER, Ottawa, Ontario.
3. Rev. ARTHUR VENADAM, Pomquet, N.S.
4. Rev. LEO BURKE, Brigus, Nfld.
5. Rev. JOHN KELLY, Eganville, Ontario.
6. Rev. ALEX. MacINTOSH, St. Andrew's, N.S.
7. Rev. GERARD McKERNAN, Brantford, Ontario.
8. Rev. ALLAN McRAE, St. Raphael's, Ontario.
9. Rev. CHARLES MURPHY, Sydney, N.S.
10. Rev. HARVEY STEELE, Old Bridgeport, N.S.
11. Rev. GORDON STRINGER, Ottawa, Ontario.

OUR plans at the present time are to have eleven priests sail for Chuchow, China, on the "Empress of Canada", leaving Vancouver on October 2nd.

FOR this large number of missionaries the transportation costs from Scarboro Bluffs to Chuchow will approximate four thousand dollars.

THE seminary has to bear this heavy, but very necessary, expense and now makes an appeal to its friends to contribute as generously as possible to its 1937 Mission Band Fund.

WE should like every Catholic family to whose home "China" comes to have a share in the sending forth of these missionaries. Please give us a helping hand NOW—every little bit helps.



(You may use this coupon in sending your donation)

Please accept the enclosed gift as my contribution towards sending your priests to Chuchow, China.

NAME ....

ADDRESS ....

Donation: $..........................

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS - - - - ONTARIO

Very Rev. J. E. McRAE, President

CHINA

Scarboro Bluffs, Ont.

SEPTEMBER, 1937

ST. FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the District allotted to its care by the Holy See. Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends. To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

Mass Intentions are urgently needed by all our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

> "I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONT., THE SUM OF $..............................."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE

CHINA

PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII SEPTEMBER, 1937 No. 7

THE SITUATION IN CHINA

AT THE TIME of this writing, (Aug. 17th), events in China have taken a startling turn due to war activities in the region of China's greatest city, Shanghai. While the conflict between the Chinese and the Japanese was restricted to the Northern section of the Oriental Republic it failed to impress its seriousness on the world at large, but within the past few days the undeclared war has assumed international significance by the penetration of the armed forces into the very heart of the "foreign" sections of Shanghai.

We are not going to indulge in any prophecies as to what may happen, but it does appear at this distance that the mighty Metropolis is a doomed city, and that a prolonged war is in store for the Chinese nation against Japan. China has shown in the past a remarkable lack of national spirit, but in the current crisis she is manifesting a unity that surprises even her enemies. The rapid strides in governmental organization and in economic improvements throughout the nation in the past ten years, under the leadership of Chiang Kai Shek, have developed a new outlook for the masses in China, and now they appear to have done with the old spirit of patient suffering and are determined to resist opposition. How far they will succeed against militarized Japan time alone can tell. The destruction of Shanghai, which seems imminent, with the consequent endangering of the lives of European and American residents may lead to international complications. Although not unduly alarmed, yet we cannot help but view the present situation with anxiety, as must all who have interests in China.

MISSIONARIES SAFE

AS WE GO to press, we are happy to be able to assure the relatives and friends of our missionaries in China that there is no immediate danger facing our priests and sisters as a result of the Shanghai hostilities. Although no communications have come to us since the outbreak we are pretty certain that none of our priests are in the troubled zone. Monsignor McGrath, Prefect-Apostolic of Lishui, who was a patient in the Shanghai General Hospital up to a few weeks ago (when we last heard from him) was then preparing to return to his mission. Father Leonard and others of our priests who were in Shanghai on business at that time had more than likely also left the city before danger threatened.

The Prefecture of Lishui, scene of our missionaries' labours, is situated approximately four hundred miles South-West of Shanghai, in the Province of Chekiang. Although within a day's journey overland via the new highway through Checkiang, our mission is sufficiently remote to obviate anxiety as to our missionaries becoming inconvenienced by the events of the war.

STOP-PRESS NEWS: Definite word from China none of our missionaries in Shanghai.

DEPARTURE POSTPONED

THE TROUBLED situation in Shanghai has affected our plans for the sending of new missionaries to Lishui on October 2nd. The Departure Ceremony for eight priests, scheduled to be held in St. Michael's Cathedral, Toronto, on September 19th has been postponed indefinitely. When these priests will go to China depends now, of course, on the turn of events. At the moment, we are unable to state what our future plans may be in their regard, but the priests are being notified to remain at home pending further instructions from the seminary.

CONGRATULATIONS

THE HOLY SEE has appointed the former Vicar-General of Edmonton Diocese, Monsignor Leo Nelligan, as the new Bishop of Pembroke, Ontario, and Monsignor Joseph Ryan, Vicar-General of Hamilton Diocese, to succeed Archbishop McNally as Bishop of Hamilton. To both the new Prelates CHINA offers hearty congratulations and good wishes. From Bishop Nelligan's Diocese come the Grey Sisters for our Lishui Mission. Bishop Ryan has long been a friend of China Mission Seminary. In 1934 he preached the sermon at the Departure Ceremony for our priests leaving for China.

OUR COVER

THE LEADERS of the Church in the Province of Chekiang, China, are shown on our cover picture this month. The group was photographed following the consecration of Most Rev. J. George Deymier, C. M., as Vicar-Apostolic of Hangchow, on May 30th, and shows (left to right) Monsignor McGrath, Prefect-Apostolic of Lishui; Bishop Hou, Taichow (Co-Consecrator); Bishop Deymier; Bishop Faveau (Consecrator, and former Vic. Ap. of Hangchow); and Bishop Defebvre, Ningpo, (Co-Consecrator).

JOTTINGS

By

REV. GERALD DOYLE

AMONG THE POOR in China nothing is wasted, and this applies especially to old clothes. When they can no longer be patched, the cloth is cut into the shape of the sole of a shoe ,and several layers are closely stitched together, and when the sole is finished it is sewn to the upper. The result is a serviceable and comfortable shoe. It is indeed an exceptional household that has not at least one pair of shoes being made.

While the cloth shoe is serviceable, it is not intended for wet weather. One of the mission school girls was caught in the rain recently while wearing cloth-soled shoes. Her mother, who was wearing rubbers, lifted the child onto her back and carried her home safely with dry shoes.

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be forwarded to our missionaries in Chuchow.

The children in the school study out loud, yelling away in loud voices. You can imagine the sounds coming from the school, but we get used to it. The little girl next door does her homework very early in the morning, and her sharp voice carries into the mission compound. Noise is one thing the Chinese do not seem to mind; in fact, they seem to like it, even when studying.

The picture above shows the thatched lean-to bus station which is halfway between Lei Shih and the village of Dolu. As there is great uncertainty regarding the time of arrival and departure of buses, I have spent many hours in this station's waiting room. And when the bus does arrive it is frequently so crowded that it is not possible to squeeze into it. On each trip there is usually at least one passenger who develops a form of bus sickness which is not only unpleasant for the sick person, but also for his fellow passengers.

"MAD AS A WET HEN" is an expression that would be more or less meaningless over here in China, where I have seen chickens in the pouring rain quite unconcernedly walking through puddles and pecking at wet refuse. And in dry weather seeing many chickens wandering about on the streets, I was puzzled at first as to how their owners would recognize them, but now I know; usually the tail feathers are coloured. It is interesting to see several broods of little chickens with their short fuzzy feathers coloured in red, blue, orange, brown or purple. In the evening they are all collected and placed in coops, usually kept in the kitchen.

But there are occasions when others than chickens do not mind the rain. During the summer several of us were caught in a heavy rain storm across the river from the Lishui mission. The rain came down so heavily that the boatmen in charge of the ferries just took their oars and sought and found shelter. We had no choice but to stand and wait until the rain stopped and the ferrymen came out of hiding. For the first while every effort was made to keep fairly dry, but as the umbrellas became rain sodden and puddles formed all around us, we became reconciled to being soaked and did not mind the rain, especially as the weather was warm and we knew that within a reasonable time we should be back in the mission. After about an hour's wait the rain eased up a bit and we persuaded a boatman to get his oars and ferry us across the river. The journey to the mission was literally through water, as in the boat the water was several inches high, while the streets leading to the mission were flooded so that it was a matter of wading home. There was a certain consolation in knowing that we could not become any wetter. But soon we were back in the mission, where we quickly changed into dry clothing. Of course, there are times when the missionary is caught in a heavy rainstorm when the weather is not warm and the mission is not near. But that is another matter.

Join our Mission League by sending for a Mission Mite-Box. If you already have a Mite-box, we shall be pleased to receive your "savings" now. Help us by your donation of "a cent a day".

AT LEI SHIH the mission chapel and the quarters for the catechist are very small, consisting of one bedroom and a kitchen. In the one room the catechist lives with his wife and two children. When the priest visits that mission it is necessary for the whole family to move out and visit neighbors while the missionary occupies the one room. The room is not too bad, although it is necessary to keep the door closed to keep out the smoke from the kitchen; during the night the pigs in the next room can be heard grunting. Yes, pigs are often kept in the houses, otherwise they might be stolen.

Prayer comes first for the propagation of the Faith in God's work and without Him all effort is vain. "Unless the Lord build the house, they labor in vain who build it". Alms are necessary to maintain the missionaries, to support their apostolic works, to keep catechists, to train young men for the priesthood. If we have much we should give much, if we have little we must give a little. A wonderful characteristic about such giving is that it always comes back. If you doubt this, just try it.

A popular wall in China is the mud wall, which may be used in building a house or enclosing a field. Based on a stone foundation, as may be seen in the picture above, mud, sometimes mixed with straw and broken tiles, is pounded in a wooden form, and a solid fireproof wall results. The wall is sometimes two storeys high. It will endure for many years. Sometimes it is plastered with lime to give it a better appearance.

The Campaign in P.E.I.

By REV. VINCENT MORRISON

EARLY in 1936, following the return to China of Monsignor McGrath, Prefect-Apostolic of Chuchow, I was told I could return to Canada for a year's vacation as I had completed ten years on the Missions, having come to Chuchow with Monsignor Fraser and Father Serra in 1925. Naturally, the prospect excited me a good deal, and I looked forward with eagerness to meeting old friends and renewing acquaintances in Canada after sojourning so long in Oriental environment.

FR. MORRISON

Originally booked for return that April, my departure was deferred till September as important business necessitated the absence of the Prefect from Lishui, and I carried on my duties at headquarters till the close of the Priests' Retreat. Then it was announced that two other missionaries would also return to Canada, not for vacation properly so called, but to engage in an organized campaign to secure help for our Missions and Seminary at Scarboro Bluffs. This was made necessary by the increasing development in Chuchow, the opening of new schools and parishes, the increase in the number of catechists and teachers, and the growth in numbers at the home seminary in Scarboro Bluffs. To keep the Chuchow field and the Seminary functioning properly required money, and Fathers Stringer, Venadam and myself were willing to sacrifice our vacations for a more important work.

Thus it happened that we left Lishui October 16th, 1936, and disembarked from the Japanese liner Hiye Maru at Vancouver November 24th, arriving at China Mission Seminary on the eve of its Patronal Feast, December 2nd.

A ten-day respite at the Seminary gave us an opportunity to meet our future missionaries and speak to them of the work that lies ahead of them in China. I hope the Seminary faculty and the seminarians enjoyed that stay as much as we did.

Father Stringer left for Ottawa Archdiocese, Father Venadam for Antigonish, and I to my native Charlottetown Diocese, where I was warmly welcomed by Most Rev. Joseph O'Sullivan, who invited me to make myself at home at his Episcopal residence. I did so during my tour of the western section of the Island, and accepted the invitation of Father MacLellan (since deceased) to stay with him and his assistant, Father George MacCormac, at St. Andrew's, during the time I campaigned in the eastern part of the Diocese. Between preaching engagements I managed to return to my own home at Savage Harbour and the North Shore.

I met with a hearty welcome from all the Island priests. Their good Bishop had advised them of my coming and asked for their co-operation. It was given 100 per cent.

MY campaign of preaching and collecting began at St. Andrew's on New Year's Day, 1937, and from that date till now (August 1st) I have been on the road covering the larger cities and towns and many of the country parishes in P.E.I. It was the first winter I had spent at home since 1924, and I found the zero weather and the damp climate did not treat me too well, but apart from a touch of malarial fever, which laid me up for a short period, I enjoyed good health. With the advent of summer I began to thoroughly enjoy the days on campaign.

To His Excellency Bishop O'Sullivan, to the Pastors and their assistants, to the Sisters and pupils of many schools, I tender my sincere thanks for all they have done to aid me, and for their generous interest in the work in which I am engaged. It was a success, and well worth while. The funds collected will be used in furthering the spread of our Holy Faith.

In my sermons and addresses I strove to give my auditors some appreciation of the wonderful work being done by our Canadian and Newfoundland missionaries in China. The notable advance of Christianity in our own district in the past ten years had been rendered possible only by the Grace of God, seconded by the generosity of friends in Canada and Newfoundland who so generously furnished the necessary material means to our missionaries to carry on. The poverty of our Chinese Christians makes it impossible for them to help very much, and little could be accomplished without the continued support of our dear friends at home.

Fr. MacLellan, late Pastor at St. Andrew's, P.E.I. Died, July 27th.

The schools in China are the hope for the future. Through the children we are enabled to make contacts with adult pagans and whole families, and so obtain conversions to the Faith. As little as $15.00 a year suffices to maintain in frugal comfort at our Mission school a young boy or girl. If the missionaries had the means to send these young folks to the Mission Schools, the outlook for many conversions would be bright indeed. Might I suggest to sympathetic friends of our missions that they undertake to supply us with the money for such a purpose. Or $50.00 a year to pay the salary of a teacher or catechist—our most urgent necessity, when one considers that we must employ about 40 teachers and catechists in Chuchow.

I have a warm spot in my heart for the mission of Yuing Huo, the first to which I was assigned in China. While I was there the Christians often begged me to procure a decent place to serve as a chapel for them. The house which still serves as combined chapel and priest's residence (when the priest visits there) is indeed unworthy of the name of a place of worship. I would go back to China a very happy missionary if some good friend who reads this could spare of his or her abundance the sum of $3,000 to provide Yuing Huo mission with a chapel, school and priest's house. A flourishing Christian community would result.

I have given this resume of my campaign activities for publication in "China" so that my friends in Prince Edward Island and elsewhere will know that I am pleased and satisfied at the results which greeted my poor efforts, and that to all who helped me in any way I shall ever be grateful.

By
REV.
CRAIG
STRANG

Fr. Strang's boys from Tsingtien now at the Mission School in Lishui. All but eight of them are baptized.

IT HAPPENED ONE SATURDAY

"HELLO, hello!—Lishui? Put me through to the Catholic Mission, please, number 11."

"Hello—Catholic Mission? Is Father An there? Get him for me, please."

"Hello—is that you, Father Amyot? Yes, Tsingtien calling. How am I? Oh, I'm okay. What's on my mind? Plenty, boy; I've got lots to say, so you better get something to lean on."

"Well, Father, it's like this. Mr. Chiang, the catechist from Ba Nga, came down yesterday and he nearly bowled me over when he said he was burned out yesterday . . . Sure, a fire in the chapel. Boy, the whole place is gone—chapel, school, and catechist's rooms. . . That's the queer part, Father; it happened in broad daylight and not a thing was saved. . . . Yes, the whole works. Parish records and all gone up in smoke. Yesterday afternoon, Saturday, it happened, some time after 3 o'clock. . . . Yes, they had a clock there, too; a new one I had recently bought for the school . . . No. nobody hurt, thank God . . . I couldn't say, really, but nobody seems to know how it all started But here's how I got it. . . ."

"The first thing unusual was that the school-teacher was upstairs—in bed; he said he had a headache. I'm sure he has one right now. Anyway, Mr. Chiang was in the school going over the catechism with the kids—they had to recite it this morning in the chapel. It seems Mr. Chiang was making a rush job of it, for he said he was going out to tell the Christians to be sure and turn up at church today. . . . No, most of them can't read the calendar—they haven't such wonderful memories, anyway. To complete the set-up, Mrs. Chiang was outside, washing. I don't know whether it was clothes, her baby, or herself. The baby was playing in the court. The outside court. And I might mention that the other families who shared the far end of the house were all out in the fields. There were no soldiers on the premises. They vacated the church over a month ago . . . Oh, yes; I think there are about a hundred soldiers still hanging around the village."

"WELL, things being as I've just told you, the fire must have had about ten minutes start. That's the only way I can account for it spreading so rapidly. It started in the back, in any one of three stoves. Mrs. Chiang was the first to notice it and she started to scream most conventionally. That brought Mr. Chiang out, he thinking there were bandits coming. Then he saw smoke, too—plenty of it, he said—and as he did not notice the baby in the court he dashed back to look for it in the bed. The kids in the meantime all rushed out also—and forgot to take along any of their books. By the time Mr. Chiang got outside and saw the baby playing with some beans in the courtyard the whole back of the house was in a blaze, and smoke and flames were fast eating towards the centre. It seems that during these few important minutes everybody was stupefied. They did not know what to do. They just stood and gawked. When they came to it was too late to salvage anything without risking a good burning. The climax was when the teacher appeared at the window of the second storey. He was trapped, for the stairs were all on fire. So was the chapel and the catechist's room and the school—the whole place was crackling up, and beams were beginning to fall. The teacher jumped out through the window. . . . No, he said he wasn't hurt. He didn't think to bring anything with him, either."

"The members of the other families were back now. They couldn't do anything, either, except look on, and, I suppose, ask foolish questions. The parents of the school-children were on the job checking up on their boys and girls. . . . Yes, it must have been a grand mix-up; I can hardly blame them for failing to do anything sensible. It was just one of those things, I guess. Lots of the women were crying, too, and that didn't help any. You know, Father, five minutes more and it would have been just too bad altogether, for the kids were just going up to the chapel to say the rosary. There were over 60 of them, and about 20 were mere tots. Most of them would have been caught, I'm sure. . . . Yes, indeed, it is something to be thankful for."

HELP!

The destruction by fire at the Ba Nga mission has created a problem for Father Strang. Money to help him may be sent directly to the Seminary. So, friends of Fr. Strang, please come to the rescue.

"HELLO, Operator! Give us another three minutes."

"Hello, Father Amyot? It'll be a bit hard on the telephone bill, but I may as well give you the whole story while I'm at it."

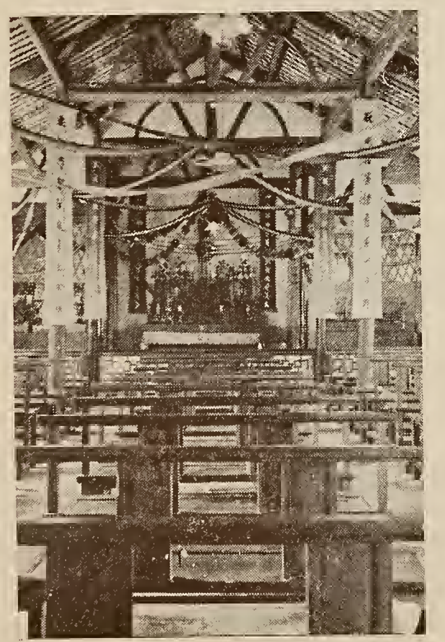
"In an hour nothing was left but burning embers. It was a wooden and thatched house and it didn't take long for it to collapse. Insurance? . . . It's our hard luck, but of course there was no insurance. It's a mystery to me how the fire started, though. They say it was started by a little boy or an old woman who may have been boiling tea at the back. . . . Oh, of course; everybody seems to have an alibi. Well, I guess you're right, Father. It doesn't make any difference now who started the thing. The tea—I mean the milk — is spilled, and there's no use crying over it. That doesn't help much either. It happened to be one of our best Missions, too. . . . That's right, Father, it is the second time the chapel there has been destroyed; the last time it was by a flood, wasn't it? About 20 years ago, eh?"

"But to get to the present. It's going to cost a pretty penny to replace most of the things; there was a lot of new repair work just completed there and new pews and desks made, and only last month I paid the half-yearly rent. Well, the catechist said we could use the house of one of the Christians for the next month or so, and then we shall have to see about a new place. Yes, it sets us back a great deal. That was the best location for the premises, too. If we had some money maybe we could eventually buy the site and build a small chapel there. . . . Out of the question now, eh? . . . I thought so! But it will do no harm to keep our eyes open. Let's keep on hoping, anyway. For the present, I imagine the best we can do is to rent another place and furnish it gradually. . . . The parish books? . . . Yes, they are gone, too, but fortunately we kept duplicate copies here . . . You bet your life I'm glad we have them."

"BUT say, Father, how about the catechist and teacher? We must consider their plight. Although the teacher is not so badly off. He didn't lose very much, and he's not married. But the catechist is up against it. He lost quite a lot. Even to get back the bare necessities will cost a good deal. His money was burned, too. Right away he has to get clothing for three, bedding, some furniture, utensils, and books. It certainly is a tough break for him, all right. He's a good fellow, too; he wasn't niggardly with what he did have; many a time he gave a helping hand to some of the Christians. Now he needs help himself. I have already given him something for a start, but I think he'll need more regularly for some time to come. . . . Yes, we got to watch that aspect of it, too; it wouldn't do to give him too much at once; that would be a dangerous precedent. Well, we'll have to do what we can in the circumstances. Maybe I'll be able to get some aid from our friends back home. If they hear of this some of them might contribute a little money which, besides giving our valued catechist and his family a new lease on life, would also help to start up our promising mission once again and hold the gains we have already made among the people at Ba Nga.

"Sure, we'll have to trust in Divine Providence to see us through. Things like this mustn't be allowed to stop the work, you know. Things were going so well up there, too. The new Christians were proving so very earnest. Well, the Lord has given, the Lord has taken away; blessed be the Name of the Lord.

"Feeling better yourself now, Father? That's great. Take it easy for a while and you'll soon be in the front ranks again. You had a hard time of it, I hear, after that operation. Well, best regards to all the Fathers at headquarters. . . . Sure. . . . Thanks, Father. Goodbye."



The Chapel at Fr. Strang's Parish of Tsingtien.

A Remarkable Occurrence

By REV. HAROLD MURPHY

"MU-KONG, I am very frightened. Please help me!"

I was sitting alone in my room late in the evening of July 1st, a very hot evening. All the other priests had retired a short time before, and it was extremely quiet when the above words startled me. I hastened to the screen door of my room and peered outside.

There in the shadow was a terrified boy. I drew him into the light and gazed at him in amazement. He was trembling from head to foot. One of his arms was swollen up and was a vivid red color from the elbow to the wrist. In his other hand he held a piece of paper, inside which some kind of centipede was wriggling.

To my excited inquiry the boy answered that he had been bitten while he slept by the centipede he held in the paper. It was of a poisonous species. The boy was suffering intensely from pain in his whole arm from shoulder to finger-tips, and pitiable was his expression of abject fear as he trembled before me.

My ignorance of the centipede in question, and the nature of his bite, told me that I should obtain help at once, and so I aroused the sacristan who occupied the nearest room to me. I told him to do something and be quick about it. He certainly was much calmer than I, and my entreaty didn't seem to hurry him much. He ambled over to the servants' quarters, climed out to the roof, caught a black spider and returned with it to my room. And then I witnessed a remarkable operation which I think I shall not soon forget.

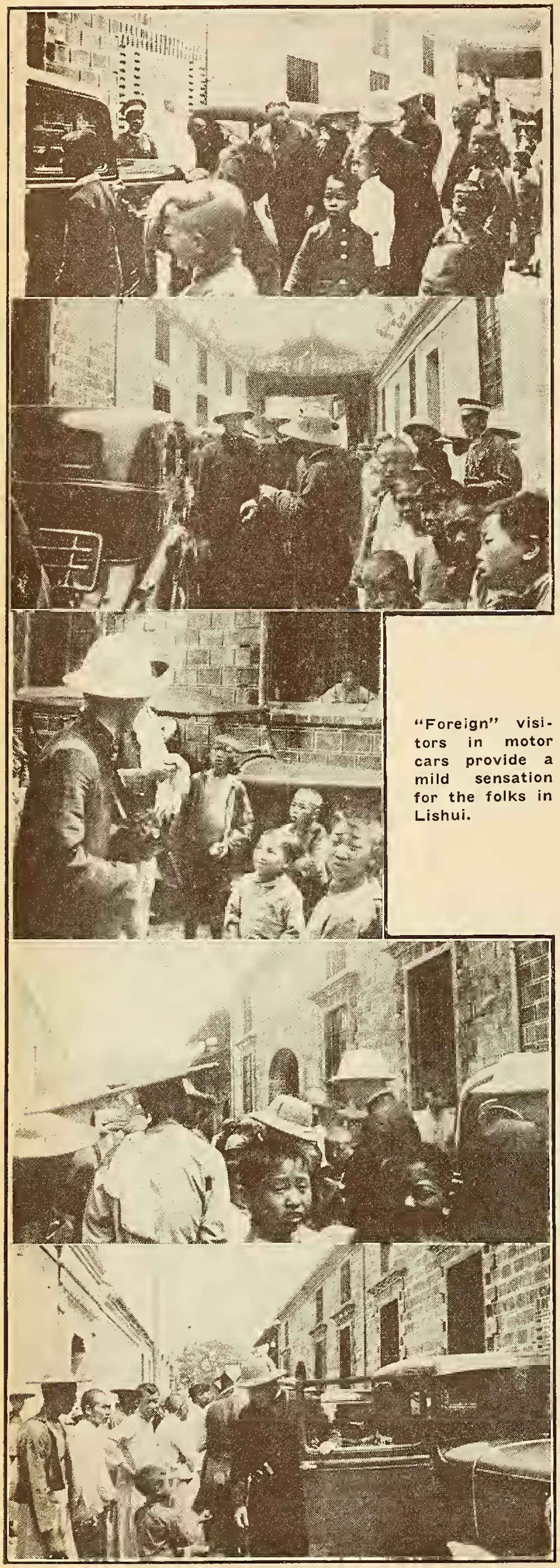
The sight of the spider only increased the injured boy's alarm, and the catechist bade me hold the lad tight. I asked no questions, for I was a bit scared myself, and was really wondering what was going to happen next.

What actually did happen was to me remarkable. The sacristan placed the spider free on the boy's swollen arm. It slowly moved up the whole length of the forearm, sucking every vestige of poison from the limb as it moved. The spider seemed only too anxious to play its part in the operation, not making any hurried move or attempting to get off the arm. It worked till the swelling had almost completely reduced, and the boy said he no longer felt severe pain.

(Continued on page 110)

By REV. JAMES LEONARD

"THE POPE IN LISHUI!"



"Foreign" visitors in motor cars provide a mild sensation for the folks in Lishui.

SELDOM it is that one is privileged to entertain "foreign" visitors in this part of the world; still less seldom does one have the opportunity to hear the honk of motor horns and the squeak of brakes at the front gate of the Mission compound. But for once, both happened at the same time, and we were delighted to shake hands with others, and have them join us in a hearty meal. A meal cooked in a hurry!

It all happened on Pentecost Sunday—only yesterday. In the afternoon we received a telephone call from an outpost saying that five friends of ours were then passing through that place en route to our little home among the hills. Later a telegram arrived from one of the party informing us that they would be with us for supper.

All told we put up a pretty fair meal—thanks to the efficiency of our good Bursar, Father John Macdonald. At about seven-thirty three motor cars drew up to the front gate and the populace saw a sight that was unique in this locality. Actually three motor cars, and five white men; two of these men priests, too! It was a sensation for Lishui, to say the least, and will provide subject for local conversation and some astounding conclusions for the next few days.

Conclusions, yes indeed! While we were at supper (or shall we, for once, say late dinner) four more cars arrived and in this party were a couple of ladies, wives of some of the gentlemen in this second group. I was told this morning that the comments from the local Chinese on seeing this last arrival were truly astounding. The ladies were, of course, dressed in what are called "foreign" clothes and had their hair waved, so I'm told—but I did not see them at all. Anyway, the conclusion reached immediately was that these ladies were some new Nuns come to Lishui; one of the servants from the Sisters' Convent approached the ladies saying that on the opposite side of the street from the priests' house was the home of the nuns, so they had better come along and feel at home. But the ladies signified "we no savvy, lady". The Sisters had quite a time explaining that all "foreign" women were not nuns and that these ladies were the wives of some of the gentlemen whom they saw in the cars.

But, to me, the prize deduction was that the Pope and some great foreign official, an Emperor or something, had just this very evening arrived at the Catholic Mission guarded by Chinese soldiers—there were a couple of soldiers with each car for protection against bandits and "Souvenir Hunters". The Pope in Lishui! Sounded like a Toronto Election Scare: "The Pope himself will come and take over the country if so-and-so is elected." But these poor people were delighted in their belief that such a one as His Holiness had deigned to visit their humble city in the Interior.

* * *

THE party was a group of friends who had decided to see the sights of Chekiang along the recently opened motor roads that lead from Shanghai and finally wend their way back to the "New York of the Orient".

The members of the party who stayed with us were Rev. Father Moulis, C.M., the Vincentian Procurator at Shanghai; Rev. Father Lejay, S.J., Director of the famous Zi-ca-wei Observatory (he did some observing all the way along, and tells us that Lishui is 300 feet above sea-level).

(Continued on page 107)

A VALIANT MOTHER

By A GREY SISTER

SIX YEARS AGO, Mrs. Peh carried two ailing little girls into the Mission Dispensary. It was her first meeting with the foreigners and marked her first step towards the Church. Day after day she came with her sick children until they were cured. During this time she began to wonder and enquire about the strange religion. Then she began coming on Sundays and finally asked to be enrolled as a catechumen. She is now a fervent Catechumen and eagerly anticipating the day when she will be allowed to join the ranks of the newly baptized.

Mrs. Peh has suffered much for the Faith since then. Shortly after becoming a catechumen one of her children was suddenly taken from her by death. Her pagan relatives and friends warned her to beware of the new religion she had taken a fancy to, but she heeded not their warnings nor their threats. Every Sunday found her at Church with her family.

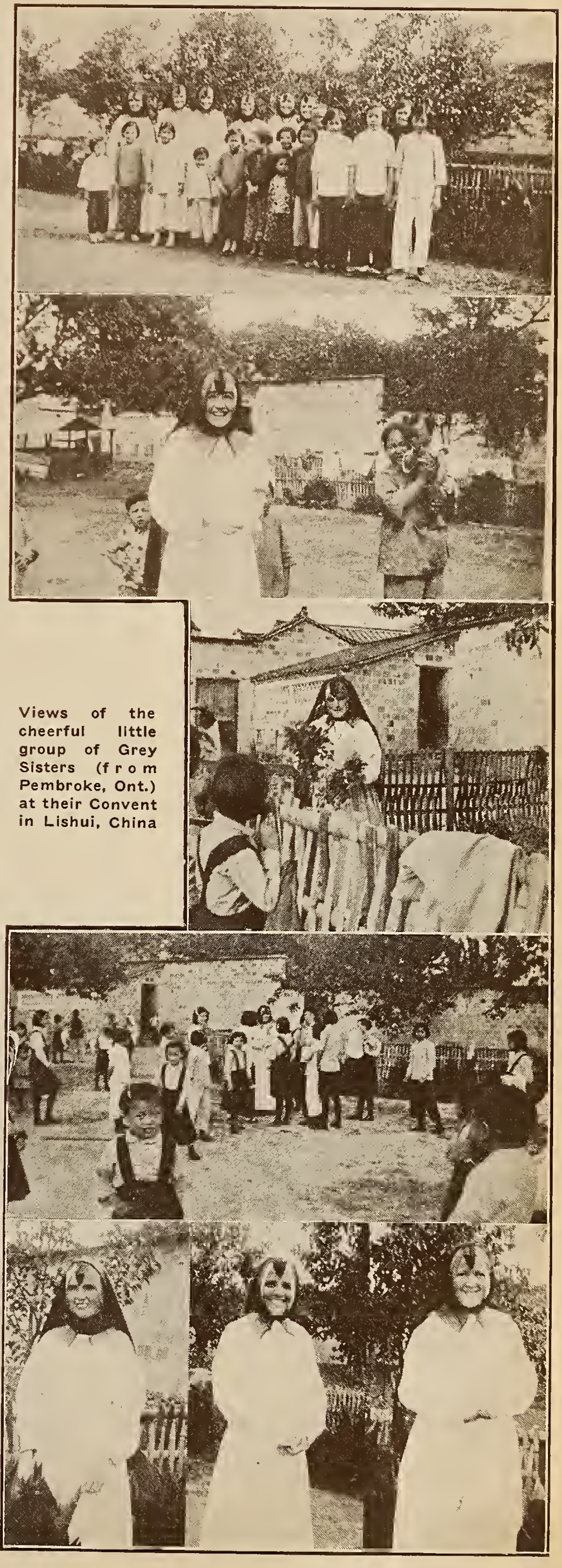
About a month ago she was admitted to the women's catechumenate to make her immediate preparation for Baptism. Her eldest daughter was already in the Convent boarding School and her two younger children were permitted, as is the custom, to remain with their mother in the catechumenate. Her husband and son had willingly agreed to keep the little farm going without her. Life in the doctrine school was agreeing with Mrs. Peh and she was peacefully passing her days in listening to and learning the beautiful truths of religion, her desire for Baptism strengthening with each new day.

Suddenly, however, this valiant woman's new-found joy was turned to deepest sorrow. Without previous warning her eldest son was one morning carried into the dispensary in a dying condition. Only the evening before he had come to see her, telling her how well he and his father were managing in her absence. During the same night he was taken suddenly ill with meningitis, and though it was very early when he was brought to the dispensary, he was even then unconscious. In the short time before death claimed him, he regained consciousness long enough to ask for Baptism.

The loss of her son was cross enough for this poor woman, but God was still to test her faith. Only one week after her son's funeral she was called upon to accompany the remains of her eldest daughter, a child of nine, to its last resting place outside the city walls. Two sudden deaths in one week caused quite a stir among the pagan relatives, who tried again and again to discourage the bereaved mother and to coax her from her newly-found religion, but despite everyone she remained firm. True, she was broken-hearted, any mother would be, yet she was admirably resigned to God's Will. "God has given me a great gift and He took my two children in return," were her words to a pagan friend.

AN infant son and a little daughter of three were now the centre of Mrs. Peh's attention, but God was to use these little ones to try His brave catechumen even more. After burying her second child, she returned to the city to find her two remaining children seriously ill. Her husband ordered her to leave the catechumenate immediately and to give all her attention to the baby son. In the meantime he took the little girl and was about to dispose of her by drowning her, but an old lady came to the child's rescue and brought it to the Convent where she lingered for days

(Continued on page 108)



Views of the cheerful little group of Grey Sisters (from Pembroke, Ont.) at their Convent in Lishui, China

THE MAN IN THE IRON LUNG

AN APPRECIATION

Considerable prominence has been given in the press to the journey from China to the United States of the young American, Frederick Snite, Jr., who was stricken with infantile paralysis while touring on the "Empress of Britain" last year and has since been kept alive by means of an artificial respirator. But while the papers have dealt with him as a curiosity or as a medical "case", we wish to tell something of him as a man, as a fervent young Catholic, who has borne great trials with heroic fortitude. This article was written by Fr. F. C. Dietz, an American Maryknoll Father, a member of the Synodal Commission for China, and Director of the LUMEN Press Service. The article herewith reproduced from LUMEN News Service makes intensely interesting reading; that interest is enhanced by the fact that young Fred. Snite was accompanied from Shanghai to Chicago by our Father Patrick Moore, who himself was returning home because of ill health. It is our hope to have Father Moore write for CHINA readers some impressions of his trans-Pacific journey with the young patient to whom he administered Holy Communion daily.

IN June, 1933, a handsome athletic lad, Frederick Snite, Jr., graduated from Notre Dame University in Indiana. There was nothing in his manner to show that his father was the brains and president of a nation-wide financial corporation. The fact that he and his only sister, Loretta, a girl several years his junior, were the sole heirs to a large fortune had neither turned his head nor undermined his heart. All during his college days Fred had always preferred to spend his vacations out roughing it somewhere with his friends rather than to enjoy with the family the half-million-dollar mansions they owned, one in a Chicago suburb, the other at Miami, Florida.

"Dad," he confessed to his father on one occasion, "it doesn't seem right that we should have everything when so many people have so little." He favoured spending the family wealth generously, not for selfish enjoyment but so as to share it with others.

The Snites have always been fervent Catholics. Almost naturally so, one might add, for Frederick Snite, Sr., is a typically genial American of Bohemian descent, and Mrs. Snite's maiden name had been Quigley. Yet the marvel of the thing—except at Notre Dame—is that, in the matter of frequent and daily Communion and attendance at Mass, the young man of the family even surpassed the others. All in all, it is no wonder that young Fred Snite was the admiration of his fellows. He was a "straight shooter", if ever there was one. Well might Notre Dame be proud of such a product.

Plans

Frederick Snite, Sr., was approaching fifty. He had earned his spurs and might well think of taking life easier, for young Fred was now twenty-two and was quite prepared to take control as his successor. And so, in the course of the next three years, a number of branch offices were turned over to the young man and new ones opened in his name. Then, somehow, Fred got the idea of a world tour to broaden his horizon before settling down permanently to his career. His college chum, Terence J. Dillon, was selected as his travelling companion. At the last moment, mother, father and sister decided to go along. This cruise on the Empress of Britain would commemorate the retirement of Frederick, Sr., and the installation of Frederick, Jr. Full of joyous anticipation, they embarked.

ALL went well until the Far East. There, either in the Philippines or in South China, young Fred picked up the germ of infantile paralysis. On the ship between Hong Kong and Shanghai he was not feeling so well. He had caught a cold, it seemed. His loss of appetite worried his mother. Then a couple of hectic days in Shanghai, covering of much space in brief time. Next stop on the list Peiping. So as to get a few extra days in that fascinating city, young Snite and Dillon decided to fly from Shanghai while the rest proceeded by ship via Chingwantao.

At the aerodrome in Peiping some friends were waiting. As Fred and his friend emerged from the plane, a movie Kodak recorded their movements on a film. There was Fred Snite, Jr., in action, full of life and vigour. That was over a year ago. Now it does not seem real. It seems like a dream, but the camera does not lie.

The Tragedy

When the young men reach their room in the hotel, they retire for a rest, as both are dead tired; besides, Fred is still feeling unwell. He seems feverish. When taking a drink of water, he remarks that he has difficulty in gripping the glass firmly. A doctor diagnoses a cold, a touch of the 'flu perhaps, but nothing serious. The ship's doctor, who comes up with the family a day or two later, judges differently. He recognizes the dread malady and orders the patient to the hospital at once. This is the Rockefeller Memorial Hospital, also known as the Peking Union Medical College, the best equipped medical institution in all the Far East.

Rev. Patrick Moore (left), of Ingersoll, Ont., with Rev. Aaron Gignac, Pastor at Lishui. Fr. Moore, who went to China last year, was forced through ill-health to return to Canada, arriving at the Seminary early in July. His departure from Shanghai was hastened by a few days through the request made to Msgr. McGrath by Fred. Snite's parents, who wished to have a priest accompany their invalid son.

THE young man's arms, legs and back become paralyzed and his respiration begins to fail, as the motor nerves of the lungs gradually cease to function. Is it a mere coincidence that the hospital possesses the only "iron lung" in the whole of Asia at the time? This airtight cylinder, completely enclosing the entire body excepting the head, pneumatically raises and drops the chest, drawing air into the lungs and expelling it with a power and frequency that can be regulated at will by the doctor. For just fourteen months—and it is a long, long time—it has been doing just that. And during all that time young Frederick Snite has been lying constantly on his back, just five minutes removed from eternity — for the limit of his endurance outside the respirator is at most five minutes. He has remained in full possession of his faculties, can eat and sleep, and is able to speak, although with a little difficulty since he cannot easily control his breath Doctors and nurses have been in constant attendance.

Then, on June 2nd, after months of careful planning and preparing, Fred Snite, Jr., begins a 10,000 mile journey unique in the annals of medicine. The problem of his transfer by truck, train and ship taxes the ingenuity of modern science. But money talks and results are produced.

"THE POPE IN LISHUI!"

(Continued from page 104)

The laymen who visited us were Dr. Santelli of St. Mary's Hospital; Monsieur J. Brionval, the French Consul at Shanghai; and Monsieur Marcel Verdier, Director General of the Municipal Services in the French Concession, Shanghai. All were very welcome to our home, and we hope they will return again as we enjoyed their presence amongst us. We trust they enjoyed their short stay in Lishui.

* * * * *

If more people only knew of the natural beauties of Chekiang there would certainly be many more visitors and consequently the inhabitants of Lishui would not get the shock that they did yesterday when they raised the cry: "The Pope in Lishui!"

Another Side of the Picture

It is not my intention to treat here of the more sensational aspects of the story of the "Man in the Iron Lung" and of his transfer from Peiping to Billings Hospital, Chicago, where eminent specialists in paralysis will give of their best to restore him to his family and to society. The press has already done and will continue to do enough in this regard. What I do wish to do, however, is to share with others some of the inspiring features which I have come to know, features which have been largely hid from the general public, either because they did not see or could not understand.

WHILE still a student at Notre Dame, when in the full bloom of youth and vigour, Fred Snite, Jr., was known and respected for his exemplary life. In the Religious Bulletin of the University, in its issue of April 6th, 1936, shortly after he was stricken, an appeal for prayers refers to him as follows: "Many an old adoration card in the Prefect of Religion's office testifies to Fred's spirit. He was a Daily Communicant and a frequent adorer of the Blessed Sacrament while he lived on the campus. Help pull Fred through with your prayers. You may be sure that when he was a student he himself responded generously to a much less desperate appeal. . . ."

The same issue of this Bulletin has a quotation from a letter of Fean Oelrich, Treasurer of the Notre Dame Club of Chicago, who refers to Fred in familiar language as "One guy who has really led a steady, conservative life. He is in very fine physical condition. Morally he's darned near perfect."

A Brave Answer

The doctors and attendant nurses often remarked on his patience, amiability, cheerfulness and other good qualities, and some of them, though non-Catholic, often spoke of him as a "saint".

Once when visiting him during the early weeks of his affliction, his father just chanced to remark:

"Fred, you've always been such a good lad, I can't see why God permitted this great misfortune to befall us."

Promptly, without the least hesitation, the young man replied:

"Dad," he said, "you haven't the right to question."

Triumph of the Spirit

Fred is the soul of unselfishness. Again and again he has endeavoured to persuade his father to return home so as not to neglect his business any further on his account. Last December 31st, when his sister and Mr. Dillon insisted on staying with him to see the Old Year out and the New Year in, he tried his best to persuade them to attend the ball at a local hotel: they should dance and forget about him. He greatly appreciates everything that is done for him. If he recovers, he says, he will surely return to Peiping, where everyone has been so good to him. And he has a great heart for the poor. He delights to be of assistance to those in need. His list of gifts and benefactions at Christmas time was a long one. One very close to him has declared that his will has been duly made and that he has left all his share of the family wealth to certain charities.

AT noon on June 2nd, the day Fred left Peiping, I stood talking with his mother and sister alongside the special train which was to take the party—family, friends, doctors and nurses—to Shanghai. Two Sisters of Charity with their spreading coronets were part of the group. Suddenly the motor-truck which brought Fred to the station came into view. At the first mention of his approach, the eyes of his mother glistened, turned toward him with an expression of tender affection which defies description; the features of his sister lighted up with similar affection and with expectancy. They made signs of recognition, waved to him fondly. From his respirator, through an inclined mirror suspended over his head, Fred spied them as they had spied him and beamed his reply—a broad, blissful smile, under the circumstances an altogether wonderful, almost incomprehensible smile. And as I marvelled, deeply touched, there recurred to my mind words which but a few moments before Miss Snite had confided to me: "Fred says he is happy, **very** happy. . . ." It seemed a mystery, but the evidence was irrefutable!

"Smiling Through"

Only Fred's faith and trust in God can account for the fact that in his present pitiable condition he is nevertheless happy, can indeed call himself very happy. His almost invariable cheerfulness is regarded by many as a great wonder. Only the grace of God can explain the ever-ready smile of one who has lain on his back for fourteen months, motionless, with the monotonous hum of a motor dinning constantly in his ears, day in day out. On one occasion—and it only goes to prove his heroic mettle the more forcibly—a momentary depression got the better of him, as he confessed to his devoted mother: "I feel as though I just couldn't stand the machine another minute." So far as I know,

(Continued on next page)

The cornerstone of the new church, dedicated to Saint Anastasia, in the city of Lanchi, was laid by Monsignor Fraser, assisted by Fathers Ouang and Ly. Lanchi is a large city in the district of Kinhwa, with a Catholic population in and around the city of about 600. The church, designed to seat about 500, is a gift from an American benefactor.

This view of the Wangpoo River looks across almost directly from the General Hospital (situated on Shanghai's famous Bund) where Msgr. McGrath, Prefect-Apostolic of Lishui, was a patient shortly before the present Sino-Japanese war engulfed the great city, fifth largest in the world. The building at the end of the bridge is the Capital Theatre.

it is the only instance of his expressing such a sentiment, entirely pardonable as it is. Yet he *has* continued to "stand it" for months and months since, and what is more, has continued to smile through it all. His Alma Mater may well glory in this almmnus, for none of its famous atheltic stars ever showed greater moral stamina or a more manly courage.

A Silent Apostolate

It is no exaggeration to say that young Frederick Snite has not only given testimony to the Faith that is in him but has, despite his enforced inactivity, proved something of an apostle as well. As Francis of Assisi preached by merely walking through the streets as an object lesson in religion, so the thought of Fred Snite, recurring constantly to the minds of thousands in America and elsewhere, has been the occasion of much fervent prayer, reflection and soul-searching. Unwittingly, he has brought home to many a keener realization of the need of something more than wealth for genuine happiness, of the uncertainty of human prospects however bright they may seem, of the vanity of much that the world holds dear. By thus calling attention to the realities of existence, he has led great numbers of souls closer to God. The prayers and sacrifices offered for him have reacted on their authors. It is not a difficult matter to conceive how young Fred Snite may already have accomplished more real good than if he had been spared his present plight and had developed into a financier even ten times as successful as his father.

Faith

From the beginning of Fred's sad affliction, the principle the Snite family has followed has been the Ignatian one: to pray, with such fervour as if all depended on God alone; and, at the same time, to act, as though everything depended on one's own efforts. With all possible despatch, they procured the best medical assistance obtainable. Nothing that money could provide was neglected. They remained as voluntary exiles by the side of young Fred to encourage him by their presence, to support him in his fight. This involved much inconvenience, personal sacrifice, great expense, but to do differently never seriously entered their mind. As for prayer, every morning found the family at Mass and usually at Holy Communion in St. Michael's Church in the Legation Quarter; not infrequently some of them attended a second or even a third mass. Every evening, as a rule, Mrs. Snite, often accompanied by her daughter, stopped at some church to visit with the Blessed Sacrament. The Thursday Mass at St. Michael's Church was regularly offered for Frederick's benefit. Votive candles burnt constantly before the altar of the Sacred Heart and that of the Blessed Mother. The prayers of friends, of religious communities, in Peiping and elsewhere, were solicited. The Snites justified in every way their reputation as fervent Catholics. They prayed unceasingly, with hope, but also with resignation to the will of God.

The Shadow on the Earth

One thing is clear, to me at any rate: the illness of young Fred Snite was no mere chance occurrence. Against that possibility militate: First, the presentiment expressed by Frederick Snite, Sr., some time before the event that a heavy cross was soon to be laid on his shoulder; Second, the fact that Mr. Dillon, Fred's constant companion throughout the cruise, was not similarly stricken: one was taken, the other left; Last, the fact of Fred's falling ill in Peiping, the only place in the Far East where a respirator was to be found.

Why then must innocence suffer? Philosophy has no answer; but Christian Faith, pointing to the Cross, answers with another question very like the original: "Why *did* Innocence suffer?" . . . It is enough for the disciple that he be as his Master.

From our myopic viewpoint, the case of Frederick Snite may seem incomprehensible. "He is worthy that Thou shouldst do this for him." But God knows best; and, a hundred years from now, as we look back, we shall all agree that God knew best. For the present, at all events, we "haven't the right to question."

—FREDERICK C. DIETZ, M.M.

A VALIANT MOTHER

(Continued from page 105)

in a critical condition. The father, steeped in pagan superstition, had been led to believe that this child was bringing all the ill luck on the family, and that unless she died, she would bring even worse misfortune. The poor mother, battling for the life of her infant son, was unaware of the plight of the other child, but as she told us after, "She left it in God's care".

For some unknown reason, no doubt in answer to her own prayers, her husband allowed her to return to the catechumenate and accompanied her himself. He asked us to beg God not to take his baby, and promised to become a catechumen if the child's life was spared.

In quite a different manner from what she expected God answered the prayers of this fervent woman. For a long time she has been begging for Baptism, but for different reasons it had been denied her. Once she witnessed a relative being instructed and baptized on her death bed, and from that day on, nearly three years ago, she prayed every day that she would become very sick and receive Baptism. But she did not want to die of this special "big sickness". She had it in her little plan that she should get well shortly after being baptized, and prayers were not unanswered. Her four children, all very seriously ill, were baptized. Two died and two remain. She herself is completing her immediate preparation and in a very short time will reach the fulfilment of her desires.

OUT OF THE DARKNESS

By Rev. B. Boudreau

ONE of our Christians died just a short time ago. She alone was baptised in the family. Her last word was not to prepare the joss-stick bowl for her nor to carry it in the procession to her grave. However, the mother thought otherwise. Just as they were pulling out, the bowl goes crack and falls to the ground in pieces. There is a bit of astonishment and admiration as to the sudden powers of the deceased one.

"She said not to bring the bowl along. and you did; now her spirit is angry with us."

The bridge is safer than it looks, according to Fathers Amyot and Curtin, who are on it.

"False!" said the old lady. "It was an accident. She does not know, anyway. I will get another."

She did, and it did not break. Nevertheless the mother was a bit scared. She was crying the loudest in the procession. They reached the grave all right without further casualities, so the broken joss-stick bowl was just an accident.

DREAMS and tea-cup reading are in vogue here. A series of dreams bring one to a quick realization of himself and his past acts.

"I am not sleeping well these nights. There must be a bad spirit roaming around this house," says Mrs. Wang to Mrs. Leaf.

"Really and truly, I am having restless nights myself," says the latter. "I told my husband not to adore God that it would bring us ill fortune. Last week he burnt both his hands. Yesterday one of my youngsters fell in the brook. Just now I heard that my eldest married daughter gave birth to another girl . . . such misfortune!"

"How dreadful! My two boys have been baptised, maybe that is why I have so many dreams. Last night I dreamt they were being taken to a foreign country (in low whisper); you know, the religion of God is foreign and preached by a foreigner. There is something in that."

"You be careful of your two boys. If they go to a foreign country who will take care of you in your old age? Who will keep the joss-stick bowl for you? Who will look after your grave?"

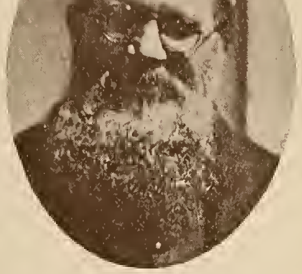
Next to adoring idols Mrs. Forest has acutely developed tea-cup reading. There was a leaf or stem flying towards the outer edge of her cup one day.

‘Ah, so my husband is adoring God too," she suspected. "I'll fix him."

So each night she followed her husband to the mission and sat behind and kept an eye on him. She seems to have continued her cup-reading with vigor and in earnest and was not backward in publishing the fact and her findings to her neighbors, who generously passed it on. The results so far are that Mrs. Forest is more interested in getting baptism than her husband. She was scolding him once for not having memorized his catechism yet. She herself has them half memorized.

There is another famous tea-cup reader here, who, when she sees me coming along, makes for home and closes the door behind her. "The foreigner can talk all he wants about the Creator of Heaven and earth. He can't tell me anything. Umh, as if Ta Wang was not efficacious," she told a friend.

Dream reading and cup reading is more of a business than a hobby. It is taken up by the womenfolk to make a few coppers on the side, and needless to say a person endowed with so prolific an imagination as the country lady hereabouts finds it easy to make as much as fifty coppers a day. Why, it is a better business than making bean-curd. It requires less energy, little or no capital, just a good wagging tongue and a steady stream of wild thoughts. When the ambulating departmental store comes along she can buy her own cosmetics and combs and earings without consulting the boss. If business is good she may perhaps invest in a tooth brush and highly cheap-scented soap. If business is better still she will loan out coppers at the exhorbitant interest rate of one copper per day, a week, a month, depending upon the social standing of the borrower in the community.



FATHER SERRA

We have received many inquiries as to whether or not we obtained further news concerning the death of Father Serra in Spain, as reported in the last issue of CHINA.

The only additional information that has come to us was contained in a letter from Father Gignac from Lishui, who quoted a priest in Shanghai as having written him to the effect that a news item which was published in a Catholic paper in Belgium made reference to Father Serra's death, the paper having been supplied with the information from a Franciscan College in Spain. The Shanghai priest could not recall the details reported, but was certain that the Belgium paper positively stated Father Serra had been killed. Father Gignac also mentioned that a Spanish Bishop had expressed the opinion that "it is very probable that Father Serra was burned alive" shortly after the Civil War broke out in Barcelona.

We have resigned ourselves to the loss of our veteran missionary, although factual confirmation of the manner of his death may never come to light.

"THE PLAY MUST GO ON"

By REV. ROLAND ROBERTS

(Chinese Catholic Mission, Vancouver, B.C.)

BANG! Crash! Boom! Clang! I suppose you think by now that the writer has this week just returned from a visit to the front line trenches in the neighborhood of Shanghai. However, he has experienced nothing quite so exciting as that, but he has certainly witnessed something almost as nerve-racking but safer—a Chinese show. A Chinese show it was, presented in the good old Oriental fashion with plenty of noise and an abundance of orchestra selections, for which I suppose, as for olives, one must cultivate a taste before any degree of enjoyment can be obtained. The show was presented in the Oriental Theatre, in the heart of Vancouver's Chinatown. It was by no means a novelty to the Chinese present, for these shows have been witnessed by them for years past; to the writer it was indeed something new—something to be seen and never forgotten—something to be endured once and then to call quits. I suppose one may say that the play was after the manner of an operetta, songs and dialogue being rendered totally in the Chinese language. It was a drama, telling of the harrowing experiences of a young Chinese lady of noble birth who, much to the disgust of her family and a Chinese youth of equal social standing who sought her hand in marriage, deigned to bestow her love on one who could claim only poverty as his inheritance. The rich young suitor became the villain of the plot to thwart her designs and he was ably assisted both in the acting and in the dark work by the girl's aunt. After many hair-raising adventures in which murders and suicides played a notable part, the villain and his accomplice met an evil end and the two lovers were eventually happily married. That was the gist of the story as nearly as I could understand it.

The play started about seven o'clock. It was after eight o'clock before my companions and I arrived; but that did not matter. There were many who came in at nine o'clock, and at eleven there were still a few seats being filled. That didn't matter either. Along towards half-past ten the seats began to feel rather hard. You see the seats are just plain board with no upholstry. When I dared to utter a word of something like complaint, I was informed that I was not yet Chinese—meaning, I suppose, that if I were, sitting on a plain board seat for a few hours would cause no discomfort. I noticed, however, that my companions, like the rest of their countrymen, stood up occasionally to go and have a little friendly chat with someone in the neighboring row. Neither did that matter; the play went merrily on its way. There is one thing about the Chinese—they believe in caring for the body as well as enjoying pleasures of the mind. You can easily imagine my surprise when in the midst of an exciting scene someone yelled over my shoulder: "peanuts, pop, chewing gum". Looking about I discovered that practically all present were appeasing their appetites and quenching their thirst. Though there were audible sounds of enjoyment coming from below, they were pretty well lost in the din produced by the orchestra. By eleven-thirty the seat and I were the worst of enemies so I decided it was time that we separated. The play was still far from complete when I emerged into Chinatown's streets, but no one would think of complaining. Many left around the same time and later, so I was told, until the curtain dropped at around one o'clock.

To the actors must go the highest of praise. With the exception of three or four, the cast was composed of talent recently brought over from China. They were really excellent actors. Though unable to understand a word of the dialogue, there was no difficulty in following the story, for the actions and gestures were most expressive. The singing, like the music, is something that must grow on one. However, one could not but admire their courage as they tried hour after hour to make themselves heard above the noise of tom-toms and gongs, horns and stringed instruments.

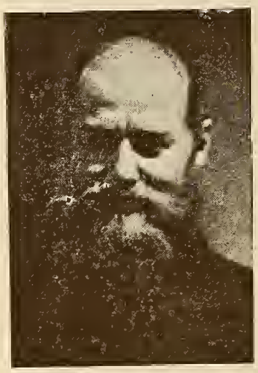
THE "FEAST OF THE LITTLE LANTERNS"
In June, an all-Chinese cast presented an Operetta on the stage of the Vancouver Mission Kindergarten School in aid of the mission. Originally planned for a single presentation, three were necessary to accommodate the large crowds who witnessed the magnificent performances by the talented players. The Operetta was a great success, and the Mission may well feel proud of the efforts of its friends.

A REMARKABLE OCCURRENCE

(Continued from page 103)

Naturally, I was inquisitive as to the fate of the spider now. Would it die? And had it sacrificed its life to save a human life? Before I had time to ask many questions, the sacristan picked up the spider in his hand and placed it in a bowl of water. He immersed it in the water and explained that the spider would get rid of the sucked poison, and so would live to save another life sometime, perhaps.

Perhaps you've heard the oft-quoted warning: "Don't kill a spider or you'll bring on a storm." The thought occurs to me now that perhaps others than the Chinese used the spider to avert disaster as in the case I have just related, and to prevent the wanton destruction of the insect surrounded its death with the threat of a storm. Anyhow, it was a revelation to me to see with my own eyes the demonstration of its life-saving qualities.



Just as "China" goes to press, word comes from Lishui (Aug. 17th) that Fr. Wm. Amyot is critically ill with a heart ailment. Fr. Amyot underwent an operation a few months ago, and was making a good recovery when now his heart condition gives cause for concern. He went to China in 1928.

GOING THEREFORE TEACH YE ALL NATIONS

(You may use this coupon in sending your donation)

Please accept the enclosed gift as my contribution towards sending your priests to China.

NAME ....

ADDRESS ....

Donation: $..........................

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS - - - - ONTARIO

Very Rev. J. E. McRAE, President

SEPTEMBER SMILES

"I don't see why having your car overhauled should be such a depressing experience."

"You don't eh? Well, it was overhauled by a motor-cycle cop."

Pat and Mike were duck hunting. Pat saw a wild duck overhead and gave it both barrels. To his delight he saw the bird fall to the ground.

"Ye wasted that powder, Pat," said Mike.

Pat turned to Mike and asked, "Didn't I get the bird?"

"Sure you did, Pat, but the fall would have killed him anyway."

Absent-Minded Professor (to secretary): "I am going down to the town and if by any chance I happen to return during my absence, keep me here till I come back."

Mother and father were having a few words when father said: "I don't believe in parading my virtues."

"No?" answered mother. "I don't think you could, dear. It takes a number, you know, to make a parade."

Teacher: "Go down to my room for my strap."

Boy (after a few minutes): "Please, sir, you weren't in."

Employer: "You will get five dollars a week and more next year."

Office Boy: "Good! I'll come back next year."

Teacher: "Johnny, what's a hypocrite?"

Johnny: "A boy who comes to school smiling."

"Has your baby learned to talk yet?"

"Talk! We're trying to teach him to be quiet now."

"You want a job as herring packer? Have you had any experience?"

"Yes; I've been a street car conductor."

Smith: "Done well with your vegetable garden this year?"

Jones: "Not bad. We had it for dinner yesterday."

Judge—"What have you to say for yourself?"

Prisoner—"I wish I was in a place where there were no traffic cops."

Judge — "Wish granted. Sixty days."

Man Motorist (barely avoiding broadside crash): "Why on earth didn't you signal?"

Girl ditto (who has crossed into home entrance): "I always turn in here, stupid!"

Diner: "Say, waiter, this steak is burnt black. What's the idea?"

Waiter: "Jes' a ma'k o' repect, sah. Didn't you all hear 'bout ouah head waitah dying' yistiddy?"

Man in hunting suit: "Have you any rabbits that you could sell me?"

Butcher: "No, but we have some nice sausages."

Customer: "Well, how can I tell my wife that I shot a sausage?"

"Dearest," said the business man to his wife. "I wish you wouldn't call me pet names when you ring me up on the phone. My secretary answered you today."

"Well," replied the wife with deliberation, "I did not phone you to-day."

The three tramps had broiled a chicken, and they were arguing over the equitable division. Pete suggested they toss a coin.

"Head!" said Sam.

"Tail!" called Tom.

Pete laughed. "Okay! I'll take what's left."

FOR BUTTER AND FOR WURST

It is estimated that 9,000,000 people paid admissions to see major league baseball games last year. Counting minor leagues and schools, approximately 50,000,000 paid admissions to ball games. Personally we would sooner be sitting out in the bleachers watching the old pill sail over the fence than pounding out this information for you. But we have chosen this life and will stick to it in spite of the lure of the big leagues. You may have chosen your lot in life "for better or for worse," but we have to stick to ours that the missioners may have "butter and wurst." So, the next time you go to the ball game, think of this arm-chair missioner and send him at least the rain check. And here's the way we feel about it (with apologies to some unknown rhymester):

"What have you done?" St. Peter asked,
"That I should admit you here?"
"I ran a mag," the editor said,
"For the missions for many a year."
St. Peter pityingly shook his head
And gravely touched the bell.
"Come in, poor thing, select a harp,
"You've had your share of hell."

—The *"Colored Harvest"*.

The Education of Priests

REALIZING your interest in the continuance and extension of our work, the Society offers generous Catholics an opportunity of founding burses for the education of students to the priesthood, or of contributing towards the completion of one or more burses.

* * *

A PERPETUAL BURSE is a gift of $5,000, given in one sum or in instalments, the interest upon which will insure in perpetuity the education of a student to the priesthood. When you have passed beyond the needs of this world, your gift will still be doing its work.

* * *

INABILITY to donate a complete burse need not deprive a generous-minded Catholic from a shart in the benefits of the foundation of a burse. Each burse which you help to complete will bring the satisfaction and reward which comes to those whose charitable foresight has brought a priest to the altar.

If I were a man of the world, I should wish to have against all my sins—as a shield over my head and over the heads of my children—a Priest, who owes to me his education and his priesthood, and, who, standing every morning at the altar, would be to me a lightning conductor.

Our forefathers, to expiate their faults, used to found a perpetual lamp before the Blessed Sacrament.

Found a Priest who will be a better lamp, which will give to God more glory and to the world more light.

—*Cardinal Manning.*

WHAT YOU CAN DO

FOUND A BURSE IN PERPETUITY

Think of the endless good you can do for yourself and others by disposing of surplus wealth before death.

CONTRIBUTE TO COMPLETE A BURSE

Your smallest gift will have its important part to play in building up a complete burse.

50 STUDENTS will begin or resume their studies for the Priesthood here on September 13th. The Annual Tuition cost for each one is $250.

Perhaps you would like to pay for one student's education for one year, or for his entire course of six years. We offer you the chance to "adopt" a future missionary.

Address all communications

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. J. E. McRae, President

CHINA

Scarboro Bluffs, Ont.
OCTOBER, 1937

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII OCTOBER, 1937 No. 8

ANXIOUS DAYS

THE SPOTLIGHT of world attention has been focused on China in recent months as it never has been before. Events around Shanghai and in North China have furnished headlines for newspapers throughout the world, and the Sino-Japanese conflict has become the subject of conversation everywhere.

Naturally, the war going on so many thousands of miles from us has caused anxiety, for we have very dear interests in China. Our fellow-priests, and our co-workers the Grey Sisters, are in the zone touched by the ravages of war. And we do not know how they are faring.

Our last communication from China was a cable received on September 5th by Dr. McRae, the President of the Seminary, informing him that all our missionaries were safe and well. The message was despatched by Monsignor McGrath on August 20th, but was delayed two weeks in transit owing to war conditions in Shanghai. The same message stated that Father Amyot was recovering from his serious illness.

However, we are hoping that our missions and our priests and sisters are not in any difficulty. Adopting the principle that "no news is good news", we believe our missionaries have not been molested or any of our mission stations endangered, and we bid the relatives and friends of our Chuchow missionaries not to be unduly alarmed. We request all our readers to pray earnestly for all the priests and sisters engaged in mission work in China. In times of great emergency there is bound to be interference with the regular work conducted under Church auspices, but when normal life is resumed it will be found that new pages have been gloriously inscribed with the records of devotion to duty so characteristic of all soldiers of Christ.

WORKING IN CANADIAN DIOCESES

THE EIGHT young priests who were scheduled to leave for Chuchow in September, and whose departure was postponed because of the war situation in China, are now engaged in pastoral work in Dioceses in Canada. Fathers Murphy, MacIntosh, and Steele remain in Antigonish Diocese; Father Kelly in Pembroke; Father Gordon Stringer in Kingston; Father McKernan in Regina; and Fathers Burke and McRae in Sault Ste. Marie.

Present indications are that these priests will not now be called on to go to China till next Fall. They may even have to remain longer in Canada if the war is prolonged in China. We are grateful to the respective Archbishops and Bishops for giving our priests the opportunity to be employed in the meantime gaining valuable pastoral experience which will stand them in good stead when they finally get to work in Chuchow.

MISSION SUNDAY

THE SECOND last Sunday in October (this year, Oct. 24th) is set aside by the Holy See as a day on which particular emphasis is to be placed on the missionary activity of the Universal Church. On that day it is the duty of all priests to remind their Catholic people of their obligation to the men and women who labour in Foreign Fields for the Propagation of our Holy Faith.

We believe that every Catholic should somehow be a missionary. Christ's command to His apostles to "preach the Gospel to every creature" extends to the co-operation of the laity in mission efforts. It is Christ's wish that all who call themselves Christians should pray and make sacrifices for the extension of His Kingdom as a sign of deep and genuine interest in His work. "By this shall all men know that you are my disciples, if you have love one for another." Since we are obliged to love all men, we are also obliged to pray for all without exception. It should be our desire that God's name be glorified among all men, that His Kingdom should be shared by all, and that His Will should be done by all, irrespective of race or color. He has created them all to His image; He has redeemed them all through the Blood of His Divine Son; and He desires to sanctify them all through the Holy Ghost and by our co-operation. Not only on Mission Sunday, but every day our petitions ought to ascend to the Throne of God that His blessings may be showered on all peoples and especially on His missionaries who are striving manfully that souls may attain their eternal destiny. If any profess admiration for the role of the missioner, if they would be one with him in carrying out the Divine command, then will they heed the words of St. Paul: "I desire, therefore, first of all, that supplications, prayers, thanksgivings be made for all men. For this is good and acceptable in the sight of God our Saviour Who will have all men to be saved."

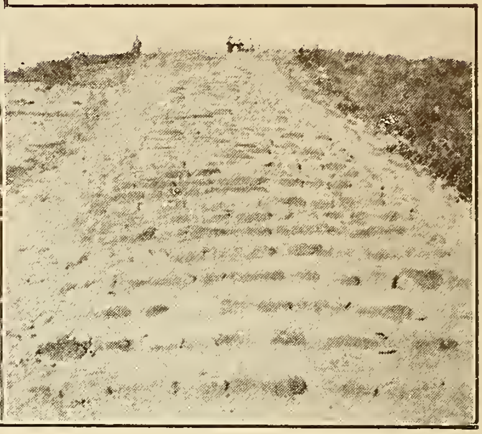
NEW STUDENTS

RETURNING TO THE Seminary on September 13th, our students concluded their opening Retreat on September 18th, and resumed classes on the 20th. Enrolled here this year are 45 young men, of whom eleven are "new", replacing the eleven graduates of last year. It is interesting to note the places from which the new students come: One from Vancouver, B.C.; Salmonier, Newfoundland; Kingston, Ont.; Montreal, Que.; and Hamilton, Ont.; two from Toronto, Ont.; Ottawa, Ont.; and Christmas Island, Nova Scotia.

Once again the Seminary appeals to its well-wishers in Canada and Newfoundland to provide it with the means necessary to carry on its work.

THE HILL-TOP CEMETERY

By Rev.
LORNE McFARLAND



NEGOTIATIONS had long been under way to obtain a suitable site for the last resting place of those Priests and Sisters of Lishui Prefecture whom God in future years shall call to their eternal reward. This matter has finally been settled and now we are the possessors of a certain hill not far outside the gates of Lishui which will be used for this cemetery.

This seems a sombre subject to write about but all Catholics at least realize that death comes to every man born of Adam, and just as our friends across the sea have a certain consolation in knowing that their final resting place will be beside their loved ones so we who are working together here for a common end have a certain human consolation in knowing that we shall finally rest together.

It serves to remind us, too. that we are not merely visiting China. It is our adopted country. Here now our main interests of life shall be centered for evermore. We may be absent for a time but as though by a magnet the needs of its pagan people shall draw us back. Perhaps it may help to remind our friends once again of the cold determination based, of course, on love of God which lies behind missionary endeavour. When the first enthusiasm for the propagation of Our Holy Catholic Faith in pagan China has settled, as it were, then it is that the real supporter of the missions calmly and patiently gives his alms, offers his prayers, day after day, year after year, realizing that the rock of paganism is chipped away only by patient labour.

The day we obtained the final deeds of ownership was bright and clear after many dreary days of rain, an ideal day to fare forth on a little expedition. The purchase of our prospective cemetery furnished sufficient excuse and we readily fell in with Monsignor McGrath's suggestion that we go and visit the place.

Off we started, eight jingling rick-shaws in all. One would never dream that we were going to visit a cemetery. It was just a holiday and we were out to make the best of it. Perhaps even at that we could combine business with pleasure and if we got to the top of the hill first we would be able to pick out a good site for ourselves with a fair view of the surrounding country. Of course we were treated to the usual stares as we passed through the city streets for such a procession of foreigners never fails to excite interest. Monsignor led us out the gate of the city in his rickshaw. The road ceased here. Cross country we went over the cobble-stone path just wide enough for the wheels of the rick-shaws. Each side of the path was lined with rice paddies and since a slip would mean a bath in a foot and a half of muddy water we began to feel uncomfortable as we sat perched on the rick-shaws. When Monsignor climbed out of his rick-shaw it was an example we were glad to follow and for a mile or so we trekked over the stones with the empty rickshaws bringing up the rear. It was all new to us and it was hard to understand how anything could grow in so much water. It seemed only fit for the frogs which hopped into the water as we walked along. An old water-buffalo struggling in water and mud to its knees stared mildly at us until the master shouted a command and off it started. The buffalo was harnessed to a raft-like contraption on which the man stood in his bare feet. Pulled by the buffalo this served to ruffle up the mud underneath the water, probably necessary in order to plant the rice.

"MY VOICE ITSELF"

Our Holy Father, Pope Pius XI, has himself officially characterized mission magazines as "My voice itself". They are, too, the "Voice of the Missions", speaking with the tongues of the missionaries themselves. The very theme of the various organs of the missions is the everlasting sacrificial story of the Cross, told in all its pathos by the raconteurs of Christ. Naturally, it is our desire that as many Catholics as possible be readers of "China", for thereby their interest in the work of God in Fields Afar will be quickened, and their hearts will be stirred by the realization of what is being done to bring the message of Redemption to so many souls spiritually poverty-stricken in the mission fields.

PLEASE RENEW YOUR SUBSCRIPTION TO "CHINA"

(Fifty Cents for One Year)

As we came in sight of the hill we found that the men had already begun the work of making it as much like a cemetery as is possible in China. We own the entire hill but the kind of plateau on top will be the cemetery grounds, so it shall be indeed a hill-top cemetery. The men had already cut earthen steps in the side of the hill and this promises to be a beautiful approach to the cemetery when it is completed. On either side of the steps rows of small trees will be planted. It will be a landmark for this part of the country where such a thing as a cemetery is unknown. So dead or alive the Chinese will not forget us. The hill is quite steep and high, the steps number probably one hundred and fifty or more. Our festive mood was subdued as we reached the top and Monsignor began to give minute directions to the men for the situation of the plots.

However, present joy in living is quite compatible with the conscious thought of death which is but the entrance to Eternal Joy. Our good spirits came to the fore again. One who allowed himself to be overcome with dejection at the thought of death to come at some future date would not make a very good missionary. On the other hand a meditation on death, be it only momentarily, is good for all men. It aids the will in the determination to serve and love God more and love of God is the foundation of all true joy in this life. We are in God's hands and when it is His pleasure to call us from this life to continue our Life of love in Heaven we shall be ready. Until then we shall live a healthy joyous life conscious of God's abiding Presence.

Our hill-top cemetery will be transformed in due time into a place of beauty consonant with the Christian's respect for the bodies of the blessed dead who shall rise again in glory. In solemn procession the body of the late Father James McGillivray, the first of our missionaries to die in China, has been transferred to this last resting-place. His is the place of honour at the top of the steps. With the passing of the years he will not be alone. As others are borne to rest beside him we like to think that he will greet each one, while simultaneously the words of promise ring out: "Come thou good and faithful servant, enter thou into the joy of the Lord."

MARGARET

Come to think of it, friends, we have never told you about our Margaret. It really is a shame, this apparent neglect of ours, but we have long intended to introduce her.

Margaret is sixteen, rather I should say she'll be seventeen early next month — but in stature she is only ten. Mentally she is quite above the average, but that pain-racked deformed body just stopped growing at ten, and little Margaret—for after all, people of ten years are only "little people" — lies back and watches her younger brothers and sisters gain on her inch by inch.

Take a look at the picture above. Honestly, now, wouldn't you consider it a privilege to aid these charming little Chinese children to have a Catholic education? Our three priests in Vancouver (Fathers Sharkey, Turner and Roberts), and three Grey Sisters of the Immaculate Conception, have done remarkable work in the few short years since the Catholic Mission was established in Vancouver's Chinatown. These attractive little boys and girls, many of them already baptized, in the Mission Kindergarten School with their teachers, Sister Gertrude and Miss Violet Wong (herself a convert), appeal for your help that they may be kept at a Catholic school. Pray for, and help with your alms, the Chinese Catholic Mission at 572 East Georgia Street, Vancouver, B.C.

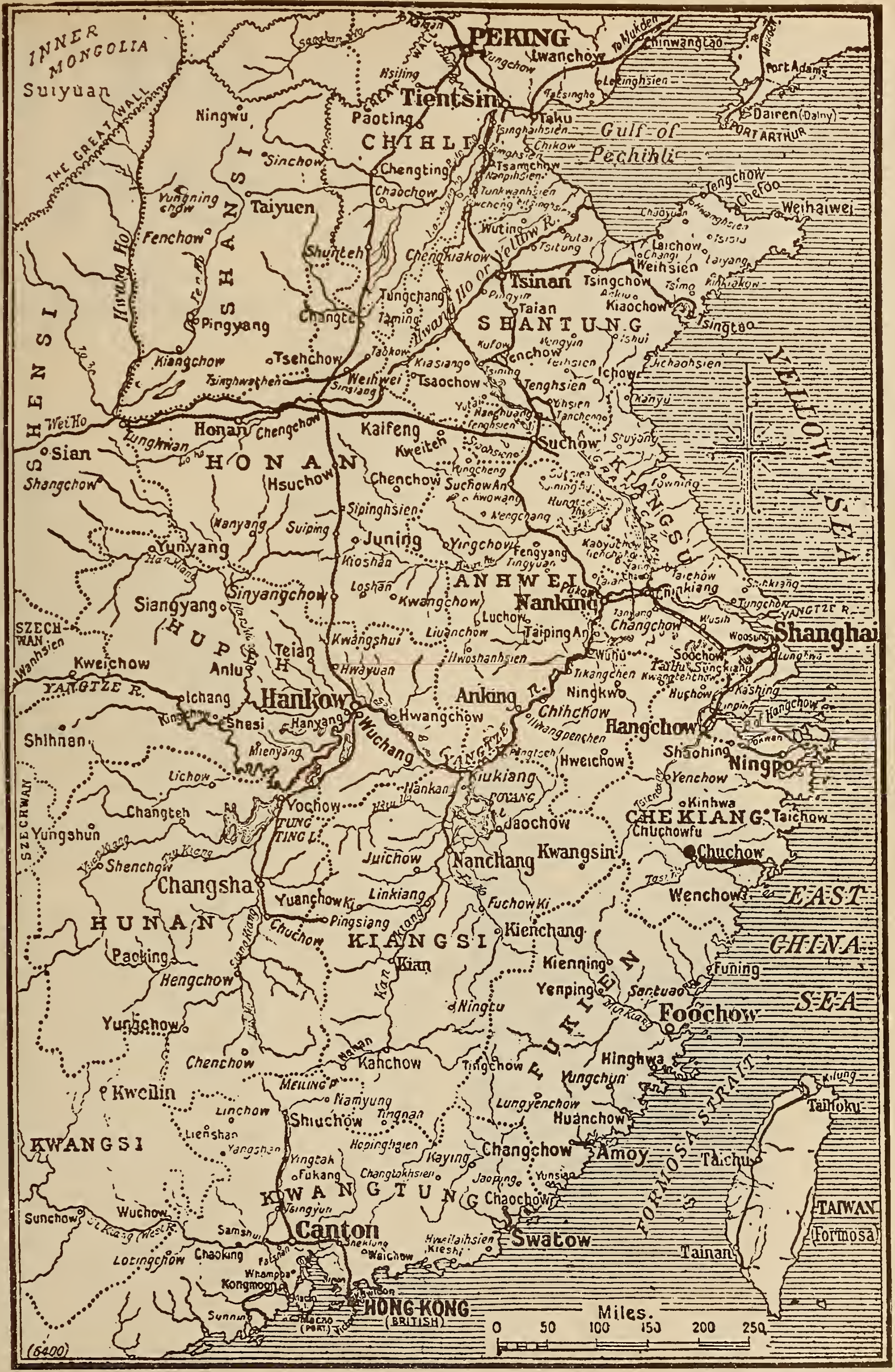
Arthritis is the cause of her deformity and helplessness. Unless you watch closely you might never realize that she is suffering at all, for a disarming smile gives you all the assurance of perfect ease. Margaret is in pain though, not so much now with the physical pain of former years but with the mental anguish that arises from the thought of things that might have been. From her bed she watches her brothers and sisters go through their daily routine of acrobatic training, and reflects on the time when she could surpass them all. She closes her eyes and in retrospective sees before her an audience thrilled to the tune of her dancing and breathless before the uncanny contortions of her lithe body. You will not criticize her, will you, if before that vision of former glory a slight cloud o'er shadows her usual smiling countenance, and wee tears squeeze their way from between slightly parted eye-lids. We do not think you will, but will understand and sympathize. Sure, if it is hard for an adult to suffer a reverse, consider what it must be for a child, and especially when that child finds herself reduced to a position of utter helplessness. Such a child is our little Chinese convert, Margaret.

Why Margaret must lie day after day, and night after night, unable to sit, unable to move her limbs, unable to feed herself, unable to go out—why she must suffer like that, is a secret locked in the tender heart of God. We do know this however, that her plight was the cause of herself and family moving to Mission. Father, mother and ten children are now all Catholics.

In her home in Vancouver's Chinatown, Margaret prays for the conversion of her Chinese brethren both in the old land and here in Canada's Little Orient. Join your prayers with her's, that the Faith she now loves so well may reach the hearts of the Chinese people.

Ave Edward VII Shanghai

Views of SHANGHAI, China


INNER MONGOLIA
Suiyuan
THE GREAT WALL
PEKING
Tientsin
Taku
Paoting
CHIHLI
Gulf of Pechihli
Chinwangtao
Port Adams
Dairen (Dalny)
PORT ARTHUR
Chefoo
Weihaiwei
Tengchow
Ningwu
Sinchow
Taiyuen
SHANSI
Fenchow
Pingyang
Kiangchow
Tsehchow
Shunteh
Changteh
Chengting
Chaochow
Yellow R.
Tsinan
Taian
SHANTUNG
Tsingchow
Kiaochow
Tsingtao
Weihsien
Laichow
Yenchow
Ichow
Tsaochow
Weihwei
SHENSI
Wei Ho
Sian
Shangchow
Honan
Chengchow
Kaifeng
Kweiteh
Suchow
HONAN
Hsuchow
Chenchow
Juning
Sipinghsien
Yingchow
Yunyang
Han Kiang
Sinyangchow
Siangyang
HUPEH
Teian
Anlu
Kweichow
YANGTZE R.
Ichang
Hankow
Hanyang
Wuchang
Shesi
Shihnan
SZECHWAN
Kwangchow
Luchow
Liuanchow
ANHWEI
Nanking
Pukow
Chinkiang
Changchow
Wusih
Soochow
Shanghai
Woosung
Wuhu
Taiping An
Anking
Hwangchow
Kiukiang
Ningkwo
Chihchow
Hangchow
Kashing
Huchow
Shaohing
Ningpo
Yenchow
Kinhwa
CHEKIANG
Taichow
Chuchowfu
Chuchow
Wenchow
EAST CHINA SEA
YELLOW SEA
KIANGSU
Yochow
TUNG TING L.
Changteh
Yungshun
Shenchow
Changsha
Juichow
Nanchang
Jaochow
Kwangsin
Fuchow Ki
Yuanchow
Pingsiang
KIANGSI
Kienchang
Kian
Kan Kiang
HUNAN
Paoking
Hengchow
Yungchow
Chenchow
Ningtu
Kienning
Yenping
Santuao
FUKIEN
Foochow
Hinghwa
Yungchun
Kanchow
Tingchow
MEILING P.
Namyung
Shiuchow
Kweilin
KWANGSI
Wuchow
Sunchow
West R.
Lungyenchow
Changchow
Amoy
Huanchow
Kaying
Chaochow
Swatow
KWANGTUNG
Canton
Samshui
Kongmoon
Macao (PORT.)
HONG-KONG (BRITISH)
Kowloon
FORMOSA STRAIT
Kilung
Taihoku
Taichu
Tainan
TAIWAN (Formosa)
Miles.
0
50
100
150
200
250
(6400)

Reference to the above map will enable our readers to judge the proximity of our mission district to the troubled areas in China. Our district is Chuchow, situated between Wenchow and Ningpo, down the coast from Shanghai, in the Province of Chekiang.

"O LORD, Jesus Christ"

There are very few people with real faith who do not realize what the above means. There are some of doubtful faith who have an inkling what it means. There are still others who do not know what it means at all.

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls.—Amen.

"What do you call the head of the family, Laosan?'

"Master."

"Who owns this house, Livang?"

"Mr. Wang."

"Who owns the fields over there?"

"Different people."

"Who owns those mountains you see in the distance?"

"Yonder they belong to the Buddhists, on this side they belong to the Li clan."

"Who owns the brook and the water in this town, and the stones you see and all that?"

"Everybody."

"Who owns the sky, the sun, the moon and the stars?"

"God!" they all yell at once, and smile.

"Is that all He owns?"

"No, He owns everything."

"Oh, you just told me that Mr. Wang owns this house, yonder mountains belong to the Buddhists and the Li clan, the water and the stones belong to everybody — and now you tell me that God owns everything, well?"

"God created heaven and earth and man and the angels and all things. He is Master of all."

"Correct — God is Lord and Master of all in title and deed, just like the man who built this house and bought the things in it is owner and master of it. It is his."

"What do you call a man who helps the poor, Chingling?"

"A good man."

"What do you call a man who helps another (not a beggar) in distress, loans others money without interest, or helps people out willingly and freely in their difficulties?"

"A friend."

"What do you call a man who saves another from drowning or from fire?"

"A life saver."

"Who is Jesus, Holu?"

"He is the second person of the Blessed Trinity who was born to save us. Jesus means Saviour."

"Yes, our Lord came to deliver mankind from eternal death. Almost two thousand years ago He was born. Many laughed at Him when He preached, and scorned Him because He was poor. He told the people of His time, just as He tells us now through His missioners and priests, not to be too proud here below and to listen to His words, otherwise we will not be able to enjoy His peace here in this world or be saved after death."

"People of a nation oppressed by foreigners long very much for what, Konglo?"

"Freedom."

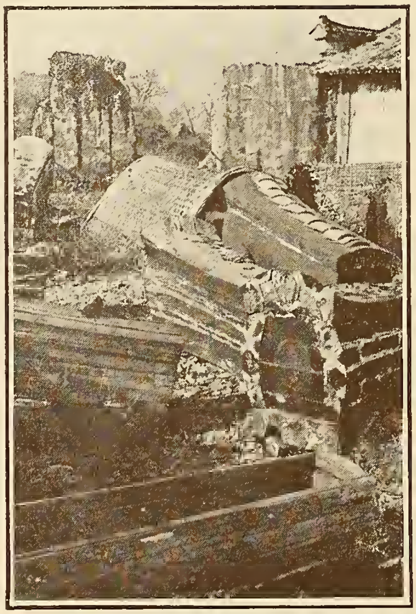
"Can this be had without a leader?"

"No."

"They must wait then for a man to come up who will be strong and have much influence. What is the title of the number one man in this country?"

"The President."

"Our Lord Jesus was the great leader expected by the people of His time to deliver them from foreign oppression; but He told them to first free themselves from the devil in their hearts, because if their hearts were not pure how could their actions be pure. He wanted them to understand that if they were with God, God would be with them. They must not expect too much or too great a victory in this world, otherwise they might lose everything in the end. The people that God had especially chosen to be His best friends, when they saw that no material gains were coming their way and no great victory was to be had over the foreigners who were oppressing them, became displeased and did not listen to His words, and so now they are a people without a country or a flag of their own. They lost everything. Learn well from the mistakes of others. Keep guard of your soul and never neglect it for your body. If God can punish a whole nation because of their worldly mind and because they cared too much for the welfare of their bodies, certainly He can punish one man."



View of an old "coffin-house" or burial vault. Age has done its work on the coffins and to the passer-by the bones of the dead are plainly visible. An old lady is paid to sleep here as "guardian", but nobody envies her the job.

"WHO didst come on earth to save the souls of men . . ."

In these troubled times we are apt to forget what we might have been had not Christ been born. Very

---

OUT
DAR

By Rev. Bernard Boudreau

of
aro
hovers
four ho
see it and
tering a tota
comes on on
ness, a strangen
is not that the peo
for you can always d
generally uncommonl
coming away from a Chr
feel out of place. The te
burning joss sticks, the bur
weird prayers, the beating of a
spread of food and wine before th
the shadow of death. A temple, n
matter how gaudily decorated, alwa
though one realizes that the darkness
fact that little light enters any part of
if the place had a thousand windows th
over all. We who are used to our chu
quickly notice this dreadful shadow.
the Catholic Church, the presence of J
pray in his dark and very often dirty t
him the shadow of death is life and t
death as a rule, but he fears poverty a
knew a little bit of that awful and lon
of God's grace. If only he was not so

F THE NESS

Instructions to Catechumens

ll
It
venty-
ay. We
t. In en-
town there
ng of loneli-
inexplicable. It
stile or unsociable,
crowd, and they are
ut I suppose it is the
rounding that makes one
d with idols, the smell of
per money, the chanting of
the ringing of a little bell, the
all such things, bring one under
how crowded with pilgrims and no
upon one an oppressive feeling, al-
n within is in some way caused by the
ng except the outer court. Still in all,
still be that shadow of death hovering
Jesus in the Blessed Sacrament in it,
pagan who knows not the beauties of
he altar, is quite content and happy to
ore ugly and sinister looking gods. To
ess is light. He does not fear natural
face much more. Perhaps if he only
ter this, he might take advantage now
t times and so greedy for earthly gain.

often wrapped up in the things of life, busy with our work, calling a day well spent when our routine work is done—we forget that we were once slaves of the devil, but now free from him, we have become slaves of our work. A thought now and then of the memorable day when Light came to us through the darkness, is as refreshing as a breeze in July or August.

The Gospels on the birth of Our Lord are very brief but leave much room for thought and meditation. There are Joseph and Mary in that miserable stable trying to make the best of things. The shepherds came along after hearing the news. Curiosity certainly could not have been their motive from the very fact that they left their flock behind and it was night. I suppose there were other visitors who came for a "look see" at what was going on and left as wise as ever they were. To them it was an ordinary event—a child brought forth—it happened daily.

"Why was Our Lord Jesus born?"

"To save the souls of men."

"Where was Our Lord born?"

"In Bethlehem."

"Is Bethlehem in Europe?"

"No."

"Where is it then?"

"In Asia."

"Where is China?"

"In Asia."

"Then China and Bethlehem are in the same place?"

"No, in two different countries."

"Did Jesus found a foreign religion?"

"No, the religion founded by Jesus is God's religion and so it has no country of origin. It is for all men and for all times."

Three young ladies from Sungyang now at the Convent School in Lishui.

"Yes, Jesus was born to save all men, and so His religion is for men of all races and all nationalities."

"What is a soul?"

"It is a spirit. It cannot be seen or touched, but it exists in each one of us. It is like the wind—we cannot see it or touch it, but we know it exists, for we can feel it. Yes, and the soul is immortal, it will never die. It will live forever. Without it we would be just like an idol—worth nothing. If our souls died when our bodies died, we would be just like cows, dogs and birds. If our soul depended on us for its existence we would be just like the little monkey on the string that I gave to Lochang. It goes up and it goes down as long as she keeps pulling the string, but the monkey is only good for that. We must strive to save our souls rather than our bodies. That is why Our Lord was born—that we might be saved. All the things in this world were created by God to help us to save our souls.

Father McAuliffe, of Peterboro, with two Eurasian boys at Lishui. Both these young lads have a good command of English.

The missioners are here in Tantz today to help you to realize and to understand how valuable your soul is. It is so precious that I myself would refuse ten thousand dollars right now if I was given the choice of bowing down to an idol and receiving the money and adoring God and losing it.

"OPEN now Thy Most Sacred Heart in mercy to the people of China . . ."

When the soldier looked up at Our Blessed Lord and then took an ugly spear and thrust it into His side right through to the heart, it was a very cowardly act. One look was sufficient to tell the soldier that Jesus was already dead, but paganism is not merciful. If you are in pain and agony or near death, you get little else in the way of consolation but a "too bad". A bandit shot at again and again until his body is like a sieve, is not enough. They must do more, so they get a big knife and cut the body up in pieces and throw them in a hole.

It was the will of Almighty God that the last drop of blood, the last of everything in that Sacred Heart should be given up for us. Our Lord proved to us while on earth by word and deed that He had opened His Sacred Heart to all; but the soldier whose action was malicious did not realize that he was proving to the doubtful the words of Jesus. Even St. Thomas (in spite of all the doctrine he knew) had to put his fingers into the wound in Jesus' side before he would believe that Christ had truly risen from the dead. It was in God's plan of action to use that soldier and that lance to show to us His

(Continued on next page)

creatures the abundant mercy He had towards us.

"Where is the seat of love in man, Kongling?"

"In the heart."

"Yes, it is in the heart. All our affections and good actions flow from the generosity stored up in our hearts. The heart is like a house well built, well furnished, with people living in it. A house with a leaky roof is like a heart with sin in it—there is no comfort. A house in which brothers and sisters are not kind to one another and fight and curse, breaking the household peace, is like a heart filled with evil—no room for peace, no love.

"Do you believe that the missionary and his catechists are here today to make money or have a good time, A-Long?"

"No, this place is very poor. It would be impossible to make money here."

"What do you say, Lao Ma-Ma?"

"Ooh, the missionary knows how to make sacrifices or he would not be here."

"True, like everything else, one has to learn how to make sacrifices, especially the missionary. Christians must also learn to make sacrifices, and like little children, they must be taught and led by those who know."

"Why does the missionary want to make sacrifices, Li-tseng?"

"Jesus left a beautiful heaven to come and be a man like us, and all because He loved us."

"Very clever you are, Li-tseng. It is love for God, love for his neighbor, love for his own soul, that brings the missioner to China. He has no other motive for all his actions, and so, rain or shine, in snow or cold, through valleys and up mountains the missionary treads and labors, and all because he wants you to love God as he does. It is not your nice faces, your persons, your luscious foods or your magnificent homes that urge him into tribulations—it is your souls. You now who are baptized have received very special graces from God. Some day you will be saints in heaven. Would this be so if God had not sent special messengers of love to you?"

MASS INTENTIONS

Mass Intentions are badly needed by our priests in China. Send your intentions to the Seminary and they will be forwarded to our missionaries in Chuchow.

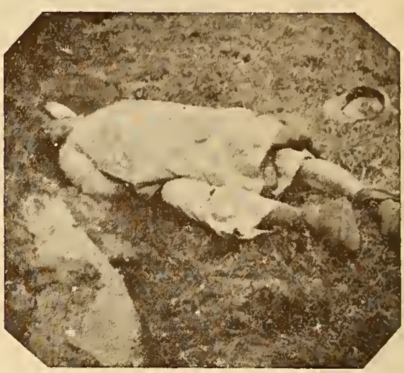
A BANDIT'S DEATH

By

REV. L. J. BEAL,

Sungyang

The Proclamation posted on the wall at the West Gate of Sungyang read as follows: 'Lao Ling, Blacksmith, aged 49. Lives at Wu San. Active in Red circles for past three years. Through him six families have been robbed and the fathers of these families murdered. Identified before the Court and the Mandarin by members of these families. Captured, and according to Section 9 of the Criminal Code must die by shooting. Time of execution: Today at 2 p.m."



My catechist had been out shopping in the morning and brought back word of the scheduled execution. I had been kept confined to the Mission residence for four consecutive days owing to heavy rain. I would go out and get the air, and "take in" the shooting.

Christians at Suichang, cared for by Fathers Beal and McGettigan.

Half way to the West Gate I thought I might have an opportunity to get a picture of this event, the first of the kind I had ever witnessed. I sent the catechist back for the camera. The town crier was carrying out his duty by loudly shouting the news of the proposed execution. A number of guards posted at the West Gate kept the passenger traffic on the move, but I was left free to roam around. My catechist had difficulty in getting by with the camera, but when he explained it was not his own and that he was delivering it to someone outside the wall he was let pass. "Can go. Can go."

A large bodyguard of soldiers and police escorted the prisoner along the street from the jail. He was dressed in his ordinary street clothes. His hands were tied behind his back, and behind him was a placard (called the Sa Ban) detailing his name, his crime, and the punishment decreed. The fellow showed no signs of fear or remorse, as he boldly gazed at the bystanders. He gave me the impression of one who felt that "the sooner you get this thing over the better pleased I'll be."

The Court order had designated the exact spot of the execution, so the victim was marched across a wheat field and ordered to kneel. At once the order to "Fire" was given, and the prisoner toppled over. A second shot was added for good measure, and when the executioner had made sure the man was dead the soldiers marched back to the barracks.

I went over to get a close-up view of the dead bandit. It was a gruesome sight. A bystander was philosophically remarking that there was one bandit less in China and would that they all would meet the same fate.

At Chu-z-ca, a Mission of Sungyang parish.

ALL ABOARD!

By Rev. J. LEONARD

COME ON, FOLKS! Let's go for a ride! How about Wenchow? O.K.? Then let's hop a rickshaw. But haul that front curtain over you, for it's raining. But you're not going to Wenchow in a contraption like that, are you? Well, hardly! We could make it walking—but not today, thank you. Or by boat — but that's much too slow. Wenchow is a sea-port not quite on the sea, if you know what I mean. So we'll go the modern way, by bus. The bus schedule says we can catch one at 2.50 p.m. for Tsingtien, where we can put up for the night. So let's hurry along these cobblestone streets in the rickshaw for fear we may arrive at the bus station just in time to be late.

Late, did I say? Why, we're here just sixteen hours too early. That fellow at the bus station tells me there won't be another bus leaving here till seven in the morning. Oh yes, the station officials are sorry enough for us, but they just can't help it, that's all. How are they supposed to know that enough customers would be on hand for the noon trip to warrant them sending two buses at that hour—and leave the 2.50 p.m. passengers stranded till 7 a.m. the next day. Business is business, and this is China. So call that rickshaw again and let us get back home till morning. Sorry, indeed, you folks can't come with me in the morning, so I'll have to persuade Father Moore to come along.

Did we catch the morning bus all right? I'll say we did. Can't you see us in that picture above, having captured places right on the rear seat. And take a look at the bus road above, just outside Lishui. Isn't the scenery lovely? But the scenery only mildly interests us now. We're thinking more of the sharp curves and the winding roadway. 'Tis pretty tough to keep one's mind on anything else when there's a possibility that each turn may be the last one we'll make safely. And believe me, if that bus ever leaves the road on a side excursion we'll make nice decorations on the rocks far below at the water's edge. Between the side of the mountain and those rocks below there's not much room for false manoeuvres.

But Chinese bus-drivers have a way of their own of getting around tricky corners at high speed, and so we got to Tsingtien, a distance of nearly 40 miles, in about two hours. Father Strang was on hand to greet us and conducted us to his Tien Chu Tong (Catholic Mission) in the city. He made us feel very much at home, and later, when I left for Wenchow, alone, he accompanied me to the bus station. There we noticed a Chinese dressed in "European" clothes—as they are commonly styled here. He had on a white suit, at that. Father Strang knew the man, told me the fellow was going to the United States to sell porcelain ware. Father's first meeting with this man gave him rather a surprise. Out in the country one day, Father approached him and was greeted in English. The locality where they met was the last place one would expect to meet an English-speaking Chinese.

The journey to Wenchow was uneventful. Leaving the bus I crossed the river by ferry, and then took a rickshaw to the Catholic Mission—arriving just in time to join in at the "eats".

IN WENCHOW

THE Mission here is now in charge of the Polish Province of the Lazarists. Among the priests there are a couple of American-Polish Fathers, and so I was fortunate to be able to converse with them in my own language. After supper I was walking with some of the Fathers who are learning English from their American confreres. One of them said to me: "Father Leonard, how long does it take to get to Lishui?" I told him. He continued: "Father Sitko is very anxious to go up there to polish up his English." A nice pun, I thought. After all, there's not a great deal of difference between Polish and polish.

I passed the morning doing some shopping for our good Bursar, Father MacDonald. It surprised me to notice how modern a city had Wenchow become in a short time. I noticed Neon signs on the main street when I arrived last evening. In the afternoon I went to visit a Mr. and Mrs. O'Reilly! No, they aren't Chinese! O'Reilly is the name. All the way from Dublin, and they treat you like that, too. Now when Irish folks get together you can imagine what they talk about. Strange how the Irish are encountered almost everywhere. I remember meeting some Irish Christian Brothers in Gibraltar. When arranging to get an audience with our Holy Father a few years ago, one of the chief officials I met right inside the Vatican was an Irish Christian Brother. Well, anyway, here I was in a comfortable Western atmosphere right in Wenchow, which city, despite innovations, will always remain Chinese. You may be sure I'm going to call on the O'Reilly's the next time I get down to Wenchow. Nothing like a touch of their Irish hospitality.

While I was at the Wenchow Mission in came a boy scout from the High School to talk with the Fathers in English. I met him, and we all had quite a chat together. Then this young Chinese, thinking it must be time for him to be on his way, and slightly confused regarding the first and second person plural, said to one of the priests: "What time do we eat?" What he really meant to say, of course, was "what time do you eat?"

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

TO ALL THE BOYS AND GIRLS WHO READ "CHINA"!

"FATHER JIM" is settled down to another year's work in his "Garden", and you are going to hear regularly from him each month. He extends a hearty greeting to all his young friends, and wishes them success in the school term recently begun. He hopes this year is going to be a big one for the missions and for all his little missionaries of the Rose Garden.

During the Summer vacation some happy days were passed by Father Jim in reviewing his "Rose Garden" files, and he must admit he discovered quite a few evidences of "work undone". But as he writes now he is satisfied that the Rose Garden records are up-to-date, and any members who were overlooked in the past year have been mailed their Certificates of membership. So we're "all set" for the year ahead. Because this issue of "CHINA" will be the first to reach the Schools this term it may be well to give a short history of our Mission Club for Junior Readers of "CHINA", and so introduce ourselves to the thousands of boys and girls who may not be acquainted with our aims and purposes.

The "Rose Garden" was established in September, 1928. At that time the Director of the Club announced that "the publishers of 'CHINA' have found out that they cannot get along without a reading public among the younger set". The new Club was placed under the Patronage of St. Therese, the "Little Flower", Patroness of the Catholic Missions. The workers in the Club were to be the Catholic boys and girls throughout Canada and Newfoundland, producing "roses" of good deeds to help the Missions. For a convenient form of address, the Rose-Garden members became known as "Buds"—for do not roses develop from buds?

The Club met with instant favour, and, with few exceptions, during nine years every edition of "CHINA" has devoted space to the mission activities of its younger readers. In November, 1929, definite conditions for membership were laid down, and Certificates and Badges were given to every new member. At the top of this page you will see mentioned the only two rules necessary to become a "Bud" in our Rose Garden. There are no fees. The principal object is to enlist the aid of the prayers and Holy Communion of boys and girls for the progress of the Missions.

One would hardly believe the universal interest in our Rose Garden exhibited by the readers of "CHINA". They appeared always interested to know what youthful missionaries everywhere are doing to help the Catholic Missions.

Here, briefly, is what I want new members to remember. (1) They must resolve to keep the two rules of daily prayer and monthly Holy Communion. (2) They must write to Father Jim asking to be made members of the "Rose Garden". When you do write, make your letters as newsy as possible, telling me what you or your schoolmates are doing for the Missions. (3) To those who write individual letters of application a beautiful certificate of membership (suitable for framing) will be sent to their home address. If your name comes among a list of new members from your School Class, a Certificate will be sent ONLY to the Class as a whole. (4) I want as many as possible to send pictures of themselves, or of their School Class.

A Prayer for the Conversion of China

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

To those who have become members of our Club during the past nine years I want to say that I have enjoyed immensely my relations with them, and I hope to hear frequently from them in the future. "Once a Member, always a Member"—that's our idea of keeping in contact with old members as well as new ones. Finally, may I say that this Club is yours, boys and girls, and I want your help to make it as interesting as possible. To that end I will gladly receive suggestions, and I will be grateful for anything you may send me sutiable for publication in our pages.

I invite the co-operation of parents and teachers in securing members for our "Rose Garden", and I feel sure that we can continue to aid the Missions spiritually and materially if we succeed in getting the young generation to take an active interest in our Mission Club.

Yours for the Missions,

FATHER JIM.

"On June 14th, Fr. Morrison spoke in the hall at Souris, P.E.I., to the St. Mary's Unit of the C.C.S.M.C. on China and its missionary problems. The Rev. Father delighted us with an hour's story of interesting features of Chinese life and customs. Afterwards, the Crusade Unit presented him with five dollars towards his mission work. Father Morrison sang the Our Father and Hail Mary in Chinese for us, and the meeting closed with the singing of the Crusader's Hymn."

CHINA IN NOVA SCOTIA

Received too late to permit publication in our last-published "Rose Garden Column", we are happy to print now this account of Father Venadam's reception at the School in Little Bras D'Or, Nova Scotia, conducted by the Sisters of St. Martha. It is indicative of the spirit which many of the Nova Scotian Schools exhibited when favoured by a visit from our campaigning missioner.

ON MONDAY morning, April 5, Father Venadam made his first visit to the school. His footsteps happened to be directed towards the intermediate department first, and so great was the enthusiasm with which he was greeted there that he was unable to pay any more visits that morning. The other classes, however, were not unmindful of his presence in the school, and every few minutes the teachers were confronted with the question, "Is the China priest coming to see us?" The High School class was able to claim his attention long enough to exact from him the promise of a visit on the following day.

Nine o'clock Tuesday morning found us in our places more in body than in spirit. Between snatches of why one triangle is equal to another and other such commonplace explanations, longing and furtive glances were being cast in the direction of the road. Eventually, the "China Priest" loomed in sight—books were hastily despatched to the nearest receptacles—the first prelude to comfort.

After the applause of greeting had died down, and order had been restored once more, in parliamentary fashion, we listened with rapt attention to the stories and more stories of life in China.

Followed a bombardment of questions, to which our visitor was metal impervious. When all questions had been satisfactorily settled, Father was requested to put a border of Chinese characters on our board, which would be a long-preserved memento of his visit to our school. This operation duly performed, he addressed a few special remarks to the Crusaders, by way of encouragement and stimulation, and then took his departure amid cheers and shouts, but not before we had obtained a promise that he would return the following day.

Thus far the entertainment had been rather one-sided, the balance falling heavily on the scale of Father Venadam. Now it was our turn to perform, and we tried in our humble way to show our interested guest that we were not unappreciative of his attention.

PUPILS OF NOTRE DAME SCHOOL, SYDNEY MINES, N.S.

In our May issue we showed you pictures of the Boys of Grade Five at Notre Dame; now their companions of Grades Two and Three enter the Rose Garden "Hall of Fame". We have group pictures, too, from Sault Ste. Marie, Ont., and Edmonton, Alberta. But we have to keep them for a later issue. And in the meantime we'll be waiting for YOUR picture.

A somewhat impromptu program was arranged, which took the following form: The classes were duly assembled, and Father Venadam was escorted to the seat of honor. The classes, in turn, presented a musical program of class songs, a few of which were: "Daffodils", "There's a Town Called Don't You Worry", "My Cape Breton Home", "Winkin', Blinkin', and Nod" and "The Mermaid". Orchestral music was supplied by a number of boys. A small money presentation was accompanied by an address to Father Venadam, read by one of the pupils and followed by the whole class saying in chorus the beautiful words of Longfellow:

"The lives of great men all remind us
We may make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

Father responded fittingly in a few grateful remarks for the consideration shown him and the interest with which his visit had been received. He was about to make his farewell, but was entreated in such imploring tone to come again that he consented to return in the afternoon, with his Chinese slides.

A final salute was proposed by one of the class members, and with the echo of Hip! Hip! Hooray! from two hundred and fifty lusty voices ringing in his ears, he finally made his exit.

Preparations began at once for the afternoon's performance, and hereby hangs too long a tale to relate here. Suffice it to say that the morning's gusto, instead of abating, was reinforced, and excitement was at its keenest pitch.

Like all good things, our glorious three days came to an end, and we were reluctantly forced to bid our kind friend "adieu". Optimistically we are trying to consider it only an "au revoir"—in any case we shall keep the memory of this zealous missionary and his wonderful work for souls in the fields afar, in mind for many a long day, and the ardour of his enthusiasm for Christ's unfortunates will ever remain an inspiration to us. May Christ, our King, for whose cause his life is so generously devoted, bless his labors a hundred fold and those of his missionary companions.

A priest from China Mission Seminary had the pleasure of a visit from the young ladies shown above in St. Catharines, Ont., who came to present in person the proceeds of a Bazaar held on July 29th in aid of our Missions. Helped by their young friends (boys and girls) they raised a generous amount by selling articles secured at their homes, the sale of candy, and by a game of Bingo. The organizers were Clara Loftus, aged 12; Mary Murphy, 13, and Jean Sweet, 13. All pupils at St. Catherine's School. We thank these young girls and all who assisted their efforts for the Missions.

Join our Mission League by sending for a Mission Mite-Box. If you already have a Mite-box, we shall be pleased to receive your "savings" now. Help us by your donation of "a cent a day".

“IF YOU DON’T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES”

Mike: “What does ‘not transferable’ mean on the ticket?”
Pat: “It means that if you don’t go yourself you won’t be admitted.”

Lady: “Have you been accustomed to having a housekeeper over you?”
New Maid: “Madam, we never speak of having people ‘over us’. But I have had colleagues.”

“So you’re a young man with both feet on the ground, eh? What do you do for a living?”
“I take orders from a man with both feet on the desk.”

Mistress: “Why are you cleaning the inside of the window but not the outside?”
Maid: “Please, mum, so that you can look out, but the people outside can’t see in!”

Second (to boxer who has just finished a round, and has both eyes closed): “You must go in and finish him this time.”
Boxer: “I can’t see to hit him.”
Second: “Well, you must hit him from memory.”

“My wife left me because I played golf so much.”
“How much would a set of golf clubs cost me?”

Policeman: “Now, then, come on. “What‘s your name?”
Speed fiend: “Demetrious Aloysius Fortescue.”
Policeman: “None o’ that now. It’s your name I want, not the family motto.”

Visitor: “Well, Johnny, how are you getting on at school?”
Johnny (aged 7)—“Fine! I ain’t doing as well as some of the other boys, though. I can stand on my head, but I have to put my feet against the wall.”

Convict 54: “Why are you so bald?”
Convict 61: “My muvver used to pat me on the head so much for being a good boy.”

“I wonder why they don’t hang horse thieves any more at Crimson Gulch,” mused the salesman.
“Wal,” mused Cactus Joe, “there aren’t any more.”
“No more thieves?”
“No; no more horses.”

Medical Officer (examining recruits): “Have you any scars on you?”
Recruit: “No, sir, but I can give you a cigarette.”

They were discussing the bore of the seaside boarding-house. “He would talk a dog’s hind leg off,” observed Smith.
“And even then,” answered Brown, “he would go on with the tale.”

Freddie: “I fell out of bed last night.”
Mother: “Poor little fellow! You must have slept too near where you got in.”
Freddie: “Not at all, mother, I slept too close to where I fell out.”

Week-end Guest: “I’ve made up my mind not to retire until I’m seventy.”
Host (whose hints regarding the lateness of the hour have been ignored): “In that case, old man, I hope you won’t mind if I turn in now.”

Young Authoress: “I am writing a book on how to bring up the first baby.”
Friend: “Oh! And, by the way, where is your little pet?”
“I’ve sent her away for six months, while I write the book.”

Brown: “I told my wife she needed a new hat yesterday.”
Green: “You told her that? Good gracious, what did she say?”
Brown: “She said, ‘You sit down quietly, while I phone for the doctor’.”

“What made you a multi-millionaire?” a reporter asked of a big razor blade magnate.
“My wife,” answered the man of sharp practices.
“Ah, her tactful help and advice in times of great need, I suppose?”
“Nothing of the sort. I was just curious to see if there was any income my wife couldn’t live beyond.”

Four-year old Joe had just come away from his playmate, a girl about a year older. His troubled features showed he had a serious problem on his mind, and he volunteered the explanation of the situation.
“I don’t want to get in the habit,” he said, “of Ruth Spencer hitting me.”

One day, when Mark Twain was very busy writing in his study, his little daughter asked where daddy was, and was told she must be quiet and not disturb daddy, because he was upstairs writing an anecdote.
Not long after the door-bell rang and the little girl ran to answer it. The caller asked if Mr. Clemens was in, to which the little miss proudly replied: “Yes, sir, he’s in, but you can see him, ’cause he’s upstairs riding a nanny goat.”

“What’s your new little brother’s name, Betty?”
“We don’t know yet. No one can understand a word he says.”

Farmer: “My pigs are all ailing just now.”
Friend: “Never mind about that. They’ll be cured one day.”

“Where have you been for the last four years?”
“At college taking medicine.”
“And did you finally get well?”

Diner: “Waiter, this steak tastes just like an old boot smeared with onion.”
Waiter: “But, sir, what strange meals you have had!”

“Does your husband worry over your grocery bills?”
“No. He says there’s no sense in both him and the grocer worrying over the same bills.”

For years he had been henpecked, but at last the worm turned. One morning he said to his wife: “My dear, I had a queer dream last night—that some man was running off with you.”
“Indeed,” replied his wife, “and what did you say to him?”
“I just asked him why he was running?”

She: “I’m hungry.”
He: “What?”
She: “I said I was hungry.”
He: “Sure, I’ll take you home; this car makes so much noise that I thought you said you were hungry.”

Hotel Proprietor: “Do you want the porter to call you?”
Guest: “No; thanks! I awaken every morning at seven.”
Proprietor: “Then would you mind calling the porter?”

The Education of Priests

REALIZING your interest in the continuance and extension of our work, the Society offers generous Catholics an opportunity of founding burses for the education of students to the priesthood, or of contributing towards the completion of one or more burses.

• •

A PERPETUAL BURSE is a gift of $5,000, given in one sum or in instalments, the interest upon which will insure in perpetuity the education of a student to the priesthood. When you have passed beyond the needs of this world, your gift will still be doing its work.

• •

INABILITY to donate a complete burse need not deprive a generous-minded Catholic from a share in the benefits of the foundation of a burse. Each burse which you help to complete will bring the satisfaction and reward which comes to those whose charitable foresight has brought a priest to the altar.

If I were a man of the world, I should wish to have against all my sins—as a shield over my head and over the heads of my children—a Priest, who owes to me his education and his priesthood, and, who, standing every morning at the altar, would be to me a lightning conductor.

Our forefathers, to expiate their faults, used to found a perpetual lamp before the Blessed Sacrament.

Found a Priest who will be a better lamp, which will give to God more glory and to the world more light.

—Cardinal Manning.

FOUND A BURSE IN PERPETUITY

Think of the endless good you can do for yourself and others by disposing of surplus wealth before death.

GOING THEREFORE
TEACH YE ALL NATIONS

CONTRIBUTE TO COMPLETE A BURSE

Your smallest gift will have its important part to play in building up a complete burse.

45 STUDENTS

are now studying for the Priesthood at China Mission Seminary. The Annual Tuition cost for each one is $250.

Perhaps you would like to pay for one student's education for one year, or for his entire course of six years. We offer you the chance to "adopt" a future missionary.

Address all communications

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS, ONTARIO

Very Rev. J. E. McRae, President

A CALL TO PRAYER

WITH every succeeding day the Sino-Japanese War spreads and intensifies, endangering the lives of Missionaries and threatening the destruction of Church property. Not only is the programme of the church in China retarded, but the fruits of years of missionary endeavor hang in the balance.

We appeal to our Readers, especially to our Catholic children, to pray earnestly and unceasingly that through God's Grace peace may speedily come to troubled China, and that what has been harvested by so much pain and sacrifice by Christ's brave missioners may be safeguarded from wanton destruction. Join us in this Crusade of Prayer for our Missionaries and for the Church in China.

CHINA

Scarboro Bluffs, Ont.

NOVEMBER, 1937

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

- - - - - - - - - - - -

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII NOVEMBER, 1937 No. 9

THE HOLY SOULS

WITH the recurrence of the month of November, we are more emphatically reminded of a great truth that should influence our lives always. This month is devoted especially to the souls in purgatory and, in a measure, to our relationships with those souls. It reminds us of one of the most consoling and comforting teachings of our Faith. It presents the doctrine of the Communion of Saints.

Today, especially, emphasis is placed upon the truth of the solidarity of the human race. Economics and sociology unite in voicing this truth and in insisting upon the consequent obligations on the part of every human being. This solidarity has always been taught by the Christian religion. But that same religion has insisted upon a greater solidarity, namely, that of all the faithful whether they dwell in heaven or in purgatory or here upon earth. This great fact is called the Communion of Saints.

DE PROFUNDIS

(Psalm 129)

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice. Let thy ears be attentive to the voice of my supplication. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it. For with thee there is merciful forgiveness: and by reason of thy law I have waited for thee, O Lord. My soul hath relied on his word, my soul hath hoped in the Lord. From the morning watch even until night, let Israel hope in the Lord. Because with the Lord there is mercy, and with him plentiful redemption. And he shall redeem Israel from all his iniquities.

From out of its depths shine two wonderful lights. One reveals the truth that the saints in heaven have an interest in us and our needs. It, therefore, reveals the further truth that we may ask, as we ask our friends upon earth, for the benefit of their prayers in our behalf. The other reveals the truth that the souls detained in purgatory are no less our brothers and neighbours than those living about us on earth. It, therefore, reveals the further truth that we may pray for them even as we pray for the welfare of our friends on earth.

Prayers to the saints in heaven, asking their intercession; prayers for the souls in purgatory, asking for their release: these are the two shining truths that are especially insisted upon on the first two days of November, All Saints' Day and All Souls Day. To the latter, however, by tradition and custom, the whole month of November is particularly consecrated. November is the month of the souls in purgatory.

In view of this consoling doctrine and practice, it is good to remember for whom and for what we pray when we send up our petitions. In the first place, it is good to recall that we do not pray for the salvation of the holy souls, but rather for their quicker release from their prison of hope and their quicker entrance into the joys of heaven. These souls are already fixed in grace. They have been deemed worthy of heaven. They are kept back from the eternal reward only for a time, that is, until the debt of necessary punishment for forgiven sins is paid. But they are the friends of God, not His enemies. The final reward is fixed and certain. Our prayers go up for them that, through the mercy of God, the time of their detention may be shortened.

May we not also, beside praying for the holy souls, ask them to pray for us. We are all members of the same communion. We are all bound, together with the saints in heaven, in the one solidarity. Every member of that communion can help other members that are in need. The souls in purgatory, we ourselves on earth are in need. As the saints in heaven can pray, as we can pray, so can the souls in purgatory pray.

It all brings us to a spiritual realization of the nearness of our dead to us, and takes away much of that grief which the parting from our dear ones often creates. For these departed ones still live and live with the certainty of that life which is eternal.

"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins", says Holy Scripture. During this month of November comes to us with greater urgency than ever the cry of those imprisoned: "Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me." How well we answer that plea now may determine the measure of help we ourselves shall receive when we pass from membership in the Church Militant to membership in the Church Suffering.

JOTTINGS

By

REV. GERALD DOYLE

ANOTHER report of the death of Father Serra, published in the June number of "The Knight of Mary Immaculate" edited by the Franciscans in Neipokalanow, Poland, reads as follows: "For eleven years Father Serra, a Spanish missionary, worked in China where he was always in danger of being captured by bandits but always came out safely from all his adventures. When he returned to Spain for a vacation, to regain his health after a sickness, he was captured by the red militia, tortured in an awful manner and then crucified." (Editor's note: Our missionaries in China are making efforts to trace to its source any information received concerning the fate of Fr. Serra.)

For bringing to our attention and translating the above paragraph we are indebted to our very kind neighbours, the Polish Vincentians stationed in Wenchow. The paragraph was titled "His Countrymen's Gratitude".

* * *

OLD MAN RIVER came avisiting the Tsingtien mission compound this summer when he left his usual course and came over the city wall, across the bus road and through streets and lanes right into the gate of the mission. Fortunately he stopped when inside the gate and did not come all the way to the mission residence; we were prepared to move upstairs if he came closer.

The flood this year was the worst our priests have experienced in the past ten years. Boats were floating in the water-submerged streets and the final inundation was so unexpected that Father Strang and I were caught outside the mission compound and had to wade through the water on our return in the late afternoon. As the water continued to rise and there was danger of a serious flood, the attitude of the Chinese was rather fatalistic and they took things calmly, as they always do. They were fully aware that the flood might cause serious damage to their homes but as there was nothing they could do about it they merely accepted the situation without worry.

A recent snap of Father Doyle. His "Jottings" have been a feature in "China" since he went to the missions three years ago. We congratulate him on the completion of his recent building programme in Dolu.

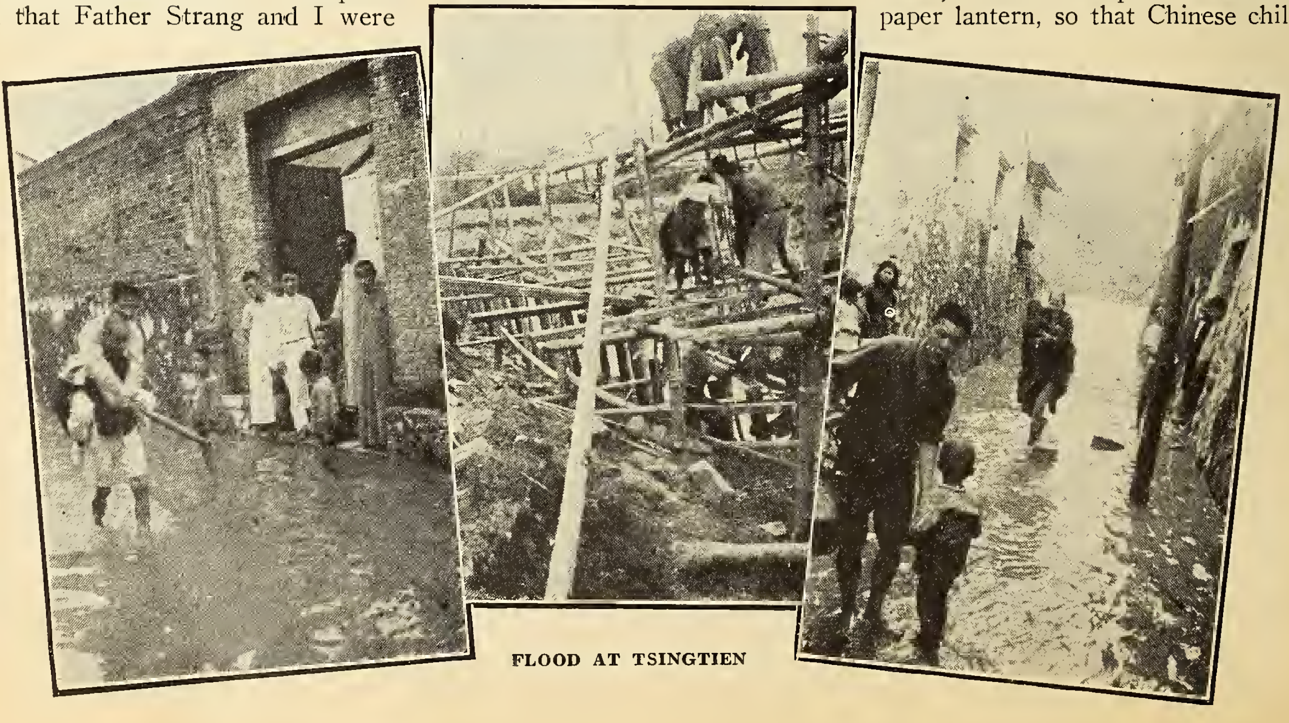
The water continued to rise until midnight and then slowly receded so that when the sun rose next morning there were only a few pools of water in front of the mission; but plenty of filth.

* * *

THE FLOOD WATERS visited not only Tsingtien but also overflowed the river banks undermining the bus road and washing away bridges, so that for several weeks there was no bus service between Lishue and Tsingtien, but workmen were quickly on the job repairing the road and strengthening it against future floods. At points where the road had been partly washed away piles were driven into the ground and strips of bamboo nailed to the piles and then earth was filled in to build up the road. The method used to drive the piles was primitive but effective; in fact, it was possibly the only method available; scaffolding was erected above the tiles to be driven into the ground, men on the scaffolding hoisted by ropes a heavy stone and let it fall while two men lower down guided the stone onto the top of the tile. It was slow work but it got results. On this page you may see a picture of men at work repairing the road.

* * *

IN CHINESE houses the lighting system is often a candle or a small oil lamp with an unprotected flame, or a candle placed inside a paper lantern, so that Chinese chil-



FLOOD AT TSINGTIEN

NEW CHURCH BUILDINGS ERECTED AT DOLU

This new church, dedicated to the "Little Flower", was to have been blessed by Monsignor McGrath, Prefect-Apostolic of Lishui, on St. Therese's Feast, October 3rd. The top view shows the complete Mission Compound comprising the church, the school, and (at the rear, workmen busy on the roof) the priest's residence. These fine new buildings were the gift of a generous benefactor, Mr. J. J. Macdonald, of St. Mary's, Ontario, who died last June. Truly, a practical monument to his memory in distant China, providing a centre for the care of many converts to the Faith.

dren early become accustomed to handling paper lanterns and are adept in avoiding fires. They do not become excited when the candle ignites the paper of the lantern but calmly put the fire out or hold it out of danger to themselves or nearby objects and let the paper burn out. Everything being considered there are relatively very few fires in China.

Sometime ago a night procession in honour of the Blessed Virgin was held in the Lishui church. The children were dressed in their very best and the girls wore unaccustomed wreaths and veils. All carried elaborately decorated paper lanterns with lighted candles inside. It was a lovely sight to see them marching around the church, and Father Leo Curtin thought so too; but having recently been a pastor in Ottawa diocese and being experienced with children in processions in Canada he was nervous about those paper lanterns, especially as the children handled the lanterns carelessly and were frequently distracted. While there was little danger of setting the church on fire, the only wood in the body of the church being the pews, he did not relish the thought of a little girl setting fire to her veil and being severely burned.

The procession finished, the little girls knelt at the front of the church before the Communion railing. Father Curtin knelt in the front pew and was breathing a sigh of relief as the children quietly settled themselves and their lanterns. Just then the paper lantern of one of the little girls burst into flames and he jumped to the rescue and beat out the fire. The Chinese looked on very calmly while Father Curtin, breathing hard from his exertion, returned to his place and buried his head in his hands. For him the anti-climax was when on glancing up he saw the child partially repair her twisted lantern, replace the candle in the socket, and with an expression which might be interpreted as saying: "I hope the priest will not twist up my lantern again," calmly relight the candle. Father Curtin looked on in amazement, and then slowly shaking his head returned to his prayers.

* * *

FATHER BOUDREAU and Father Wong are conducting the summer retreat for the 48 catechists and school teachers of the Prefecture. Incidentally, ecclesiastical authorities have changed the name of our prefecture so that it will no longer be known as the Prefecture Apostolic of Chuchow, but rather by the new name: The Prefecture Apostolic of Lishui. This change brings the name into conformity with the name of the city in which our headquarters are located.

* * *

ALL OUR missionary Priests and Sisters have at one time or other made the trip between Shanghai and Wenchow by the old coastal steamer, the Haean, and some enjoyed the trip and others did not, depending upon their ability to find their sea legs. However it is doubtful if future arrivals will experience that trip on the same boat as it is reported that the Haean, together with other boats, was sunk in the Yangtze River near Chinkiang by orders of the Chinese Government to form a blockade to stop navigation above that point in the river. The Capital, Nanking, is thus protected from naval attack.

AN OPEN LETTER

To a Missioner "On Leave"

By

REV. CRAIG STRANG

IF WAR had not broken out in China just when it did, it is likely that Fathers Morrison, Venadam, and Stringer, together with eight other priests, would now be in Chuchow, and Father Strang would have delivered viva voce the report he here presents in writing to Father Stringer whose place he takes in Tsingtien during the latter's absence in Canada on campaign work. It is Father Strang's third "annual review" of his activities as a missioner.

THIS IS going to sound like an after-dinner speech, I guess. The kind the retiring president of a firm makes, even though afterwards he will still be connected with the firm in another and humbler capacity. Only this isn't dinner-time. It is well after that hour, and we are seated here in your room in Tsingtien, Father Stringer. You are just settled down after your return "home" to China. Your pipe is steaming fine (or should be), and I am seated in the rocking chair with a sheet of paper on which I have scribbled some notes. That's to keep me on the right track, for I am going to do a lot of talking, and if I disgress with a dissertation about my bicycle, or if you interrupt me with an account of some incident of your campaign work in Canada, well, I can slip right back to "business", see, right where I left off, so that when I am finished you will know most of what has happened here in your parish of Tsingtien since you left it twelve months ago. This account of my stewardship during your absence will explain how changes come about, and how about any other changes that may eventuate.

Fathers Strang and Doyle with their various helpers at Tsingtien.

Of course, I hope you're not expecting too much now. Remember I had just checked off the second year in China when you left here last year, and even though you had things going pretty smoothly and well, I was a bit scared at carrying on in your place for the twelvemonth.

Let's see. You left here the first Friday in October, 1936. Remember the send-off the catechists gave you —pictures, scrolls, firecrackers, and then the backfire of the bus engine as you started on the first lap of your ten - thousand - mile journey? We were lonely enough when we came back from the bus station, and the catechists were dispensed from their sermon-making. They listened to a few exhortations, got the outlines for their sermons for the month, and then were dispatched to their respective mission chapels, some to prepare for the Autumn mission trips during the month.

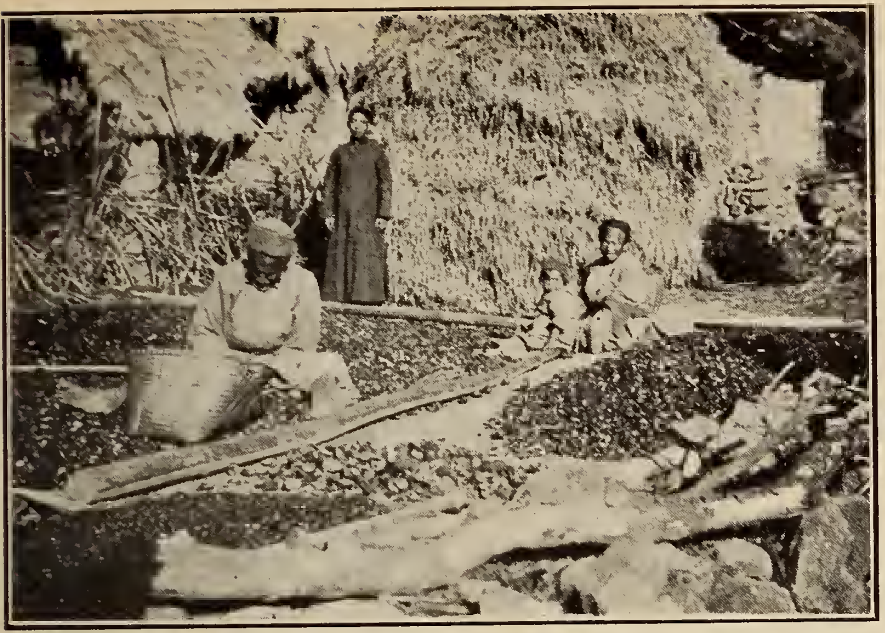
Old Mr. Ts'ao, the new catechist here, offered one of the first problems. A fine fellow, this Mr. Ts'ao, who always managed to get some joke into every conversation. But he sure was hard to be understood—not only by us, but by the Christians and especially by the children. He just couldn't adjust his own dialect to the dialect of this place, and he might just as well have spoken his instructions in Latin for all the benefit the people got out of them. To "save his face" and make him efficient, what was to be done? What, but find him a job in his own locality where his dialect would be understood. So after some conversations with Father Beal up in Sungyang, everything was settled satisfactorily. We were really sorry to lose the old fellow, for he was liked by all, but the issue seemed to be settled happily enough for all concerned, and the school teacher here was quite willing and capable to act as catechist. He has justified our faith in him and has proven quite energetic and done a lot of good. An ex-pupil of the school fitted in admirably as teacher. It was a load off my mind that things turned out so well.

DURING October two of the Missions were made. Not so very much progress was made since your visit and I confess I did not do much about it at the time except to give some pep talks and outline a future course of action. Three more Missions were made in November. The first mission place, Yeh Du San, was the worst of all. Yes, I knew you were expecting to hear that. You have since heard that there is now no chapel there at all. Don't look scared, Father. I'm the one who should be scared. I, just two years in China, and closing down an established mission. That was a fine start to make, wasn't it? Well, here's the story.

On that first visit that month the people in Yeh Du San got just a warning; they got it one night after night-prayers. Instead of the usual sermon, we all sat at the door—there weren't so many of us, either, about fifteen in all, including the catechist's family, the family who lived in the house, and a neighbour or two who dropped in for a "look-see". The night was pitch-dark, and the mountains offered no silhouette against the dark sky with its sprinkling of stars.

Sister Superior of the Grey Nuns at Lishui, with some of the happy girl converts under her care.

A smoky lamp was the light we talked by. The listeners did not have much of an answer when I pointed out that they had a catechist who cost the mission over a hundred dollars a year; they had a chapel for which we paid ten dollars a year, and they had an altar and pews in their chapel, and still they would come to church only when it pleased them; that a half-hearted attendance of seven or eight each Sunday was not justification for having a permanent catechist in their midst. But even if those who came would make a real



An old gentleman at Yeh Du San (Fr. Strang's mission) engaged in drying and shelling nuts. Father Strang's catechist looks on.

effort to remember what they heard something might yet be done. They hardly knew enough to make their confessions; they could recite no prayers but the Our Father and Hail Mary.

They learned that night that it would not do at all; and they learned that if there was no improvement during the following months they would have to be satisfied with a periodical visit from the catechist, for there were lots of other places where his services would be more appreciated. Well, at least they promised to wise-up, but afterwards they went back to their fields, and they would not leave them on Sundays, or, if they did come for prayers and instructions, they seemed to pay little attention. I found that out when I went there again after the New Year. I hated to have to carry out my threat and to leave them alone, but I could keep in touch with them even though there was no resident catechist. So the place was closed up. No, not boarded up. By no means. Just the catechist moved his chattels and family down here, and he now is attending to several small missions. Once a month he hikes back to Yeh Du San to give them instructions and to visit their sick. For all practical purposes they are no worse off than they were last year. You will see for yourself when you make your next visitation.

BUT we got an opening in a new place. It more than made up for the recent discouragement. You will get the full details about that later on. Briefly, it is a place more than halfway between here and Lishui. Once there was an Adventist chapel there, but for a long time there was no minister, so when the people heard there was a Catholic chapel with catechist not so far away they wandered over and asked the catechist to come to their place and instruct them. It was as simple as that, and even to this moment, it has been as easy as that. A catechist went there for a month and during that time gave the doctrines of the Church, and outlined both what was expected of those who became members and what the Church offered in return. Then came letters asking for a regular catechist and promise of seeking Baptism. So a place was rented, furniture was bought, and a brand new catechist (himself a convert from Protestantism) was installed with his family.

I must say that the people there have been very earnest. Nearly all of them can now recite the lengthy morning and night prayers, and are familiar with the catechism. The local school was transferred from the Ancestral Hall to a room beneath the chapel, and the children learn the catechism with their other school subjects. There are over a hundred regular attendants, and we expect quite a few more after the Baptisms which will be administered this Fall. I think it will do your heart good to see the place, but you'll have a problem on your hands to provide sufficient accommodation for these people, as the place now in use is far too small.

All the other chapels are much the same as when you left. There was the baptism of catechumens, of course, and enrollment of new ones.

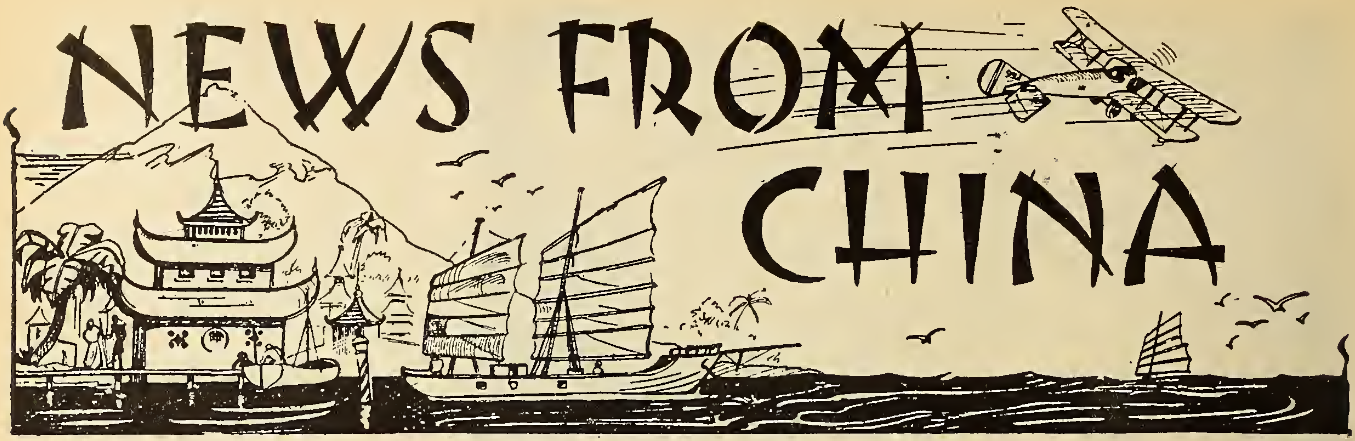
You heard about the fire at Ba Nga. There is not much to add. We have rented a new place and new furniture has been installed, and things are going along very well there now.

We have openings in several new places but we shall have to wait till the regular missions are done before investigations can be carried on properly. We had received complaints about the catechist, Mr. Chiu, but after Monsignor and myself had investigated he remained on the job. He has had remarkably good results, and the number of Christians under his care has been doubled through his efforts.

THE new building that you see at the front of our Tsingtien mission compound is the biggest change

(Continued on page 138)

Hygiene is not a strong point with the Chinese. The community "wash-tub" is the river at Lishui. A familiar "Monday morning" scene at what appears to be a popular "laundry spot".



IT HAS BEEN a new experience for us here at China Mission Seminary to be without letter-mail from our missionaries for such a long period as two months. Following the outbreak of the Sino-Japanese War we formed many conjectures as to how our Chuchow missionaries were faring. Anxiously we scanned the daily newspapers to see if the war activities had extended to the section of Chekiang Province where our missions are located. The month of August went by without word. A cable sent by Monsignor McGrath on August 20th was received here on September 5th, bringing the glad tidings that "all are well and safe". We had only that news for publication in the last issue of "China".

September went by without letters. Then we were considerably relieved, when, early in October, mail came through. But it had been delayed over a month in transit. The letters were variously dated in the early days of August, and made reference only to "rumours of war" between Japan and China. At that time, all our last year's missionaries were holidaying at Mokanshan, in the mountains, to escape the summer heats. There they were later joined by Monsignor McGrath, who had come from a prolonged hospital stay in Shanghai. The letters from Chuchow District itself reported things fairly normal, though the missionaries anticipated some difficulties in carrying on ordinary business affairs.

In mid-October came more letters, and it is mostly from these we quote to give our readers information of the situation of our missionaries as we now know it.

From FATHER GIGNAC,
Lishui.

"Monsignor McGrath is recovering admirably from his last attack of illness. All the priests are well, with a few exceptions of minor ailments. The new men who were bothered with various illnesses are finding their Mokanshan stay doing them a world of good.

"We have here at Lishui this year a wonderful crowd of neophytes seeking admittance into the Church. The big thing now is to find ways and means to instruct them. Every Sunday I have them divided into two classes and a teacher is appointed for each class. Then when I preach in the church to the Catholics the catechist is outside instructing the catechumens. We have more than 90. It is too much to hope that all will be ready for baptism this year, but certainly 30 of them will receive admittance to the Church. There has to be a careful process of weeding-out those who come from unworthy motives, etc."

From FATHER MACDONALD
Lishui.

"The Sisters are all quite well. The Fathers are busy. Father Amyot is on the mend again, but will have to take things easy for a long while.

"Monsignor and some of the priests are at Mokanshan. They will soon be home. The Japs are doing big business in Shanghai, and we have no idea of what's ahead of us as a result. Pray that our missions will not be interferred with and that the work will go on unmolested."

From FATHER CURTIN
Lishui.

"By this time you will have received two cables concerning Father Amyot's sickness, and let us hope there will be no necessity to send more, as he is improving. In the last one we mentioned the safety of the missionaries, as we fear the mail may be delayed and you will be anxious about us all since the war started. What will develop we cannot guess, but we are all keeping cheerful and optimistic that Divine Providence will take care of us. Monsignor and the young priests are at Mokanshan, and wired last week that they were safe, but were marooned there. Fathers Matte, Leonard, and Hudswell were at Shanghai, and they, too, wired that they were safe, but might evacuate to Hong-Kong. We have not heard if they went later.

"There have been no further developments in our search for definite news re Father Serra. We are trying to run down every rumour, but the process is slow. The last tack we followed was the report made by a Belgian priest at the Manila Congress that Fr. Serra met death by crucifixion. (Editor's note: This is the report referred to by Fr. Doyle in his "Jottings", but his news was seen in a Polish Catholic Monthly). I have written to the priest in question, and Fr. Doyle is endeavouring to locate the source of a report he read recently, too.

"The mail service between here and Mokanshan, and between here and Shanghai is considerably disrupted these days. There is much excitement here due to the war, but it surprises me how complacent the sisters and priests are despite it all. We know that prayers are being offered for us, and we trust in their efficacy."

From FATHER STRANG,
Tsingtien.

"I know the news of the war gets to you in Canada long before we hear it in Tsingtien, so there's no use mentioning it. It is proving very inconvenient to us here, however. I have been borrowing from right and left the past month and was caught with a building half-erected when the order came to stop work; but I couldn't stop, because the front wall of the property was torn down, so the workers agreed to wait indefinitely for their pay, and I borrowed rice to feed them.

Just a year ago this picture was taken at the Lazarists' Procure in Shanghai, when Fr. Leo Curtin went to greet new missionaries on their arrival in China. The same priests (except Fr. Curtin) are now war "refugees" in the same place. Facing the camera are Fathers Hudswell, Matte, and Curtin.

"There will be no Retreat for the priests this year. Father Pius Moore, C.P., was scheduled to give it, and Father Nugent of the Ningpo Seminary was to give the Retreat for the Sisters, but owing to difficulties in getting around these days, both retreats are now cancelled, and will be made privately instead."

From FATHER DOYLE,
Tsingtien.

"While there are soldiers in the Prefecture of Lishui, they have not been concentrated in any one place. At the present moment I think it is safe to say that there is no objective of sufficient military importance in our District to tempt a Japanese air raid. We are 300 miles south of Shanghai in the southern section of Chekiang Province, in a mountainous region, the largest centre of population being our headquarters city, Lishui, and that has only 40,000 people.

"As soon as hostilities broke out in Shanghai, local authorities in Lishui and Tsingtien ordered that white buildings and fences be painted grey or black, and all church bells were forbidden to be rung; the ringing of bells is reserved now as warning of an air attack. Curfew was enforced for a few nights and all lights were ordered extinguished after dark. After a few days without incident, life returned to normal, although the ban is still in force re the ringing of church bells, and it is at times difficult to obtain usual necessary household supplies. So here we are fairly safe, although more or less cut off now from the outside world.

"A few letters from abroad are reaching us, but it is certain that a number have recently gone astray. I hope that eventually the missing letters will turn up. It is possible that letters from China will not reach their destination promptly, so if that expected letter does not get to you please give the missionary the benefit of the doubt."

From FATHER BEAL,
Sungyang.

"Since this war started I have been hard-up financially, as all the merchants seem to have holed-up, put what they have in their sock and closed shop, so it is difficult to transact business as cheques cannot go through to Shanghai.

"School is open here now, with about 70 in attendance. I had to have 20 new benches made to accommodate the larger number of children. I have also opened a new school at Wu-Shih-Chu, three li out in the country.

"I am alone right now, as Father Hugh McGettigan went down to Lishui, and I think he is to spend some time with Father Venini at Lungchuang."

SINCE we knew from the letters above quoted that last year's band of missionaries were in Mokanshan up to early September, we were wondering if they managed to get back to Lishui. A letter from Rev. Harold Murphy, of Kingston, written at Shanghai on September 22nd, which came through to the seminary promptly, satisfied our curiosity on that score. The letter indicates that the young priests who went to Chuchow last year are having some unique experiences. Here's Father Murphy's account, which reached here just in time to be included in this issue of "China".

From FATHER MURPHY
Shanghai.

"During the hot weather this Summer, all of us 'new men' set out for Mokanshan, a Summer resort in the mountains, where at our own expense we were to have a holiday before returning to Lishui for Retreat and then, perhaps, our appointments to missions. Fathers Hudswell, Matte and Leonard left us for Shanghai during August.

"News of the beginning of war had barely reached us when we discovered that bridges and railroads from the mountains to the Coast had been blown to bits. Lishui was cut off definitely. Shanghai was very dangerous, so we decided to camp out here and await developments. Then came a food shortage, and we

Left: The Catholic Mission property at Mokanshan. Below: General view of Mokanshan. Here our missionaries were "marooned" when war broke out, and made a spectacular escape to Shanghai, as told in Fr. Harold Murphy's letter, above.

decided to get out. Fortunately, we were able to hire two taxis which we draped with British flags and ran the gauntlet to Shanghai.

"We had no trouble on the way except when crossing rivers whose bridges were blown up. We finally reached Shanghai in safety, and are now at the Lazarists' Procure at 44 Rue Chapsal in the French Concession. Goodness knows how long we shall have to remain here.

"Last Saturday night we went out on the roof of the Procure building to see what was going on. What a sight! Suddenly from the clouds a Chinese plane dived straight down towards the Japanese gunboats in the Wangpo River about a mile from us. When it was fairly close it dropped a bomb, then levelled off and raced back into the beautiful moonlighted sky. When the Japanese opened fire one understood what the noise of war is, and the sights. The Toronto Exhibition fireworks display is mere backstage stuff compared with what we saw that night, and other succeeding nights. The air was filled with explosions of all kinds of ammunition. It seemed to be right over our heads. We got behind a protecting chimney and stayed on to watch the affair. Then three Chinese planes came on in a power dive, and having dropped bombs, sped away into the night. Time and time again the procedure was repeated. By this time every Japanese warship in the River and the whole army on the other side of Shanghai seemed to be firing at the planes.

"It lasted till midnight. About nine o'clock a shell tore over the roof so close that we heard its whistling, and shrapnel fell all around. A lady in the street below was killed instantly. We saw one Chinese plane brought down in that raid, but the Chinese must have wrought enormous damage in the attack.

"Even now as I write this I hear the deep booming of the guns, but we are more or less accustomed to it now. Often the outbursts of machine-gun fire makes us start up suddenly. It always begins so unexpectedly.

"It is proving quite an experience for us all. We somehow or other feel no fear, but we do hope and pray that things will quieten down soon and permit us to get back to our mission."

WE have been in receipt of many anxious inquiries from relatives and friends of our missionaries concerning their safety, and we are grateful to those who wrote or phoned us news received in letters from our priests.

An interesting clipping came to us from a Lindsay, Ontario, newspaper, reporting how Father Lawrence McAuliffe, of Peterboro, sent word of his safety in Shanghai to his aunt, Mrs. James Guiry of Peterboro. The newspaper reports that Father McAuliffe's message came across the Pacific to Los Angeles via short wave and was picked up by an amateur operator in that city. It was relayed by air mail to Mrs. Guiry, who communicated then with the Seminary.

AN OPEN LETTER

(Continued from page 135)

you'll notice in the city itself. Its erection was more or less imperative, so we put it up during the Summer months. It is chiefly for the school children, but it also provides good quarters for the catechists and a decent reception parlour for visitors. Yes, it cost over six hundred Canadian dollars. Hope you brought back enough to pay for it.

You can check up on the spiritual report yourself. The figures are more encouraging all round, due to the increase in the number of converts. It is a consoling result for the year's activities. With yourself on the job here again we can accomplish even more, as we are really short-handed, and many projects are unfulfilled that could be managed with another priest.

Of course, friends, this is merely putting into print a report that has yet to be made. The year is not up yet, for it is only August 15th as I write, and Father Stringer is not yet back with us, but it is a pen-picture of my third year's activities here in China. An account of my stewardship, tendered in gratitude to God for permitting me to be His humble instrument for good among the poor people of Tsingtien. And, through CHINA, tendered to interested friends so that they may learn how their sacrifices for our missionaries are being rewarded by fine results in garnering in the harvest, despite difficulties that are the lot of every missionary, and difficulties that are lessened in proportion to the assistance received by the missionary from his friends back home.

With every succeeding day the Sino-Japanes War spreads and intensifies, endangering the lives of Missionaries and threatening the destruction of Church property. Not only is the programme of the Church in China retarded, but the fruits of years of missionary endeavor hang in the balance.

We appeal to our Readers, especially to our Catholic children, to pray earnestly and unceasingly that through God's Grace peace may speedily come to troubled China, and that what has been harvested by so much pain and sacrifice by Christ's brave missioners may be safeguarded from wanton destruction. Join us in this Crusade of Prayer for our Missionaries and for the Church in China.

STUDENTS AT CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONT., OCTOBER, 1937.

THE MISSIONARY

Father James Gillis, C.S.P., editor of The Catholic World, *came back from his pilgrimage to the Eucharistic Congress, at Manila, with a hatful of pointed paragraphs about missions and missionary work. His tour of China gave him some insight into what a missionary does, and is.*

"I take off my hat to them—to these foreign missionaries. Say rather, I prostrate myself (in spirit) before them.

"They are pretty nearly the only genuine heroes left on earth. The rest of us talk religion, they embody it in their lives. We profess a belief in the Catholicity of the Church. They go forth to achieve that Catholicity. We indulge in a good many pious protestations that we would welcome a cross if the good Lord would place it upon our shoulders. They don't wait for Him to inflict the cross; they embrace it. In fact, they go seeking it, even to the extent of travelling thousands of miles to find a good hard stiff heavy cross, an unupholstered cross—so to speak.

"I have called them heroes. Say rather living martyrs. The hero goes into battle with a loud shout on his lips and mad exultation in his heart. On sudden impulse, he dashes into a blazing building, or leaps into a raging torrent, or grabs a fleeing gangster, or does some other simple quick action that qualifies him for the praise of men.

"But the real heroism is not in any such instantaneous isolated deed. A thousand times more courage is required to bid good-bye to civilization, to all the human contacts that make life endurable and enjoyable, go off among savages or the semi-civilized, remain with them, adopt them and be adopted by them, eat their unsavory food, 'dip the hand into the dish' with them not symbolically but literally—a dish into which a great many unwashed hands have been dipped; to run the risk of typhoid and cholera day after day, to go poking about here and there into mud huts alive with vermin; to touch and tend poor scrofulous or ever leprous bodies; to stifle the risings of nausea; to endure the perpetual stench of fields fertilized by human offal; to deaden the ear to the never-ceasing din of barbaric villages; to abandon once and for all the natural craving for privacy that marks the civilized human being; to learn with St. Paul 'how to abound and how to want', to eat or not to eat; not to read of pestilence and famine and flood and brigandage, but to be in the midst of all these perils and to share the lot of the victims; to struggle with the intricacies of an impossibly difficult language, trying to convey sublime and mystical truth by means of crude clumsy monosyllables; to find one's efforts balked and perhaps entirely frustrated by stupid, malevolent politicians; to be misunderstood and maligned by well-meaning but uncomprehending men of the world and pretty much forgotten by home-staying Christians — these, and a hundred times more inconveniences, the foreign missionary must endure. . . ."

THE greatest happiness for Catholic parents is to have a son a Priest. Denied that wonderful privilege, there is yet a way for sharing in the joy of others. When you help to educate a Priest you share in the life and the work of those you help. Contribute to CHINA MISSIONARY SEMINARY BURSES for the education of young men for the missionary Priesthood.

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

The Attitude of the Chinese to the Church

By MSGR. THOMAS MEGAN, S.V.D., Sinsiang, Honan, China

THE general impression from the perusal of the history of the Church in China is that it, like the rest of the foreign institutions, was not welcome. The very early Franciscan missionaries, notably John de Monte Corvino, seem to have been well received in China by the rulers and the people. But from the sixteenth century on (the start of the modern period), the missionaries and the religion they represent have not been wanted in China.

The difficulties of the first missionaries in obtaining an entrance into China and the persecutions of the seventeenth and the following centuries are an indication of this antagonistic attitude of the Chinese toward the Catholic Religion. The aim of all the persecutions has been to root out those already converted and to deter other subjects of the Empire from joining the True Faith. Even as late as 1900 the persecution raged, though it may be controverted whether the persecution was directed more against the foreigners or against everything Western. The fact that so many natives were martyred for the faith would seem to indicate that the efforts of the persecutors were directed directly against the Catholic Religion.

At the present day one cannot avoid the painful impression that the Church is not welcome to the powers that be. True, at times grand things are said about the Church, her leaders and her doctrines, especially her insistence on moral values. But at the same time the restrictions placed on institutions, on schools, on acquiring property to carry on her work, indicate that the old spirit of antagonism is by no means a thing of the past. Every missionary can testify to the difficulties that crop up every day from this hostility.

The reason is not far to seek. The Chinese are not convinced of the superiority of the West. In their hearts they do not doubt their institutions are in need of improvement and renovation. Hence there is no desire on the part of the masses for the institutions of the West, including the Catholic Church. Ignorance of the aims, the doctrine and scope of the Church accounts for this antagonism. They do not realize, like the Jews of old, that "The Son of Man is not come to destroy but to fulfill," that the Church is not intent on destroying the old institutions, but that the aim of the Church is to elevate and lead souls to heaven. This misunderstanding seems to be the root of the antagonism to the Catholic Church.

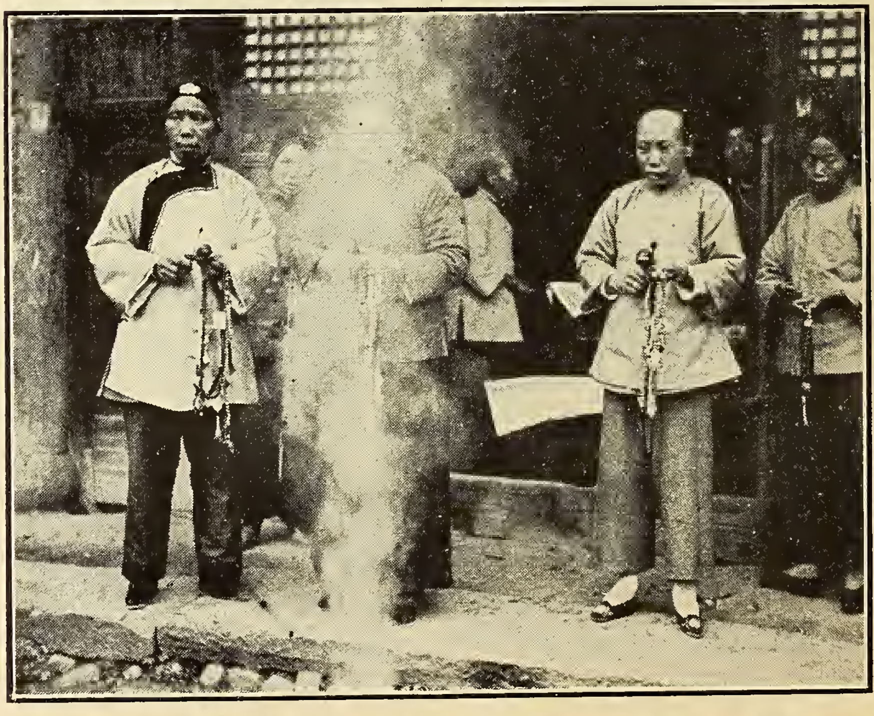
As we missionaries meet the Chinese, they easily fall into three groups in their attitude to the Catholic Church. There are those that are positively antagonistic, those that are indifferent, and finally those that take a sympathetic interest in the progress and welfare of the Church.

The first class are positively antagonistic. Usually they are found in the local leaders, in government circles or the products of the modern public schools. The grounds for their antagonism are many and varied, but in general one might say it arises from a false patriotism that thinks the Catholic Church is the forerunner of the armies of the nations from which they spring and that She is merely preparing the way for the advent of the powers. Naive as this idea may be, it is a very real thing in the subjective ideas of the people with whom we often have to deal.

Their antagonism usually comes to the fore in little underhand dealings, in petty annoyances and in secret attempts to incite the people against the Church. They will try to intimidate people who are selling a piece of property to the Church, they may discriminate against Catholics in the distribution of offices, and they may spread rumors that the Church has been outlawed and can do nothing more in China. Open and above board antagonism is rare, though it exists in exceptional cases.

A second class of people are totally indifferent to the Church. To them it makes no difference whether the Church is in China or not. Were the Church to give up all attempts in China, they would not be interested and whether the activities be doubled they would still not look into the reasons. They have no attitude toward the Church. The Church, her doctrines, both moral and dogmatic, have no place in their lives, they neither read nor write and they are absorbed in their farming, their business or their handiwork.

The majority of the people are of this indifferent class. A phonograph interests them, a bicycle captivates them, an automobile is a thing to



Pagan women "telling their beads" before a fire from which the smoke of paper "spirit" money arises. When they discovered Msgr. McGrath had taken this picture they were much displeased.

Members of the Boy Scouts at Lishui. These boys are proud of their Western-style uniforms. Scouting has been a boon to them, as to thousands in every country.

make them wonder and a felt hat of foreign style will complete their makeup to their great satisfaction, but the teaching of the West does not interest them. These are the hardest to deal with and hardest to convert. Because they have no opinion and frankly are not interested, it is impossible to discuss supernatural values, problems of the future life and the destiny of man with them.

Take this case. I was travelling overland in Shangtsai on my bicycle, hunting for a little Christian settlement. Not knowing the road, I passed through a village just as the local villagers were taking their noonday meal. Stopping and picking out an intelligent looking man, who had half of one ear cut off, after the usual civilities I asked him the road to the Catholic church that must be very near. He did not know anything about that Catholic church and had never heard of the organization. I expressed my wonder that he had not heard of the Catholic church and he waved his chopsticks, chewed his food and between mouthfuls answered, "What do we farmers know? We know to eat our fill, to drink our fill, to take our rest, and that is all." Just for diversion I asked about the ear, and he told me that the robbers had caught him and had cut off an ear to induce his folks to hustle up the ransom money.

There are many Chinese who have a very sympathetic attitude toward the Catholic Church, and these make up the third class. It is from among these friends that the majority of our converts are made, but by no means in an exclusive sense. This class of people seems to have grasped to a greater or less degree, that the Church exists for the good of the Chinese and the Chinese nation.

The reasons for this friendly attitude are many and varied. They may have become acquainted with the Church through some friends, or through reading; they may have been befriended by the charitable activities of the Church. Still others, harassed by the devil, may have found their refuge in the Church that alone has power over the Evil One. Still others honestly sought the truth and found it in the bosom of the Catholic Church.

It is a good sign that this class of people is steadily gaining and the class of the antagonists and the indifferent decreases in proportion. With the advent of more missionaries and greater activities in the educational and medical fields, more and more people are becoming acquainted with the Church and recognize in her a real asset for the upbuilding of the Chinese Republic.

I know a carpenter who had been a soldier for a number of years. Returning to his home and his trade, he began to think of what life might mean to him. Unable to arrive at a solution, he began inquiring and finally was directed by a Mohammedan to seek out the priest. He came to me and from that time on was a very faithful Christian and has energetically worked to have his family converted and the Church started in his neighborhood.

The missionary continues sowing his seed among all classes of people, the antagnostic, the indifferent, and the good. The good seed falls on a great variety of ground. In some cases there is no result and again often enough there is the proverbial hundred-fold. The missionary realizes that the increase is only through the grace of God, and that his task is not to concern himself so much with the increase but with the sowing of the good seed.

—*"The Christian Family"*

FROM VANCOUVER

WHEN we speak of our work among the Chinese people here in Vancouver, one question that is most often asked of us is this: "Is the Chinese language as difficult as it seems?" Well, fortunately for us, a very deep knowledge of the Chinese tongue is not as indispensable in Vancouver as it would be in far away China. Here most of the Chinese people are Canadian-born and speak English quite well. But to know the Chinese language is very useful and it is not as difficult as it would at first appear. Its greatest difficulty lies in its peculiar make-up. Unlike English, French and other tongues, it has no alphabet. It is a matter of characters and these have no connection whatsoever with the sounds that express them.

These characters are developments from a primitive picture language that has undergone a great formative change through the thousands of years of Chinese history. Yet in many characters, such as those for month, roof, man, etc., the picture, though somewhat indistinct, is still recognizable.

The most interesting phase of the Chinese language is in its inherent philosophy. Thus the character for woman coupled with that for child forms a new word meaning "Good". One Catholic Chinese writer has called it the Chinese picture of the Madonna. Again, the character for man standing beside that for word, means "Truth". In other words, a man stands by his word and this expresses his veracity. The character for roof with that of woman under it signifies "Peace"; and the character for woman repeated means "a Fight"!

The writing of Chinese is a real art. Often it is said that most learned English people have very poor handwriting. Among the Chinese scholars, good penmanship or brushmanship, is an indispensable requisite of the learned man. The scholar must not only be able to speak his language well but write it well also.

CHINESE CATHOLIC MISSION
572 East Georgia St.
Vancouver, B.C.

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Friend: "He's worth in the neighborhood of a million dollars, I've heard."

Flapper: "Good. That's my favorite neighborhood."

Bill: "I saw something last night that I'll never get over."

Bert: "What was that?"

Bill: "The moon."

"Beats me why they call these 'ere cinema attendants ushers, Lil!"

"Don't be silly, Bert. Don't they 'ave to tell people to keep quiet."

The doctor was dismissing his maid, and told her: "I'm sorry, Jane—but I can only truthfully say in your reference that you are not at all fond of work!"

"Well, sir," Jane requested, hopefully, "do ye think yer could find a Latin name for it?"

The Young Man: "I've come to see you about your daughter."

Girl's Father: "Too late — she eloped last night with a young fool who has no money."

"You're right about the money—but I'm no fool."

A little girl who does not understand encores found fault with the audience at a children's concert in which she helped to sing a chorus.

"I know we didn't make one mistake," she exclaimed on the way home, "and yet they made us sing it all over again."

An irate woman entered a shop in a suburban district. Speaking to the grocer, she said: "Those eggs you sent to my house last week weren't very nice."

"I'm sorry, madam," said the grocer. "In fact I'm surprised. Those eggs were graded."

"Graded," said the customer, contemptuously. "Well, mine were degraded."

"If," said the examiner at the naval college, "you stand facing east, will north be on your right hand or your left?"

"Im afraid I don't know, sir," said the prospective cadet; "you see, I'm a stranger in these parts."

Tramp: "Could you spare me something for a cup of coffee?"

Scotsman: "Hoots, mon! D'ye think I carry lumps o' sugar around in my pockets?"

The habitual grouser was holding forth as usual in the village grocer's about the price and quality of the goods.

"What do you want—the earth?" exclaimed the grocer, in exasperation.

His customer gathered up her string bag and fired a parting shot.

"Not in my sugar, I don't!" she said, witheringly.

Bowles: "I fell off a forty-rung ladder this morning."

Hill: "And you're not hurt?"

"No, I fell off the bottom rung."

Governor: "These sacks are wretchedly made."

Convict: "If my work does not satisfy you, I can leave."

"George Washington was a great man."

"He must have been," said Mr. Dustin Stax, "to transact so much big political business with so few brass bands."

Caller: "Is Mrs. Paterson-Pritchard at home?"

Maid: "She's at home all right, but she ain't in a fit state to see anybody. Me an' 'er 'as just bin 'aving words."

Maurice: "Don't you think my moustache is becoming?"

Maureen: "It may be coming, but it hasn't arrived yet."

First Clerk: "I'd like to sell you a set of Encyclopaedia that I got as a gift. I've no use for them."

Second Clerk: "No sale. I know more than any encyclopaedia."

First Clerk: "I admit that. But I thought you'd get a thrill going through it and picking out all the errors."

"When I was a boy," said a gray-haired physician, who was in a reminiscent mood, "I wanted to be a soldier, but my parents persuaded me to study medicine."

"Oh, well," consoled his sympathetic neighbor, "such is life. Many a man with wholesale ambitions has to content himself with a retail business."

Smith: "I say, Isaacs, these Russian blokes 'ave the funniest names, ain't they? Michaelovitch, Androvitch, Jackovitch, Stephanovitch."

Isaacs: "That's so. You can't tell vitch is vitch."

An old farmer was moodily regarding the ravages of the flood.

"Hiram," yelled a neighbor, "your pigs are all washed down the creek."

"How about Flaherty's pigs?" asked the farmer.

"They're gone, too."

"And Larsen's?" "Yes."

"Humph!" ejaculated the farmer, cheering up. "Taint as bad as I thought."

Mother: "Why, Ruthie, you don't know how bad it makes me feel to see you so cross to your dolly."

Ruthie: "Well, she's been acting terribly all day and she gets my goat. Sometimes I wish I belonged to a family that sweared."

Liza, the Negro cook, answered the telephone one morning and a cheerful voice enquired: "What number is this?"

Liza was in no mood for trifling questions, and said with some asperity, "You ought to know. You done called it."

Husband (to wife who has just broken her glasses): "You break everything that belongs to you!"

Wife: "I'm afraid you're right. Even you are a little cracked."

"Dad, are there lions in Africa?"

"Yes, son."

"Have they got a zoo?"

"No, they have no zoo."

"Then what do they do with the lions?"

Victim: "But my watch isn't a good one. Its value is only sentimental."

Footpad: "That doesn't matter, guv-nor—I'm sentimental."

Fastidious Diner: "I'll have a portion of chicken; it must be a cockerel, and this year's bird, and nothing but the leg will do."

Waiter: "Very good, sir. Right or left leg, sir?"

Sambo, who had several weeks' hard life on a French battlefield, was asked by an officer "Where you from, Sambo?"

"I'se from Alabama, boss," said Sambo: "and if I ever get back there again, I'll never be from there no mo', boss."

"Are all men fools?" asked the wife after a slight disagreement with her husband.

"No, dear," replied her husband, "some men are bachelors."

EVERY CATHOLIC FAMILY SHOULD SUBSCRIBE TO A MISSION MAGAZINE

HELP US PLACE

"CHINA"

In Every Catholic Home in Canada and Newfoundland

Keep in touch with your Missionaries by becoming a reader of **"China"**, the monthly publication of St. Francis Xavier China Mission Seminary. Make sure a copy comes to your own home every month. Interest your neighbours, too, and get them to subscribe. It costs only

FIFTY CENTS for ONE YEAR

TEN DOLLARS for a "LIFE" Subscription

SUBSCRIPTION BLANK

ST. FRANCIS XAVIER SEMINARY,
Scarboro Bluffs, Ontario.

Renewal ☐
New ☐

Dear Fathers:

Enclosed please find $ .... for a subscription to "CHINA"

for .... years.

NAME .... NAME ....

ADDRESS .... ADDRESS ....

ST. FRANCIS XAVIER SEMINARY

Scarboro Bluffs, Ontario

PRAY FOR THE MISSIONS — WORK FOR THE MISSIONS

A SUGGESTION
for
Your Charity-Giving
during
NOVEMBER

Why not give a donation to the HOLY SOULS BURSE in memory of your dear deceased relatives and friends?

This Burse is now near the top, and your gift, no matter how small, will help complete it.

IF we had sufficient donations to our BURSE FUND our Seminary would become SELF-SUPPORTING

BURSES— What are they?

A BURSE is the sum of $5,000 given to the Seminary, at one time or in installments, which, being securely invested, produces sufficient revenue to support a student. The capital is not touched, but remains intact. Year after year the revenue from a single Burse would be used to educate a student. When he is ordained and goes to China as a missionary, another student would be educated, and then another, and so on indefinitely.

Those blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Missionary Seminary.

A Burse is absolutely the most worthwhile monument to leave behind to your memory. What greater good can you do with your money than guarantee a succession of missionary priests perpetually?

Even small donations will be gratefully received to help complete any of our present incomplete Burses.

Help us by sending donations to our BURSES either to the Seminary or in care of the "CATHOLIC RECORD", London, Ontario

---

Remember China in making or re-making your WILL

ST. FRANCIS XAVIER CHINA MISSION SEMINARY - SCARBORO BLUFFS, ONT.
Very Rev. John E. McRae, President

CHINA

Scarboro Bluffs, Ont.

DECEMBER, 1937

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XVIII DECEMBER, 1937 No. 10

A CHRISTMAS MESSAGE

from

Rev. DESMOND STRINGER

JUST A YEAR AGO three of us (Fathers Morrison, Venadam, and myself) returned to Canada to conduct the first campaign we have had in ten years. In the aggregate we had some twenty-two years experience in China and were now given the task of bringing home to our Catholic Canadians some knowledge of a vast country with its teeming millions living for the most part under constant threats from famine, floods, pestilence and war. We hope soon to return to the country of our adoption.

For me the year has been a happy one. During it I have had the very real pleasure of meeting a great number of priests, every one of whom manifested a deep interest in this work of ours. I am taking back to China the memories of many pleasant hours spent with them. How great a number of souls will be saved because of these zealous men we will never know this side of eternity. Everyone engaged in this work at home and in China wishes to thank all these good priests.

Our Catholic people, too, have expressed their interest in the gigantic task that faces St. Francis Xavier Seminary. It was always a pleasant duty to preach to them and to feel their genuine sympathy as they forgot their own troubles in the contemplation of the outer darkness which is paganism. And the children—boys and girls—how they love to hear stories. Who can guage the value of the thousands of prayers these children are offering daily for Missionaries at home and abroad. Or the worth of their sacrifices. So to all of them we offer our deepest thanks.

As regards Canada in general—or at least those parts I have visited—there is one thing that strikes me as very strange. This Dominion of ours is such a Garden of Eden as compared to our Lishui Prefecture of ten thousand square miles. There is such a wealth of comforts in this land of the Maple. Practically speaking, there are no "just-press-a-button" radios, no air-conditioned theatres, no streamlined motor cars, no spotless hospitals with every convenience at hand to ease most every form of suffering, no comfortable homes with a hundred and one appliances and gadgets which minimize work so effectively,—none of these things in the territory assigned us in China. And yet there is something perhaps more worthwhile in that land of idols and rice and chopsticks, of chickens' heads and bean curd. It is the absence of the strained worried look that tells of the discontent in the hearts of so many Canadians.

FATHER STRINGER

And yet they have so much over here while some simple Chinese peasant thinks life is grand when he has a bit of meat with his frugal meal or a string of firecrackers on some festal day. Are we refining ourselves out of existence, as it were? It is really a most unpleasant meditation to consider the loveliness of Canada, its extent, its vast wealth, and its handful of people suffering from economic and kindred ills. How greatly contented Chinese peasants would be if they could but have the opportunity to work on the farming lands that are going to ruin right now in so many parts of Ontario.

So perhaps there is an unrecognized benefit for those who listen to sermons and talks on foreign missions. Perhaps when Missionaries tell about the poverty stricken millions that barely exist in far-off countries, our people at home may be able to see anew a thousand spiritual and temporal blessings, hitherto hidden because of over-familiarity, and they may come to understand why they should be the most contented race on this earth. They will have a greater appreciation of their many blessings by considering what it would mean to live without them.

And so to all our friends we wish an abundance of happy contentment this Christmas, with every blessing throughout the New Year.

JOTTINGS

By

REV. GERALD DOYLE

THE PROUD FATHER of a brand new baby boy is Mr. Paul Un the former Dolu catechist now stationed in Tsingtien. His joy is very great as the new arrival is his first son; he already has three daughters, and I think that his joy is mixed with relief even though, being a good Christian, he would have welcomed a "little joy", as a daughter is known. Being Chinese his desire for a son is only natural. On the day after birth I baptized the "big joy" naming him Augustine.

* * *

ANOTHER NEW CHRISTIAN is a gentleman of eighty years whom I found close to death. His knowledge of Christian Doctrine was very limited but he believed the essential truths and desired Baptism. I baptized him on a Wednesday and named him Bernard, which is my own father's name. On Friday he died. On Saturday he was given Christian burial and his coffin was not lowered into the grave, as is the custom in Canada, but shoved into the side of a hill and the opening at the end sealed with bricks and stones and mortar. This grave, beside his wife, had been prepared and awaiting him for more than twenty years. No women were present at the burial; it seems the presence of women on such an occasion is not customary.

* * *

WHEN YOU READ this paragraph the weather in Canada will be cold and it may not be easy to imagine a very hot summer day in China when I made a trip over the mountains to administer the Sacrament of Extreme Unction to an old lady who has since died. I wore a sun-helmet and carried an umbrella but in spite of such protection and the fact that I walked slowly and paused at intervals my clothing became saturated with perspiration. On arrival at my destination I was undoubtedly as red as the proverbial beet and gave a sigh of relief when I was handed a bowl of boiling hot tea. I do not recall ever having enjoyed a drink of any description as much as I enjoyed that bowl of tea, which really looked like muddy water served in an old cracked bowl which was none too clean. My mind went back to a time shortly after arriving in China when on a walk with some of the priests we stopped at a roadside shop for a cup of Chinese tea; it was with difficulty that I managed even a few sips. I smiled at the recollection as with satisfaction I drained the last few drops from the cracked bowl and then went into the mountain house to hear the woman's Confession and administer the Sacrament of Extreme Unction. After hearing the Confessions of a few other Christians in the household I enjoyed another bowl of tea and returned to Tsingtien, hot but happy.

* * *

ONE CAN be away from "home" and yet "feel at home". This thought struck me during a procession in honour of the Blessed Sacrament on the Octave of Corpus Christi in the grounds of the Sacred Heart Hospital, Yantzepoo, Shanghai. Taking part in the procession were the Franciscan Missionaries of Mary, who have charge of the hospital, Sisters from several communities in the Shanghai district, a few Bishops and a large number of foreign missionary priests and Brothers, as well as a number of representative Chinese. Certainly more than a score of different nationalities were represented, most of the missionaries being thousands of miles from childhood homes; yet as the procession wended its way through the grounds from altar to altar, and from fervent hearts went out hymns of praise I feel sure that there was not one there who did not "feel at home". And that is only natural for surely the Christian who has Our Eucharistic Lord feels at home; and wherever the missionary priest may go, even though it be far in the interior of a pagan land, he brings Our Lord when he daily calls Him from Heaven in the Holy Sacrifice of the Mass. And the Sisters and Brothers too will generally be located at centers where they may daily receive and visit the Blessed Sacrament. So the missionary who remains close to Our Lord and is zealous in his service feels at home and does not expect pity from those in the homeland, but he does need your prayers and help so that he may extend God's Kingdom. You may share in the work.

So do not feel sorry for the missionary, but pray for him; and he will pray for you too.

* * *

INCIDENTALLY the scene of the Corpus Christi Procession mentioned above is now shell-torn land and it was necessary for the Sisters and the patients of the hospital to evacuate to safer territory.

* * *

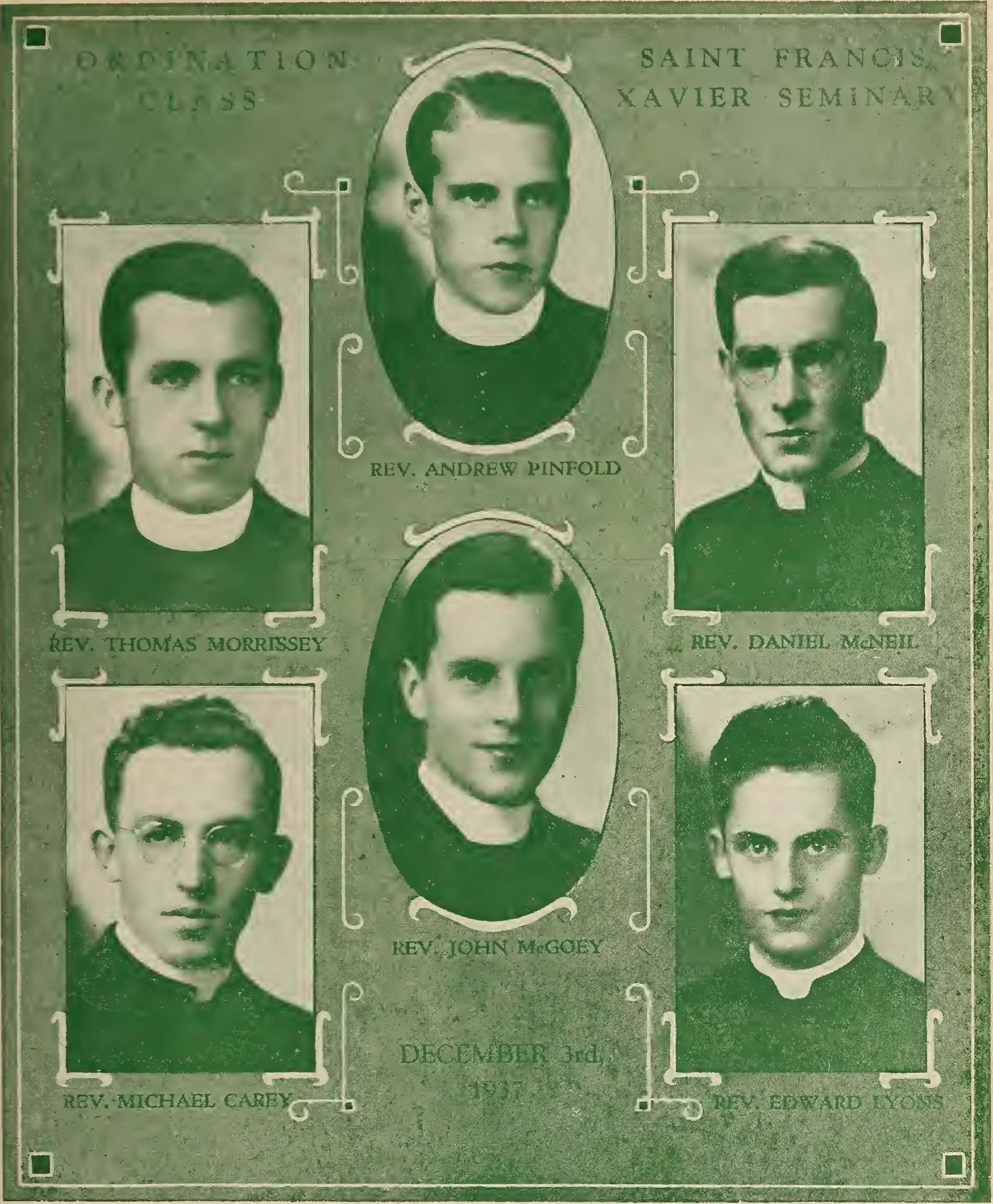
HERE IN Southern Chekiang the hostilities have not bothered us directly, although we are more or less cut off from the outside world. Last Sunday during prayers before Mass three aeroplanes flew overhead and the congregation started to rush out of the church. I told them that they were Chinese planes and that

(Continued on page 155)

A Christmas Legend

It grew on a hill in Bethlehem—
A withered, bent, old sycamore tree;
Scorned by its fellows and passing men,
And it sighed in the breeze—"Ah me, ah me".
Then a farmer came with his axe one day,
And he felled the withered, old, crooked thing,
That for centuries long had topped the hill
And sheltered David, the shepherd King.
He made it a manger for cattle's food,
And little thought that the poor old tree
Would be the throne of a Baby-God,
And would handle and touch divinity.
So, Bethlehem's trees are gone, forgot,
But one scorned, old sycamore's prized by men.
Encased in gold are its relics now,
For it cradled the Babe of Bethlehem.
Crooked, deformed, misshapen ones,
It is for you this song I sing.
Outcast, leprous ones of the world,
This is the Christmas hope I bring:
What though your body be deformed,
Beauty and grace are of the clod.
So as your soul be pure today
It, too, may be the throne of God.

—REV. H. SHARKEY'S
"The Anvil of the Cross".


ORDINATION CLASS
SAINT FRANCIS XAVIER SEMINARY
REV. ANDREW PINFOLD
REV. THOMAS MORRISSEY
REV. DANIEL McNEIL
REV. JOHN McGOEY
REV. MICHAEL CAREY
REV. EDWARD LYONS
DECEMBER 3rd, 1937

All photographs by Lyonde & Sons, Toronto.

On the Feast of Saint Francis Xavier, Friday, December 3rd, His Excellenncy, Archbishop J. C. McGuigan, D.D., of Toronto, will raise these six young men to the dignity of the Holy Priesthood at Our Lady of Perpetual Help Church, Toronto. Their First Solemn Masses will be celebrated as follows: FATHER McGOEY'S, at his home parish, Our Lady of Perpetual Help, Toronto, Sunday, Dec. 5th; FATHER PINFOLD'S, at his home parish of Holy Name, Toronto, Sunday, Dec. 5th; FATHER McNEIL'S, at his home parish, St. Andrew's, Boisdale, Nova Scotia, on the Feast of the Immaculate Conception, Dec. 8th; FATHER LYONS', at his home parish, St. Ann's, Calgary, Alberta, Sunday, Dec. 12th; FATHER MORRISEY'S, at St. Catherine's Parish, Charlestown, Mass., Sunday, Dec. 5th; FATHER CAREY'S, at China Mission Seminary, Scarboro Bluffs, Sunday, Dec. 5th. Father Morrissey's home is at North River, C.B., Newfoundland, and Father Carey's home is at Fortune Harbour, Newfoundland.

These young missionary priests will continue their studies at China Mission Seminary until June next, and are scheduled to go to China during 1938. This year's ordination brings the number of our priests to 50. Thity-nine students are preparing for the piesthood now at the Seminary.

MY NOTE BOOK

By Rev. C. STRANG

During the first week of each month the catechists who are appointed to chapels which have no resident priest come to headquarters to give their monthly report, receive further instructions, and get their salary. The following is an outline of the more interesting notes taken by the priest as the catechists told their stories for the month of September. Printed in CHINA it may serve to show the trend of the work though it is not meant to portray the usual business of tending to the Christians' ordinary needs. May it prove as interesting to you as it was important to me.

At Li Ts'un

Catechumen getting married next Thursday; he does not want superstitions at the ceremony, yet his father insists that he and his bride pay the customary homage to the ancestor tablets. Compromise established: if Christians go and read prayers and are numerous enough to make it a gala affair, the old man may be appeased—this old fellow gave a bit of trouble before in trying to work discord against our teacher.

The same school teacher was put on the spot during the month—this time by his father-in-law, and it is a most peculiar case. He is still a catechumen, but his wife was privately baptised last year when she was very sick. Now the father wants the teacher to write a bill of divorcement for he does not want his daughter to adore God. We knew about this last month. The teacher, not yet fully instructed in Christian customs, asked if he might let her return to her father and was quite willing to do so if it was all right. He was told he could not divorce her and that he was to do his best to get her back from her parents, but that, if she listened to them rather than to him, there was not much else he could do about it, for if a law case was made of it it would probably assume the proportions of Jarndyce vs. Jarndyce. This month we learned that his wife refused to leave her parents, and that the middle man of the new husband came and offered the teacher (through the teacher's middle man) a hundred dollars for the release of his wife. To his great credit, the teacher followed instructions and refused to make the bargain. Then pressure was applied, and he was threatened that if he did not give a bill of divorcement his wife would be delivered to a more shameful life. Faced with this choice and with no opportunity of seeing the priest he chose to sign a bill saying he was separated from his wife and that he was receiving no money for the release. His action was not wholly condemned, for the compromise he made was a big one and the fight he put up was worthy of a veteran in the Faith which is so new to him. He has already promised not to take another wife, so whatever fault he may have committed will, at the most, postpone the date of his baptism.

At Ba Nga

Rather distressing aftermath to the fire in the chapel. The owner by polite though ill-concealed cunning is seeking money either from the Church or from the catechist; he wants thirty dollars from somebody or else he will bring the catechist to court for burning his house. And this in spite of the fact that the Mission has already helped him more than all his relatives put together, who, by Chinese custom, should have been more generous to him. Also he is a pagan and has no intention of becoming a Christian though we have rented his house and preached in it for several years. Furthermore, he is not the only owner of the house, but shares it with another family, and lastly the Church is not responsible for the actions of the school children (they were in the building at the time of the fire, and the owner accuses one of them—the brother-in-law of the catechist—of starting the fire), so we were fully determined not to give him any more money. As for the threatened court case, the catechist fears that since he is of the "gentlemen class" he will probably have to pay something and so wants to avoid it. He thinks he can do this by paying twenty-five dollars; I did not help him further than telling him to use some of his wages and the money that the Priests had already given to help him out—that is, if he wanted to pay. He was also given to understand that the Mission would not give anything more to such an undeserving case and that the owner in future would ask in vain. Next month I hope to write "finis" to this incident.

The new quarters for the chapel are being well used. Fifty grown-ups and over a hundred children attend every Sunday. The new pews are not yet finished and the children bring their own tables and benches to school. To date there is no altar there.

At Shiao Nueh

Things again going peacefully after the trouble of the accusation of dishonesty alleged against the catechist by a pagan last spring. All the Christians stuck by him and even defended him. Nearly ten new catechumens in the last two months—small, but something.

At Du Tse Wu

A girl privately baptised at birth and since then raised in the home of her future pagan husband is getting married on the nineteenth. Not knowing any better, she is, in practice, a pagan, but her parents are now seeking a dispensation for her. They have long lamented their giving her away in her infancy and have done public penance for their sin. But here is a petition for a virtual pagan who is going to marry a hundred per cent pagan whether the dispensation is granted or not. That's the problem of the month: to take advantage of the opportunity to try and get the bride to adopt her proper religion and even the groom to look into it too; to preserve the rules of the canon law in the matter of granting dispensations for marriage with a pagan and to get the father of the groom (who has everything to do with the marriage) to dispense with the superstitious customs and allow any grandchildren he may get of the union to be brought up Catholics. You see what we mean when we ask for prayers? And don't they need it in their darkness?

There was a falling off in attendance at night prayers during the month, as the people were extra busy in the fields during the day and so very tired at night. For the same reason the children have absented themselves from their books and are busy with the hoe instead of the pen.

At Du Tse Kung D'ou

This place is the problem of three months and for a few more to come. It is not big enough to be called the white elephant nor small enough to be called the black sheep. But slack? My heavens, but they are slack. There was a time when it wasn't that way, where the mayor came every Sunday and sat with the farmers, and the farmers filled the chapel; now the mayor has three wives and begs to be excused; the farmers are buying new fields and giving their children in marriage to pagans and also beg to be held excused. Now a large number of the community are under the impression that they *have* been excused, for only a handful are coming now and they are not quick on the pick-up and consider bodily presence quite sufficient. Note: If fall Missions do not make them any better recall the catechist. Second note: Think fast where you can elsewhere use the catechist—he does not speak Tsingtien dialect.

REV. CRAIG STRANG

In Tsingtien City

Several Christians have gone to country places, fearing possible air attacks from the Japanese, and for the same reason several have come from the sea-port, Wenchow, and one from Nanking, which makes things about even.

Whilst several new families are coming from the village across the river, others who started coming last week have stopped—empty promises is the best we got this month from them. Note: Get at the cause of this, for there is something which is stopping these people who at heart are Christians. Hope it is not bad example from other Christians.

Pupils in the school, Christian and pagan, are most exemplary and devout, both at books and at their prayers. Note: Keep after their parents and keep children praying for their conversion. One girl left and got married, but pagan parties willing to let her adore God. Note: Get catechist at Du Tse Wu to prepare her for baptism, as she is now living only a few li from there.

The doctrine classes at night have stopped—people did not keep up enthusiasm, and what with war tidings and a curfew or two the classes died a natural death. For same reason proposed course of night study for grown-ups abandoned.

Catechist Peregrinus

This catechist travels about from village to village trying to break into new soil, whilst at some places there is a Christian family or two where he checks on their conduct and also exhorts the pagans; in the new places there are many apparent failures, but at others we manage to get in. Following is account of the more typical reports.

To Dey San and Oh Koh

Community with two Christian families, four miles, mountain path from Tsingtien. Christians all well and gather for night prayers; some apostates here still in state of indifference—one says he will call for the priest on his sick bed; let's hope it is not a bed of pain. Pagans, already a bit used to Christianity, showed no great interest. Note: Two children here ready for school next term.

To K'au Su

Entirely pagan village, but villagers heard of catechist in the neighbourhood and so invited him to come. Result though was a bit disappointing; just because there were only three families willing to pay more serious attention to our message the village decided to wait as a whole until the others got worked up also. Try as catechist did he could get no better satisfaction. Note: A visit to this place while making Missions may stir up interest.

In other places where he was not invited the catechist met with but indifferent success and with little promise; something else may come from repeated visits.

Canadian Mission
Picture of

Msgr. McGrath, Prefect
Under Bombardment,
Are Writing New C

"IT IS ONE A.M., or maybe two, or three, or four. You are awakened from a sleep that has become habitually fitful these anxious days. Chinese 'planes are overhead again and the anti-aircraft guns from the Japanese war vessels on the Whangpoo are barking and red tracer bullets illumine the night sky. Sleepily, apprehensively your mind goes back to the opening day of this undeclared war, the 'bloody Saturday' when one huge bomb intended for the Japanese warship Idzumo landed on a wharf in the Settlement, another right beside the Cathay Hotel on the Bund, and when, shortly afterwards, a Chinese 'plane that had been disabled by the Japanese let part of its deadly cargo fall right in the thick of a five o'clock traffic jam.

"SHANGHAI HAS BECOME JUST A LITTLE BIT OF HELL"
A scene of carnage and destruction after a bomb had done its frightful work on the Shanghai Bund.

"Over 1,500 in all were killed that day and 900 wounded and scenes were enacted that people don't like to talk about any more. The thought of it all flits through your mind as the roar of the airplane engines becomes unpleasantly loud. You pray that no direct hits will be scored while those heavily-laden bombers are droning overhead. The windows rattle and the bed shakes slightly as bombs explode nearly two miles away. For about an hour it lasts, sometimes less, and as the roar of the guns becomes intermittent and the drone of the engine dies away, you compose yourself for another attempt at much needed rest.

Convent Obedience As Usual

"There isn't much glamor in these 'Shanghai nights,' let me tell you! And the great Oriental metropolis will have to find another name. It is no longer the New York or Paris of the Orient or the Paradise of adventurers or anybody's paradise. Shanghai and its immediate environs for the past few months have become just a little bit of hell.

"Strange, though, the fascination of aerial combat. In the daytime and very occasionally in the early part of the night we go up on the roof of the Procure to watch the display. We have seen bombs released from the Japanese 'planes and watched the rising cloud of smoke and debris as they hit their mark. On two occasions 'planes fell in flames, seemingly very near the Settlement. When Chinese 'planes are in the air, invariably at night, a veritable hail of shrapnel falls in different parts of the Settlement and occasionally unexploded anti-aircraft shells bury themselves in somebody's back yard—or kitchen. One fell on the lawn near Father MacDonald's Church of Christ the King. Another fell—and exploded—just across the street from here near the Compound of the Sisters of Charity's Maison Centrale. Still another landed in the convent at Zikawei, three miles from the Whangpoo, and a Little Sister of the Poor found a shell in the rice bin one day, when she went to prepare the dinner. 'And,' she added naively and quite as a matter of course, 'I went and told Mother Superior.' Somehow, in spite of war and shrapnel and refugees that story tickled my funnybone.

Thousands Quit City

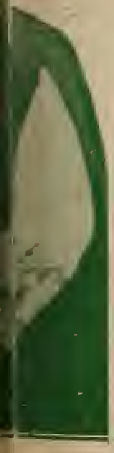
"Thousands of people, mostly women and children, have been evacuated to Manila or Hong Kong. Many, weary with Shanghai's incessant troubles occurring with monotonous regularity every five years, have shaken the dust of the city from their feet forever and left for their respective homelands. I can't say that I blame them altogether. It isn't exactly love of such troubles that keeps us here but the fact that we have a job to do. Shortly after arriving here, two weeks ago, (in mid-September) I decided to 'phone up several of my friends. Invariably it was the Chinese boy who answered the 'phone. In some cases it was 'Everybody have go Hong Kong.' Mostly it was, 'Missee have go Hong Kong, Master belong office.' And a 'phone to the office elicited the reply that business had gone to Hong Kong, too, or even further.

Rumors and Prophecies

"There are rumors aplenty. They vie with prophecies. And,

Gives Vivid
ar-Torn Shanghai

: of Lishui, China, Writing
gious Caring for Stricken
Missionary Endeavour.



as usual in such cases, it is 'Quot homines, tot sententiae.' People have lined up more or less definitely into two schools of thought, the unreasoning optimist who believes what he wants to believe and the dark pessimist whom our friend Bishop MacDonald used to like to describe as a blind man looking in a dark closet for a black hat that wasn't there. Except that these days over here it is the optimists who are looking for the black hats that aren't and may never be there.

"'I tell you, sir, Shanghai is finished. It will never recover.'

"'In a few weeks we'll be back to normal, just as soon as fighting moves away from the Settlement and boats start calling again.'

"'You know there's no telling how long this thing will last around here.'

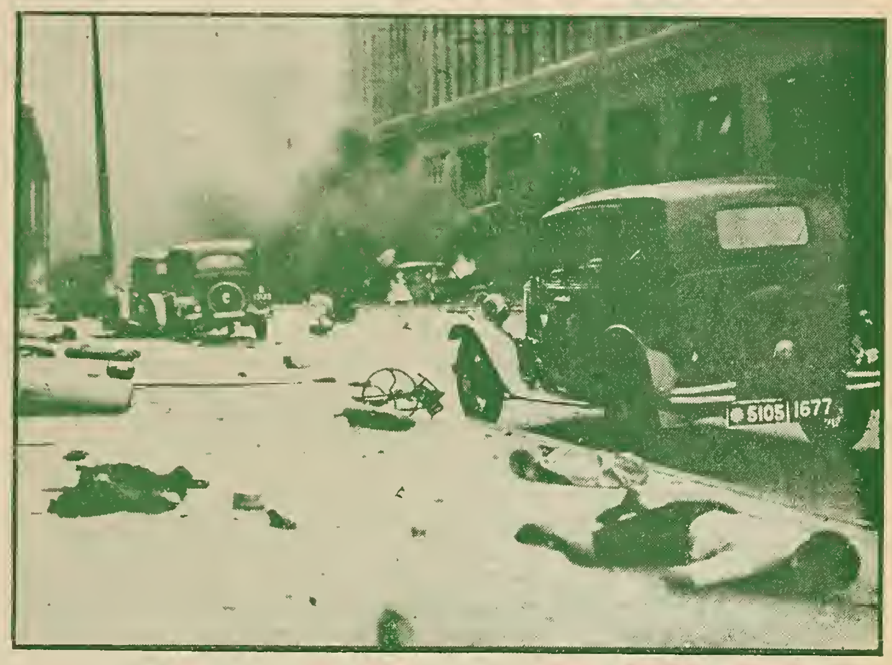
"'Say, you haven't seen anything yet. The real danger is from epidemics, cholera and typhoid and meningitis and smallpox.' We wondered if he couldn't scare up a few more.

"'How many Chinese troops are there around us? Just 300,000. And how many troops to defend the Settlement? About 10,000. Well, figure it out for yourself.'"

Better Side of Picture

"But there is a bright side to the picture, a very bright side that is lost on those whose only interests in Shanghai are and always have been commercial. For in spite of the fact that we know many excellent people and have made many friends in this fine city, it must be admitted that there are foreign adventurers here whom the Chinese have no particular reason to love and of whom Christianity has no reason to feel proud. One friend of mine remarked that this war was a visitation on Shanghai because of its wickedness. Shanghai has always been very definitely 'East of Suez.'

"But the bright side, we have seen it for ourselves. Among the welter of human misery there has suddenly arisen ministering angels of mercy, Sisters of almost every community devoting themselves, as ever, to the alleviation of suffering. Franciscan Missionaries of Mary, driven from their own homes in Sacred Heart Hospital, Yangtsepoo, or the, General Hospital (where a shell exploded right in the operating room) have been received almost as refugees themselves by the Sisters of the Sacred Heart. From their new home they go forth daily to the improvised hospitals and refugee camps and already hundreds of baptisms of dying adults and children have been administered by these zealous and intrepid women.



"SCENES WERE ENACTED THAT NOBODY LIKES TO TALK ABOUT"
The smoke had not yet cleared away from a bomb explosion when this picture was taken in a Shanghai street. Note the person in foreground, whose arm was blown off half a minute before this snap was made.

"In Nantao, where, as one Sister put it, 'We gather up shrapnel in baskets,' and the threat of a Japanese bombardment is very real, the Little Sisters of the Poor still remain at their posts, caring for their helpless charges, still walk from door to door begging from the sympathetic Chinese the pittance that keeps them alive and makes their heroic work possible. We thought we were quite brave two weeks ago, running the gauntlet from Hangchow to Shanghai by motor car, through towns that had been bombed by the Japanese, and were bombed again a few days later.

Are Helping Wounded

"But one week ago four Little Sisters left here by night under the guidance of Father Jacquinet, of 1932 fame, on their way to Lanchi to take charge of a so-called hospital, three pagodas donated by the Government, where, as yet they have neither medicine nor equipment, where there are already hundreds of seriously wounded soldiers and where the Sisters are obliged to live in hovels. Somehow I felt a strange thrill that night at the thought of those Sisters moving forward in the darkness and the danger to pass through the Chinese lines at a time when so many other women had left the comparative safety of the Foreign Settlements. Who will say that God has not already drawn much good out of the awful evil of this cruel war."

CHINESE PRIEST VISITS SEMINARY

NOT SINCE our own Father Paul Kam went to China in 1927 have we had the honour of a visit from a Native Chinese Priest, and we were pleased to welcome Father Joseph Liu as our guest at the seminary during the first week of November.

The 56-year-old Chinese priest comes from the Prefecture of Chumatien, Honan, and he is a scholar and linguist of note, being proficient in Italian, Latin, Spanish, French, and English in addition to his native Chinese. He was born of Catholic parents and was studying for the priesthood when the Boxer rebellion broke out. Forced to flee for his life as the seminary closed, he finished his studies in a neighbouring province and was ordained in 1913.

In 1934, Father Liu was captured by the Reds and held for ransom, but he escaped after four months when sent on a mission to obtain medical supplies for his captors. He was transferred to his native Honan, where he was rector of a seminary, and this year he was commissioned by the Apostolic Delegate to China, Archbishop Zanin, to visit America to secure aid for the native missions. Before coming to Canada he stayed six months in the U.S.A. His itinerary takes him to Ottawa and Montreal, then to New York, whence he will sail for Rome early in the New Year.

In China today there are 3,000,000 Catholics, nearly 2,000 native priests, more than 3,000 native sisters, 6,000 native seminarians, 13 native Bishops, and 10 Prefects-Apostolic. The contacts Father Liu has made ought to do much to stir up interest in aiding the valiant Native Missionaries in China. We wish him success in his efforts.

AN INCIDENT IN SHANGHAI

(Related by Rev. Harold Murphy, of Kingston, Ont.)

WRITING from Shanghai on October 5th to his mother, Mrs. Mary Murphy, 148 Montreal St., Kingston, Ontario, Rev. Harold Murphy stated that the letter from his mother received that day was the first piece of mail received from Canada by any of our nine Missionaries in Shanghai since the outbreak of the war. And Father Harold was the only one of them to "score" that day. He goes on to say that a Jesuit Father in Shanghai kindly offered to transmit via amateur radio a message to Kingston, Ontario, conveying news of the safety of our Canadian Missionaries. The Father in question had himself communicated with his own folks in Montana and received an answer within five days.

We give you in Father Murphy's own words the account of a rather unpleasant experience he had recently in Shanghai:

"Today I crossed from the French Concession into the International Settlement to transact some necessary business. I took a car down to the Bund so that I might get a look at the 'Idzuma,' the Japanese Flagship. I stayed on the British side of the street and stood gazing at the battleship in the Whangpoo River, less than 100 feet away. Suddenly a Chinese machine-gun nest across the river—the river is very narrow—opened fire on the 'Idzuma' in an attempt to pick off some officers standing on the deck. The warship immediately replied with five shells in rapid succession, but evidently missed the Chinese machine-gunners. And then things got interesting. I was getting more scared every minute.

"A Japanese airplane zoomed up from the warship. She roared straight up into the clouds, turned a small circle and dove straight down on the nest. Right above the Chinese she levelled off and turned her own machine gun full blast on them. After repeating this manoeuvre about six times she flew off. Evidently she wiped out the Chinese gunners. And how that pilot could fly!

"But the climax came afterwards. To land beside the 'Idzuma' the plane came roaring suddenly down from the Settlement and passed right over my head straight down the street. It was flying lower than the top of the buildings. The hundreds of Chinese in the street took to their heels in good earnest. I found myself surrounded by a mad frenzied mob. I grabbed a pole and hung on. The Chinese imagined the plane would machine-gun everybody in sight. But she flew by, turned, and again came roaring down the street. Just as she was about a block away from me, and very close overhead, a British soldier grabbed my arm and shouted: 'Stay where you are, Father; you're safe here on British territory. If she fires on us we'll bring her down in 30 seconds." Nothing happened. Nothing, did I say? Well, my knees got pretty wobbly, I can tell you. I didn't feel well till I was back in the French Concession again. And it didn't need any orders from Monsignor McGrath to insure that I stay inside this safe refuge in future. I will.

"The eight of us here with Monsignor McGrath are not losing any time, as we are daily engaged in continuing our classes in Chinese. A war going on all around us serves to relieve the monotony. We've reached the stage now where we can even sleep through the noise of aerial and land battles close at hand. And if it wasn't for the sordidness of war scenes we might even be glad of the unique experience we're having."

THE GOOD EARTH

By REV. HUGH SHARKEY

Chinese Catholic Mission, Vancouver

"THE Chinese," says a writer, "have been farmers since the days of Noah." This statement may be challenged by historians, but the tribute contained in it cannot be denied. Like the great Roman people, the people of China have lived a life near to the soil. Their vast land is a land of farms and farmhouses, rather than of cities and residences. The earth has always been to them the "Good Earth"—for from it has come their food, their homes and even their gods.

When I was in China I remember climbing a high mountain one day and looking down over the country below; looking upon the multi-coloured squares of grain, and rice and wheat—the well tilled fields that lay in the sunlight of the valley. Even the sides of the mountains were cultivated, terrace after terrace, from where I stood thousands of feet above the village down to the edge of the river that lay like a thread of silver far below. Somehow or other the simple beauty of the thing left one in amazement. The story told by the good earth seemed to be indeed the story of the Chinese people.

These teeming millions who lived so close to the soil, this nation which was a rural people, showed in their national characteristics their kinship with the land. Their simplicity, their endurance and their peacefulness were there in that quiet, sunlit valley below me — beautifully simple and age-old in its endurance.

Knowing the "Good Earth" I began to know her people also. I remembered that once God walked in a garden and I knew instinctively that a people who lived so close to the soil, were not very far away from that God. The deeply religious nature of the Chinese people was, I thought, no doubt an outcome of their avocation—that of a farming race. They lived daily with Nature and in that mirror could not help but see divinity. Surely, I felt, it is the "Good Earth," and this time its fields are ripe with a harvest of souls—a people eminently prepared for the reception of our Holy Faith.

Not many days ago I looked out again upon well tilled fields, variegated in their colours, and laid out with that mathematical precision and neatness which marks them as the work of the Chinese farmer. But this time the fields in question were just outside the city of Vancouver. These farmlands are the admiration of any visitor to the Coast, for the Chinese farmers have made a garden out of the fields of British Columbia. Even away from their homeland — they are still children of the "Good Earth."

REV. HUGH SHARKEY.

JOTTINGS

(Continued from page 148)

there was no need to worry. They seemed uncertain, but as the planes passed on they returned to their places and prayers continued.

The next day the Chinese told me that the aeroplanes were Japanese and that six bombs had been dropped on a railroad center in the interior. Fortunately in the present circumstances, there is no railroad or place of importance in this prefecture to tempt a Japanese air raid.

* * *

THERE ARE a large number of cases of malaria in Tsingtien at present. The Chinese sometimes call this disease the "hot-cold sickness" or the "half-day sickness" or the "four-days-twice-sick sickness" depending upon the variety which attacks them. There are also other and more serious varieties of malaria.

BEREAVEMENTS

On November 16th death called a well-known priest of Charlottetown Diocese, Rev. P. D. McGuigan, Pastor at Vernon River, P.E.I. We extend our sympathy to his relatives, particularly to his uncles, Mos. Rev. J. C. McGuigan, D.D., Archbishop of Toronto, and Chairman of the Board of Control of China Mission Seminary; Rev. Dr. Murphy, Rector of St. Dunstan's University, Charlottetown, and Rev. P. Walsh, Pastor of Palmer Road Church, P.E.I.

Rev. Allan B. McRae, of China Mission Seminary, now stationed at Oshawa while awaiting departure for China, was bereaved of his mother on November 8th. To Father Allan, his father, Mr. Duncan Angus McRae, of St. Raphael's, Ont., and to his brothers and sisters we extend our sincere condolences.

The late Mr. J. J. MacDonald, of St. Mary's, Ont., donated the Church of the Little Flower recently built at Dolu, China, by Father Doyle. Death twice visited the family of this deceased benefactor within the past few weeks, and removed two of his daughters, Sister Mary Margaret of the Good Shepherd Monastery, Toronto, and Miss Minnie MacDonald at St. Mary's, Ont. To the surviving relatives, particularly to their sister, Sister Mary of the Incarnation at the Good Shepherd Monastery, we tender our heartfelt sympathy, assuring them of a frequent remembrance of the souls of their dear dead.

HELP THE MISSIONS

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year—a life subscription costs ten dollars.
4. By making a Catholic Will — our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Boys and Girls:

I want to make use of this opportunity to extend to all the Members of our Club my sincere wishes for a Holy and happy Christmas season. In my Masses on Christmas Day I will be especially mindful of all our "Rosebuds", and I shall beg Divine blessings on you all for the splendid way in which you have been helping the missions all the year by your prayers and generous gifts.

It is a great consolation to me to see our "Rose Garden" being developed so wonderfully. You must know that the letters printed from month to month are but a very small portion of those that come to me. It is impossible to give mention to all. But I know, and I want you to know, that we have a veritable army of young people enrolled as active mission-helpers.

Please pray extra hard during Christmas visits to the Crib that God may continue to bless all missionaries. That His Blessings be lavished on the members of our missionary Club is the daily prayer of Your Director,

FATHER JIM.

The Pupils of Room 4, Holy Rosary School, Toronto, have each received a Certificate of Membership in our Club. Very glad I was to get the large packet of letters from them. The news from their letters was to the effect that the President of the Crusade Unit read Father Jim's invitation to the class about writing and becoming members; the class visited the Precious Blood Convent and presented a play entitled "Columbus", and were delighted with their visit; the class saved ten dollars and ransomed two Chinese babies; they sent clothes to poor missions in the North to dress little children for their First Communion; saved money and bought a statue of the Blessed Virgin for their classroom, and are now preparing to buy a Sacred Heart picture. And they sent donations to St. Peter Claver Society and to the Radio League of St. Michael. All of which goes to prove that the children at Holy Rosary are "up and doing", and we're proud to have them in our Club.

The names of the new members are: Jean Ritchie, Doreen Kroetsck, Tom Daniel, John Malloy, Annie Boyle, Margaret Ouellette, Joan Wilson, Mary Joan Brazill, Dorothy Nutson, Loretta Ayers, Frank Sears, Paul Hardie, Thomas Tuck, Florence Callahan, Marion Went, Billy Breen, Redmond Sheedy, George Hill, and June Stewart.

* * *

Just before going back to school Jack Sheridan, of 39 Fairholt Road, Hamilton, wrote me a big long letter with lots of Hamilton news. And he didn't have to wait long for an answer, for his was the kind of letter that always brings response. Nice going, Jack.

* * *

Class 8 at St. Francis School, Toronto, is taught by a sister of one of our missioners in China, and they are in consequence solid little missionaries themselves. Their donation from their mitebox came to us at the close of school.

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

A letter from St. Michael's Academy, Belleville, Ont., says that the children of the Band (whose picture was in the May "China") have been working energetically to perfect their work, and now boast of three additional cornet players and a saxaphone player, the saxaphone having been given the School by the Town Band as an incentive in their endeavours.

* * *

"Enclosed find one dollar from my club called 'The Golden Chain.' We are only four, which took us a long time to fill the mitebox. The fellows who contributed are Frederic Belanger, Leo Poirier, Bernard Conlon, and myself. We get 'China' and read it at our meetings." That's from Cecil Chabot of Coniston, Ont. I hope Cecil and his pals keep up their good work.

* * *

And another group of four boys similiarly mission-mined in Cornwall, Ont. Their names: Fernand Gervais, Junior Bradley, Archie Kennedy, and Michael Bradley. It's a real pleasure to get news from such lads.

* * *

Schools from which we were glad to hear recently include the Ursuline College, Chatham, Ont.; St. Ann's, Brantford, Ont.; St. Joseph's, North Bay, Ont.; St. John's, New Glasgow, N.S.; St. Joseph's, Lancaster, Ont.; and Mount St. Joseph, Peterboro, Ont.

* * *

A Sister at St. Joseph's Orphanage, Halifax, N.S., writes: "Through the united efforts of my little pupils of Grades I and II and the members of the St. Aloysius Sodality, we have succeeded in saving one dollar which we gladly send to help along your wonderful work. You will understand that the pennies here are not numerous, but we like to do our part." I hardly think one could find a better example of a spirit of mission-sacrifice than the above; it ought to be an example to more fortunately situated young boys and girls.

Margaret McMullin, Secretary of the Crusade Unit for Grade 7 Girls in New Waterford, N.S., sent five dollars for the ransom of a Chinese infant to be baptized "Bernadette Veronica."

* * *

From St. Francis Xavier School, Kingston, came several great bundles of letters, and lots of pictures of new members for our Club. These will be published later on.

* * *

From Port Arthur also came school lists, with pictures. And from far-away Florida, U.S.A., we got several new groups of members. All of these have been sent their Certificates of Membership.

* * *

In order to get in mention of the many new members, and the schools from which donations and letters came, I think the best way is to just go through the pile of letters before me on my desk now and make brief commentary on each one as far as space will permit in this issue. So here goes:

The boys and girls of Grades two and three, St. Joseph's School, Sydney, N.S., sent a generous gift for the missions. Class certificates sent them.

The same for Grades 6, 7, and 8 at St. Peter's School, Dartmouth, N.S.

Clare Kennedy of Farrellton, Que., is welcome as a new member, and I enjoyed her newsy letter. Clare is 12, and in Jr. Fourth class at her school.

Thanks to Mary McEachern for the stamps sent. Hope you don't forget to send that promised picture, Mary. Mary lives at Broad Cove Chapel, N.S., and was delighted with her certificate.

Cecil Chabot says his "gang" was glad to get their certificates, and are keeping up their good work for the missions, as indicated by his request for another mitebox.

Hans de Kruyf, Verdun, Que., "gives as much money as I can" to the Mission mitebox. Glad to have you in our Club, Hans.

The Principal of St. Mary's Boys' School, Halifax, again sent a generous contribution from his pupils. They're amongst the best friends the Missions have in Halifax.

Marie MacDonald, 13, of Arisaig, N.S., gave me all the news of Arisaig, and I thoroughly enjoyed all she had to tell me. Even about her pet cat, Tippy.

REGGIE KAY,
of Erindale, Ontario, on August 15th, the day of his First Communion. Reggie wrote a letter to Father Jim and sent the contents of his mite-box when he became a member of our club recently.

PRIMARY CLASS, SACRED HEART SCHOOL, SAULT STE. MARIE, ONT.
"Don't you think we'd look nice in your 'Rose Garden'?", says a letter from the secretary of these "Rhythmic Buds." I can't think otherwise in face of the evidence presented above. The letter goes on to say: "Just to prove we are active buds here is a cheque for $6.60, our self-denial offerings. Donald Stephen and Joseph Babcock are most generous. They dropped in pennies nearly every day. We are very much interested in the Chinese Missions, having had one of your priests here for a while, and we shall continue to pray for all the missionaries." Father Jim was very glad to hear from these young friends in Northern Ontario, and the class now has a membership certificate in our club, and also the two boys who received honourable mention from the secretary.

BOYS OF ST. MARY'S HOME, EDMONTON
Sixteen of the boys in the group above are now "Rosebuds", and certificates have been sent to their zealous teacher for them. A number of boys from St. Mary's Home also joined our club last year.

Larry Mulligan, 150 Garden Ave., Toronto, joined our Club and said "as School is not open yet (Oct. 5th) I can't think of anything newsy to write about", but just the same his was a fine letter. Thanks, Larry.

Glad to hear again from George Hill and Redmond Sheedy at Holy Rosary School. The receipt of their certificates evidently influenced many others at their school to join our Club, for just lately came another large envelope of letters from there in addition to those already mentioned in our Club news.

Betty Davis, of 113 Brock St. E., Fort William, sent me her mitebox savings and conveyed the cheerful news that she is well again now after a lengthy illness, during which she had a letter from a pen-pal in Manitoba, Betty Orvis. Betty was mentioned in the February issue of "China", and thanks the members who answered her request for prayers for her. Incidentally, Betty got a long letter from Father Jim recently.

It was good to hear from one of our pioneer "buds" in Perth, Mary Kerr. She has been a regular correspondent for many years.

Doris McMahon, writing on behalf of all her classmates at Leonard School, Limoilou, Que., tells of the formation of a Mission Club and how the pupils are saving funds for the ransom of a Chinese baby. And the School adopted one of our missionaries whom they will aid by their prayers and sacrifices. Very pleased, indeed, Doris, to get that letter.

Clare Butts, of Sydney Mines, N.S., wrote me a lovely newsy letter, and sent a sacrifice gift for the missions. Clare is a very interested friend of our missions. She celebrates her 12th birthday on the Feast of St. Francis Xavier, Dec. 3rd. You'll see Clare's picture in a later issue. He interest in the missions is increased by the presence of a China Mission priest in her parish, she says.

Mary Mogan, of Crowland, Ont., a member since May, 1932, shows her crusading spirit by enlisting a new member from Crowland, Sophie Lusina.

From Kevin Hollohan, Black Head, Nfld., came a nice long letter, with the contents of his mission mitebox. Glad to hear from you, Kevin, and to know you and your sisters are so faithful to your Club rules.

SMILES

"Hello. How are you getting on as salesman?"
"Fine. I got two orders in the very first office I went into!"
"Is that so?"
"Yes. One was 'Get out' and the other was 'Stay out!'"

Teacher: "Now, what is this a picture of?"
Jean: "A monkey."
Teacher: "Yes; and what does a monkey do?"
Jean: "Climbs up a tree."
Teacher: "Yes, and what else?"
Jean: "Climbs down again."

The man with the suitcase chased the train to the end of the platform but failed to catch it. As he slowly walked back mopping his brow, an interested onlooker remarked: "Miss the train?"
"Oh, not much," was the reply. "You see, I never got to know it very well."

"Papa, what is an egotist?"
"An egotist, my boy, is a man who tells you those things about himself which you intended to tell him about yourself."

Wife (reproachfully): "John, you're kinder to dumb animals than you are to me."
Fed-up Husband: "Well, you try being dumb and see how kind I'll be."

Merchant: "There goes a married man."
Stranger: "How do you know?"
Man: "He used to buy a three-pound box of candy twice a week, and now he only buys 10 cents worth of peppermints once a week."

Motorist, to cyclist he has just bumped into a ditch: "Can't stop now. Here's my card."
"O.K. I'll be suing you."

"I'm dreadfully nervous, sister. I've never had an operation before."
"Don't worry! Neither has the doctor."

Woman: "Did you say you thought I looked better lately?"
Friend: "Not exactly. I said you looked more like yourself."

Lady: "What caused you to become a tramp?"
Tramp: "The family physician, mum. He advised me to take long walks after meals, and I've been walking after 'em ever since."

Margaret: "He sure is light on his feet."
Stella: "Yes, he's evenly balanced. He is also light in his head."

A darky came home all flustered on day and told his wife: "Liza, I'ze got a law suit on me hands."
Liza replied: "Dat's fine, Sam. Take hit offen yo' hands and put hit on yo' back. Dem ole overalls look conglomerous."

"What are the prices of the seats?" inquired a young lady at the county fair.
"Front seats half a dollar, rear seats a quarter and programmes a nickel," announced the gate-keeper.
"Here's a nickel," said the young lady. "I'll sit on a programme."

Fleet: "It's tough when you have to pay forty cents a pound for meat."
Butcher: "Yes, but it'd be a sight tougher if you paid only ten."

A cowpuncher ordered a steak at a restaurant. The waiter brought it in rare—very rare. The cowpuncher looked at it and demanded that it be returned to the kitchen and cooked.
"It is cooked," snapped the waiter.
"Cooked—nothing," replied the cowpuncher. I've seen cows hurt worse than that and get well."

A gentleman entered a Chinese laundry to leave a bundle. It was a very hot day and the proprietor was dressed in the light, loose garments of his native land. This was well, for inside the establishment the air was particularly oppressive. The following conversation ensued:
Customer: "Is it hot in China?"
Laundryman: "China not so hot; I come to 'Melica."

Irish prisoner (on charge of poaching): "Indeed, yer honor, the only bird iver Oi shot was a rabbit, an' Oi killed it wid a stick."

He: "Darling, you are the most beautiful girl in the world; the most divine; the most adorable; the most wonderful, charming creature ever made; you are superb; you are exquisite; you are marvellous; I love you, I love you; I must have you; I can't live without you. Will you marry me?"
She: "Who, me?"

"She seemed like a good sensible girl."
"Yes, she wouldn't pay any attention to me either."

"Yes, it was a case of love at first sight."
"Why didn't you marry him?"
"I saw him several times afterwards."

Teacher: "Tommy, can you give me an example of a paradox?"
Tommy: "Yes, sir. A man walking a mile, and only moving two feet."

Judge: "Now, Uncle Mose, you always tell the truth, don't you?"
Uncle Mose: "Yessuh, Ah does. Ah alwuz sticks to de trufe even effen Ah has ter stretch de facts a little to do it."

Counsel: "On the night in question, did you not have several drinks of whisky?"
Witness: "That's my business."
Counsel: "I know it's your business, but were you attending to it?"

The Spectator: "I can't understand anyone missing a putt as short as that."
The Golfer: "Let me remind you that the hole is only four and a quarter inches across, and there is the whole world outside it."

Householder (to prospective maid): "Why did you leave your last place?"
Maid: "It was so dull. They were trying to live on their income."

She: "But I thought this place was always crowded?"
He: "It usually is between seven and eight, but I believe in coming late to avoid the rush that comes early to avoid the rush."

The new maid was talking about her various relations.
"Yes, mum," she said, "my sister and me ain't no more alike than if we wasn't us; and she's just as different as me, only the other way!"

Sambo: "What do you go to school for, Nig?"
Nig: "I'se go to school to improve my brains."
Sambo: "Brains! You ain't got no brains. If your brains were dynamite, and they doubled themselves every year, and then exploded on a windy day they wouldn't blow your hat off."

ST. FRANCIS XAVIER
SEMINARY

CHINA

SCARBORO BLUFFS,
ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR
TEN DOLLARS FOR LIFE + + +
ALL PROCEEDS DEVOTED ENTIRELY
TO OUR MISSION WORK + + +

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it in advance for next year. Do so at once, and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A Fine but Inexpensive Christmas Gift for Your Relatives and Friends is a Subscription to "CHINA"

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $.......................................as a subscription to "China" for .... years.

Name .... Name ....

Address .... Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

VITAL FORCES

MISSIONARIES

are vital in
the spreading
of the Faith.

SEMINARIES

are vital in
the preparation
of Missionaries.

BURSES

are vital in
the maintenance
of Seminaries.

We ask you to remember the Missions when you make your Christmas Gift lists.

We have urgent need of donations to our Burse Fund . . . . . .

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs + Ontario
Very Rev. John E. McRae, President.

CHINA

Scarboro Bluffs, Ont.
January, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Administration, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Kidd, London; Very Rev. Dr. McRae, President of the Seminary, and Right Rev. Wm. C. McGrath, Pref. Ap.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX JANUARY, 1938 No. 1

TO every thinking Catholic a New Year's Greeting has an abundance of meaning. Each one of us realizes that our ultimate happiness, for which the years prepare the way, finds its completion only in God; for in the words of St. Augustine: 'Our hearts are made for Thee O God, and they can find no rest, until they rest in Thee.'

True it is that through the maze of materialism which threatens to engulf this world of ours, Christ will ever reign, to encourage us as we hear anew the age old greeting; and at heart, as the spirit of new resolutions is again abroad, we look to our betterment.

Our neighbour, too, necessarily claims our thought, for blessed with the gift of the true faith, we fully realize that next to the love of God Himself comes the love of our fellow man. Selfishness indeed can have no part with Heaven; hence we are confronted with the serious obligation of striving in every way possible to make known to others the source of all true happiness, Christ Himself.

With this object primarily in view, the work, which under God it has been given us to foster, looks forward to another year. Since our first feeble beginnings there have been many occasions when seemingly insurmountable difficulties beset us, and, from a human standpoint, we can say in all sincerity that were it not for the loyal co-operation of our good benefactors who made the cause of the missions, not our concern only, but theirs, we must have doubtlessly failed. Hence realizing the full import of just what the assistance of our benefactors has meant to us, we wish especially, in this the first issue of our publication for the New Year, to express our sincere gratitude for their every endeavour.

FROM our Catholic schools we are assured of 'perfected praise' being poured forth to God on our behalf. The missionary spirit which permeates our youthful friends is spreading rapidly. No longer do Catholic children regard the work of the missions as something far removed from their sphere of activity. Daily our correspondence from the children brings us the assurance that from earliest years our missionary armies of the future are being carefully trained to combat with most effective weapons the terrible powers of darkness. Those on the mission field assure us that they actually sense the influence which the spiritual treasures supplied by our youth bring to their work. Besides, we are assured of a growing generation who are not apt in later life to neglect a cause which is now so dear to them. But not satisfied with this alone, we find their young hearts giving in a spirit of true christian sacrifice of what little material means they possess, to aid those less fortunate than themselves.

No less appreciative are we also of the zeal of those who, although being brought face to face for the first time with the serious problems of life, still find opportunity among the pressing needs of a modern world to strengthen the faith which is in them by prayer and generous giving to the extension of the Kingdom of Christ. Truly it is an inspiration to witness our young men and women, who although daily involved in the serious business of making a living, band themselves together in the field of Catholic Action. It is not surprising then that from their ranks come many vocations to the work of the missions.

Finally to our Catholic parents, the makers and guardians of true christian homes, do we pay our tribute of gratitude. To them above all is confided the heritage of truth, with the solemn duty of instructing their children. For our own part we can assure those who have always been so ready in generosity, that we consider their constant missionary activity as an earnest pledge of Christ-like interests which will redound to the benefit of the whole family circle. Happily, then, from our own personal experience we know that our Catholic people of all ages are alive to all that the missions should mean to them.

NOT often have we to contend with the self complacency of those who regard the earnest efforts of our missionaries as works of supererogation. They admit indeed that Christ wishes all to be saved, and that they themselves would still know nothing of Him were it not for sacrifice and even the surrender of life itself on the part of others. Callous indifference to mission needs is the exception to-day, and generous hearts imbued with a deep faith in Christ look forward with a holy eagerness to the spread of the Gospel to all nations and tongues.

Such is our outlook for the New Year, nor do we feel that our appraisal is misplaced. We know that with the departure for China in January of our three missionaries who have laboured among you during the past year, and with whom you have co-operated so generously, there will go the assurance that those at home are with them in spirit, and that daily prayers will be offered to God that He may bless their efforts with abundant good results.

A NEW YEAR RESOLUTION: "HELP THE MISSIONS!"
It is our privilege once again, as an Old Year passes, to extend to all the readers of "CHINA" our sincerest wishes for their success and happiness in the year just commencing.

Sufferings In War-Torn China Pictured By Ontario Missioner

(The following letter was received and published by the "Canadian Freeman", Kingston, Ont., from Rev. Ronald Reeves, of London, Ont., who is attached to the Canadian Missions, Lishui, Chekiang, China.)

A WORD FROM CHINA

IT was just six p.m. Slowly the sun was sinking to rest behind the dark clouds of evening. Another day gone and with it the sound of guns and the cries of dying soldiers. Yes, the sacrifice was completed, for many were dead. But what of the wounded? Can't you hear them moan as the blood oozes forth from their gaping wounds? Poor souls—left for many an hour to suffer on a blood drenched field without the least consolation—yes, without Faith, without the knowledge of a Suffering Saviour to help them. This is the plight of many a soul in "War Torn China". Is it not a sad one? Is it not also something that makes us pause from the mad round of our daily routine and think?

Yes, the greed for glory has demanded the sacrifice and death of many innocent victims and is still taking its heavy toll. One realizes this on visiting the many hospitals and places of refuge where the wounded are cared for by our noble and self-sacrificing sisters—"Martyrs to Charity". Just the other day I visited an institution cared for by our "Heroines", and the sight I saw would make your heart ache. Open wounds of a soldier who had been lying on the battlefield for five days without help. How he lived I do not know. On his back were twenty wounds from shrapnel, and at the time of my visit the wounds were all bleeding from the doctor's knife. Not a murmur from the patient; poor fellow; he was glad to be alive.

FATHER REEVES

As I wandered round from bed to bed trying my best to scatter a few words of consolation, I was suddenly stopped by a young boy about seventeen years of age. He was wounded in many places, and when I went over to him he said in Chinese, "If the priest touches my wounded arm I know it will be alright", and this lad wasn't a Christian. Evidently he had heard about Christ and Christianity, and no doubt the light of Faith was dawning. If there was ever a time when I longed for the gift of miracles it was then. No doubt he will soon be harvested for the Master.

During this trying time the works of the Church are now surely manifest to this troubled country. Missionary priests and Sisters alike working to bring the True Light to our less fortunate brethren who even now sit in the darkness and the shadow of death.

The untold suffering in China is not without purpose. Indeed will not these unfortunate victims grasp more clearly what it cost Christ to save their souls? Will they not realize the sufferings of the Master through their own pain? Let us hope that this above all will bring them to love Him Who came on earth to suffer and die in order that all men might be saved. Pray then that our works among them may bear great fruit; that after the cloud has passed Our Saviour will be better known and better served.

MASS INTENTIONS

are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

Nuns in China War Locality are Safe But Still Isolated

OSSINING, N.Y., Dec. 3.—Latest cable reports from the nine Maryknoll Sisters conducting Mercy Hospital, 10 miles outside of Shanghai, are to the effect that their locality is completely under control of Japanese.

All communications with the city of Shanghai are interrupted, and they state that they are entirely cut off from Mr. Loh Pa Hong, the Catholic philanthropist who built the Mercy Hospital and who, up to the present, has maintained it with the assistance of fellow Chinese.

Mother Mary Joseph, Superior General of the Maryknoll Sisters, has succeeded in forwarding a sum of money to the community by means of the State Department in Washington. The State Department reports that while the Sisters themselves are not in a position to cable, they are safe and are continuing their labors for the insane under their charge.

The Devil Chuckles

FREQUENTLY when Our Lord wished to drive home a point, He put his thoughts into a parable. Pere L'Ermite had some such objective in mind when he preached a pen-and-ink sermon under the title, "A Walk with the Devil". According to the parable, the devil twitted a Catholic editor upon the helplessness of the Catholic press. "How I like *my* papers!" he said. "I gain through them more souls in a day than does the best priest in a year. I spare no sacrifices to support my press; I employ my best workers to make it attractive. I send papers and books everywhere: to towns, cities, farms, stations; on trains and on ships. How many Catholics ever think of plans like that? If Catholics would spend as much money for their papers and books as they spend for mine, how many souls would I lose! But they are blindfolded and do not see!" The devil, according to our commentator, chuckled a lot over the last remark, while the editor sighed as he promised that Catholics would put up a better fight in the future. If every reader would get just one more reader, there might be a different ending to the story; but until then the devil will continue his chuckles, while the Catholic editors will have to sigh at frustration. — "Ave Maria."

Shells Fall in Convent Garden

SHANGHAI— Two anti-aircraft shells fell in the garden of the Sisters' Convent at Siccawei. One fell right in the midst of the Sisters at recreation, but fortunately did not explode. The other exploded in the fern house, but there was no one near it at the time. The spent pieces of shrapnel were scattered around the garden. Fifty yards away there were, at the time of the explosion, two hundred women and children.

Soldiers of Christ

WHILE sympathizing with the missionary nuns in troubled areas, one must not imagine that at the first crack of gunfire—or even the thousand-and-first—they all subside into a graceful swoon or run about in hysterics or take up a dramatic pose as helpless martyrs. The Sisters on the missions are probably a good deal calmer than some of their friends at home. By the grace of her vocation, by training, by experience and by tradition, the missionary nun is equipped to face emergencies without either panic or bravado. A Sister who has nursed cholera patients, who has gone on sick calls through the narrow streets of native cities, who has controlled and instructed roomfuls of pagans, who has in her community older associates who have come through the Boxer Rising or the alarms of 1926 and 1927—that Sister, be she Oriental or Occidental, is likely to give a good account of herself in days of turmoil and danger.

We can speak similarly of the priests and Brothers. They are not so unnatural or so foolish as to be without all fear or to be dull to suffering in themselves or others. But their friends at home can be confident that neither wars nor rumors of wars will quench the spirit of the missionaries or cause the abandonment of a work that all earthly obstacles have hitherto failed to halt. —Rev. Patrick O'Connor in "The Far East".

In Captivity

IT was inevitable that the war in China should lead to the loss of life or liberty of some of the Catholic missionaries, for apart from the immediate dangers of war there are perils from bandits who are active in the remoter districts when the soldiers are removed for fighting at the front. One missionary, Fr. Leonardelli, an Italian Franciscan, has died in captivity. He belonged to the Vicariate of Kichow, in Hupeh, and he was captured by bandits at Twanfeng, in the Kwangkang district.

From Manchuria comes the news of the capture of an American Maryknoll missionary, Fr. Gerard Donovan, who was taken away by a party of bandits on October 5th.

THE HOLY FATHER PRAYS!

THE heart of the Vicar of Christ is sad these days, for not only is he deeply concerned over the fact that there are over a billion souls still in the darkness of paganism, but he sees so many from Christian lands drifting either into an indifference toward religion, or, worse still, into an open defiance of their Maker. The zeal of this latter group forces him to plead with us that we show at least as much enthusiasm in spreading love over the world as they do hate.

"We cherish the hope," said the Holy Father recently, "that the fanaticism with which the sons of darkness work day and night at their materialistic and atheistic propaganda, will at least serve the holy purpose of stimulating the sons of light to a like and even greater zeal for the honor of the Divine Majesty."

THE HOLY FATHER'S PRAYER FOR THE MISSIONS

"O MOST LOVING JESUS, Our Saviour, Thou Who didst redeem the world by Thy Precious Blood, look down in pity on the human race, the greater part of which lies even yet in darkness of error and in the shadow of death. Let the light of Thy truth shine forth in all its splendor upon all mankind. Multiply, O Lord, the messengers of Thy Gospel. Bless and strengthen them in all their labors and make fruitful their ministry that, through them, all infidels may come to acknowledge Thee as their Creator and Redeemer. Restore to Thy fold all wandering sheep; bring back to the one true Church all those who have rebelled. Hasten, O most lovable Saviour, the establishment of Thy reign upon earth; draw all men to Thy most sweet Heart, that all may share the incomparable blessings of Thy Redemption in the everlasting joys of Heaven. Amen."

We are indebted to Mr. James Farragher of the Royal Engravers, Mutual Street, for the pictures of the Ordination Ceremony of six of our priests appearing on our cover and above. The Ordinations, witnessed by a congregation that filled the beautiful Church of Our Lady of Perpetual Help, Toronto, took place on our Patronal Feast of St. Francis Xavier, Dec. 3rd. Archbishop McGuigan raised to the Holy Priesthood Reverends Michael Carey, Edward Lyons, Daniel McNeil, John McGoey, Thomas Morrissey, and Andrew Pinfold. Present in the Sanctuary were Rt. Rev. Monsignor Brennan, Vicar General of the Archdiocese; Very Rev. Dr. McRae, President of China Mission Seminary; Rt. Rev. Monsignor Cline, and Rev. W. Egan, Pastor of Perpetual Help Church. Other Clergy and the seminarians occupied front pews in the church. The Ceremonies were faultlessly carried out under the direction of Rev. G. Quinlan, Diocesan Master of Ceremonies, assisted by Mr. Frank MacIsaac and Mr. James Walsh and other students of China Mission. Fathers Harris and Chafe were the Chaplains to the Archbishop. The seminary choir was directed by Mr. John McCarthy.

THE MISSIONARY SPIRIT

By

REV. BRUNO HAGSPIEL, S.V.D.

THERE is but little true missionary spirit in the world. The missionary spirit is not the sympathy of an hour nor an enthusiasm awakened by romance. It is the pure love of Christ in the soul, constraining the possessor to pray earnestly and to labor cheerfully without notice or applause for the lowest and most destitute of human beings. A rich and sufficient reward for a life of toil is found in leading one ignorant slave, one degraded outcast, or one vile heathen to accept the offers of salvation.

Experience testifies to the fact that no sympathy or enthusiasm can be the basis for the arduous details of missionary work and perseverance in it for years unless it flows from such genuine and permanent love as our Saviour manifested when He was here upon earth. The more we become like Christ, the more shall we possess the true missionary character.

How slow we are to make real sacrifices for the good of others! It was not so with Christ. He chose for our good to become a Man of Sorrows and to become acquainted with grief—to be rejected, despised, and hated, and to be a mark for the bitterest rage and the finger of scorn. Go to the garden of Gethsemane. There, in the stillness of the night, the Saviour retires to give expression to the violent emotions of His soul. Deep sorrow, keen anguish, and excruciating agony engulf His tender spirit. His strength fails; low He lies on the cold earth. The drops from His pale and agonized features, like the clammy sweat of death . . . no, "like drops of blood" . . . fall to the ground.

Behold Him on Calvary, if your eyes can bear the sight. The rough spikes are driven through His hands and His feet, the cross is erected, the Lord of glory hangs between two thieves: there His torn, bleeding writhing, suffering body is to wear out its vitality in protracted agony. But all this suffering was as a drop in His cup of anguish—the deep, fathomless, untold agony which was in His soul when, under the hidings of His Father's face, He exclaimed, "My God, my God, why hast Thou forsaken me!"

All this suffering and agony the Infinite Son of God endured that we might be saved. He had a vivid and perfect view of all this, and yet He voluntarily assumed it that we might live.

In view of such an example, what shall we say? If the Lord of glory shrank not from ignominy and scorn, untold agony, exquisite torture and the most cruel death, can anyone possess much of His spirit and yet consider it too much to forego some of the comforts and delights of this fleeting life? Will he refuse to labor and toil with perseverance and self-denial on a foreign shore, to instruct the destitute and the dying, to enlighten the millions and hundreds of millions of heathens who have never heard the precious name of Jesus and are entirely ignorant of the consolations of His grace? Is it too much even to expose one's self to an early grave in a sultry clime, if necessary, that some ray of light may break through the gloom and bring hope to perishing nations? God be praised that the prospect of death did not daunt the spirit of the self-denying Jesus!

Anyone capable of being alienated in his feelings by ill-treatment, contempt, abuse and rage from the heathen, is not worthy of being called a missionary. That professed Christian, in whatever land he may reside, who loves a sinner less on account of the personal abuse he may suffer from him, has not the true missionary spirit—the spirit of Christ.

The missionary spirit—there is nothing peculiar in the spirit of the missions, except what "peculiarity"

(Continued on page 10)

As a Minimum Each Year For Missions

EACH of the 77,438 Catholic missioners throughout the world today must have a minimum of $1.00 a day for himself and his work for souls. He should have more, but he must have that at least. That means an expense of $77,438 a day. For the 365 days this mounts up to $28,264,870!

Where does this $28,264,870 come from each year?

The largest single contribution towards it comes from the Society for the Propagation of the Faith. This year from the entire Catholic world it provided $3,000,000, which is about the amount it presents from its General Fund each year to the missions of the world.

It is estimated that native Christians provide nearly another $3,000,000 a year either in money or in kind to these 77,438 missioners.

But that leaves a balance of over $22,000,000 a year to be raised by missioners or their mission societies for absolute necessities of life, apart from many other millions needed for the training of thousands of candidates at home, and on the mission field for the erection of churches, schools, orphanages, dispensaries, etc.

While the purpose of the Society for the Propagation of the Faith is concerned only with giving as large a "helping hand" as it can to the missioners of the world, and not to provide their entire support, yet does it seem possible that we can at least double our help and give $6,000,000 each year? This would considerably lessen the great burden that rests on these thousands of missioners, who now must "fight the battle" and find most of the "ammunition" as well. It would enable at least some of them, who are now compelled to devote their efforts to soliciting funds, to apply their full time and energy to their mission fields "white for harvest".—"Catholic Missions."

China Bishop 7 Missioners Are Killed

THE HAGUE, Nov. 29.—Word has been received here that the Most Rev. Hubert Francis Schraven, Vicar Apostolic of Chengtingfu, China, has been murdered by bandits in that country. Bishop Schraven, who was a member of the Congregation of the Mission, was born in Lottum, in this country, October 13, 1873.

The report from China also said that seven other Catholic missionaries were killed at the time Bishop Schraven met his death. Two of these other missionaries were from The Netherlands, three were from France, one from Poland, and one from Czechoslovakia. Bishop Schraven had labored in China for 40 years.

Chinese Lepers Sacrifice to Aid War Sufferers

KONGMOON, China, Nov. 25.—That within leprous bodies may breathe generous, noble spirits, has been shown at the Gate of Heaven Leper Asylum, Kongmoon Vicariate.

With a view to stimulating a spirit of charity and taking their minds off their own sad plight rather than for collecting large funds, the Rev. Francis J. Connors, M.M., assistant director of the institution, urged the patients to do something for the wounded war-sufferers. Within an hour after his appeal the lepers brought him the sum of $76.15—a magnificent sum, says Lumen, when their own plight is considered. The missioner says that "these poor unfortunates will have to deprive themselves of rice for the next week or so and eat 'chuk' (rice gruel) as a consequence of their generosity".

Gate of Heaven Leper Asylum was founded three years ago at Sun Wui, Kwangtung, by the Rev. Joseph Sweeney, M.M. It was recently removed to larger quarters on Canton Delta, as the Sun Wui accommodations were sufficient for only 100 patients,and there were 300 on the waiting list. Some 60 lepers were baptized in two groups last Christmas and Easter.

nperative one year ago to withdraw three
on, Stringer, and Venadam have done good
ummoned back to resume their duties in
ess of Canada".

REPORTING

By Rt. Rev.

NEWSPAPERS from the homeland have been held up for a long time, so we haven't been able to learn just what is going on in China. No, I'm not joking. The accounts in the home papers are often more reliable than news printed in Shanghai.

Perhaps I should rather say "magazines". The daily papers from home are not always dependable, at least those of them that we do see occasionally. They are over-sensational, if one could be over-sensational about the ghastly things that are of daily occurrence in the immediate environs of Shanghai. For example, a short time ago a friend of ours showed us a paper in which there was a lurid account of conditions and scenes the "Shanghai Correspondent" was supposed to be witnessing as he wrote "from the top of the Tongking Building". The man in question obviously never saw Shanghai. There is no Tongking Building. Neither is there any Elgar Street, where, as he wrote, he saw the "corpses of hundreds of foreigners who had that very day been killed by aerial bombardment". Need we add that on no day were there hundreds of foreigners killed by any bombardment, aerial or otherwise.

But in the last papers that arrived from home, mostly Catholic Weeklies, we saw enough to let us know that the folks are still gravely concerned about those of us who are in Shanghai. Just now there are eight of our priests here, all of last year's mission band. It is utterly impossible for any of us at the moment to return to Lishui. The old route by water is out, because there are no Chinese boats calling at our ocean port of Wenchow from where we could take sampan or bus. The only other route, via the Shanghai-Hangchow-Kinhwa railway and bus line from Kinhwa, is absolutely too dangerous. I could not be responsible for risking the lives of our young men by sending them along that line, or what's left of it. Bridges have been blown to smithereens. Daily the line is being bombed and trains machine-gunned. Two weeks ago Fr. ——— managed to get through from Nanking, but since the railway line to Hangchow has become the actual scene of fighting, with the retreat of the Chinese troops from Chapei. And his wasn't altogether a pleasant experience, at that. When the train was attacked and bombed, the coaches in front of him and immediately behind were hit. There was a mad scramble for shelter in the rice fields and hilly graveyards nearby. (You don't have to travel far to find graves in China.) He hid himself behind a tombstone. The plane machine-gunned the passengers who were hiding in the fields, and two Chinese who were lying in an unsheltered spot beside him were killed. He told us that he made a very fervent act of contrition as he lay there, expecting every moment to be his last.

ABOVE: Priests from St. F.X. Seminary, who went to China last year, and who, through force of circumstances, were kept in Shanghai during recent months of war.

RIGHT: Msgr. McGrath and Mr. Loh Po Hong examine a piece of shrapnel in the grounds of St. Joseph's Hospital, Shanghai.

M SHANGHAI

C. McGrath

BUT, as I was saying, the home papers made us realize the anxiety of friends. We had no idea that it would make headline news, as it did, to state that this or that Community of Sisters was still *"safe* in Shanghai". We have grown so accustomed to visiting the various communities at work in the hospitals and refugee camps that it never occurred to us that they were in very much danger. As yet it is very difficult to say just what turn the situation may take, but we have grown accustomed to rattling windows and the roar of naval guns and artillery. Even the anti-aircraft fire, when the Chinese planes come over at night, has lost much of its original terrors for us simply because of the sheer impossibility of keeping forever worked up over any situation. If the people of Madrid can become blasé and unconcerned about conditions there, I suppose it is only natural for us to go about our business here almost as if things were beginning to return to a condition of semi-normalcy within the International Settlement and the French Concession. We read the morning paper and see that during the preceding night's encounter shells and shrapnel fell all over the Concession, that so many Chinese were killed and so many wounded. Well, we weren't killed. We weren't even hit, although some of those exploding shells did sound perilously close and we wished the racket would stop so that we could get a little much-needed sleep. After all, there are so many ways of meeting death that one cannot dodge them all. Several of the refugees that left here for the safety of Hongkong have died of cholera. One was killed there in a motor accident. And those who took passage on the Conte Verde, beached by a typhoon, have had an experience that would make Shanghai's Foreign Concessions seem as safe as the Canadian Prairies. One friend of ours, Mr. Sam Lazaro, was on his way to India, but Mrs. Lazaro has suffered a complete nervous breakdown as a result of the terrible typhoon experiences, and for the time being they cannot go further. So, all in all, I guess the Concession is fairly safe at least.

SO we go about our business. And our business these days is to try to do something to alleviate the terrible suffering around us and minister, to the best of our very limited ability, to the needs of the poor refugees who are sleeping in the open streets. Yesterday, on our way to Zikawai, we actually saw two of them dead on mats of straw, and thousands of others were milling around with a dazed and fear-crazed look in their eyes. They had just come in from the country, where their little "all" had gone up in flames. They besieged the barbed wire barricades surrounding the foreign area until

(Continued on page 10)

ABOVE: Chapei, the Chinese native section of Shanghai, was laid in utter ruins by the Japanese.

LEFT: Luckily, the French Concession where our Canadian missioners were housed escaped direct bombardment, but here's the scene as one shell landed there.

"Yes, It Does Cost Suffering"

SO many people whom we approach in regard to help for the missions seem to think that they should help only if it does not mean any inconvenience to them, only after they have provided quite completely for their own comfort and pleasure.

Far be it from us to say that one should cut out all pleasure in order to spread one's faith. But just the same we would emphasize that it must cost sacrifice. There's no short cut, no easy way! As the Master set the example of suffering, so we must follow.

Yes, it does cost suffering to have any part in spreading the kingdom of Christ on earth. For those who give their lives, it is a perpetual cross from the time they leave home and dear ones until they are called by the angel of death to rest for eternity. So often they must face wars, starvation, persecution, misunderstanding, so much that is discouraging and tragic, strange peoples, strange languages, strange customs, strange food.... But, though it means suffering, they, who are blessed with the privilege of giving their all, are also given the grace to meet it all with a light heart.

Noble Example

For those who "back" these missioners from afar, there must be suffering or self-denial, too.... We know of one lady, for instance, who had saved up $1,000 over a period of years, looking forward to the pleasure of purchasing a small auto, but finally decided to give the entire amount to the missions.... Others are sacrificing an occasional movie, making a suit, a dress, or a hat "do a bit longer", or denying themselves in a hundred other ways. Yes, it does cost suffering! It always has, and it always will!

For example, in suffering to spread love and truth, we have that greatest of all inspirations, the Passion and Death of Our Lord Jesus Christ. Next in order comes the inspiration of His closest partners. Do you realize that every one of them suffered to the extent of martyrdom in "preaching Christ and Him Crucified"?

—"Catholic Missions".

From Shanghai

(Continued from page 9)

the authorities, in the name of God, ordered them open to receive these poor innocent victims of this cruel war. Already Shanghai is very overcrowded with them. And the sights we have seen in the hospitals and refugee camps were such as to melt one's heart. Last week we went with Mr. Loh Pa Hong to the Chinese city of Nantao, just over the border of the Concession, where the Sisters of Charity at his own St. Joseph's Hospice and the Little Sisters of the Poor are still carrying on. As I said Mass at St. Joseph's, the planes were droning overhead. After breakfast the Superior showed us her imposing collection of bullets and shrapnel that had fallen around the Convent. One shell fragment weighed over three pounds. When I offered to purchase it as a souvenir, she told me that they could not part with any of them as they were all being arranged into order to place at the foot of the statue of the Blessed Virgin in the Hospice ground in thanksgiving for their escape. Their school is but 300 yards from the railway yards, and they could plainly see the bombs that reduced the South Station to a mass of ruins.

Well, dear friends at home, we must try and do better by way of keeping you informed of what's going on here. Please keep us in your prayers.

Missionary Spirit

(Continued from page 6)

there may be in the spirit of Christ—that it is what all must possess to be His disciple, and without which no one can enter heaven. It is a spirit humble yet elevating, self-sacrificing yet joyful, intensely fervent yet reasonable, meek and yet resolute. It is all this, indeed, but yet nothing more than what is required of every practical Christian and Catholic.

No excuse can be more absurd and contradictory in terms than that sometimes made: "It is not my duty to go to the heathens or to do something in their behalf, for I am not interested." A rash statement indeed for one who professes to be a Christian or a Catholic! He excuses himself on the ground of not being interested, or in other words, of not being a real Christian—of not being in possession of a fair title to Heaven! Remember that the least desire to be excused from co-operating with Holy Mother Church in her mission work shows a deplorable lack of the very spirit of Christ.
—"The Catholic Digest."

Chinese Medicine

THE knowledge of the American Indian in the matter of curing ailments with the use of herbs and home-made remedies is well known in this country, but it is not so well known that the Chinese people have equally great proficiency in relieving patients of divers ailments without having recourse to the drug stores. The truth of this is substantiated by a story from one of our Canadian priests in China. Father Harold Murphy writes to say that a young boy came to him terrified after having been bitten by a poisonous centipede. His forearm was swollen and of a vivid red hue. In his good hand he carried the crushed body of the offending reptile. Luckily for the boy, the Chinese Sacristan was in the house and after one look at the creature he clambered up onto the roof and searched among the tiles for a few minutes. Soon he selected a fat black spider which he placed on the arm. Mister Spider began to travel the length of the affected part and to suck out every vestige of poison. The arm was clear of the poison and the pain ceased not long after.

To bring the story down from reptile poisoning to a prosaic case of sore throat is to make it tamer, but still it will bear out our statement regarding Chinese skill in curing. After trying all the prescribed remedies for acute sore throat, Father N. called in a Chinese friend whose reputation as a dispenser of suitable medicines is high in the Vancouver community. The gentleman began playing the harp on the sore throat, pulling the skin of the neck fore and aft. The sensation after twenty minutes of this might be likened to that which would be caused by a pin-cushion full of needles being jammed suddenly under the chin. Another treatment like this, and our patient was cured.

Chinese use herbs too. The case this time was indigestion brought about by a none too wise indulgence in that vegetable Webster describes as a common plant with edible bulbous root belonging to the species onion. The lack of an ounce of prevention necessitated a pound, or rather a quart, of cure. The drug store powders were without result, but a large steaming bowl of indescribable odour relieved the pain. Who could imagine that a concoction tasting like hot soup, olive oil, pepper and other spices, would stop the trouble instead of adding to it?

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a montth for the Intention of Missionary Vocations. Certificates will be sent to all members.

It is with regret I report the death of fifteen-year-old Doris Gignac, who has been a member of our Club for the past seven years. Riding on her bicycle at Ridgetown, Ont., in November, she was hit by a motor car and died a few hours later. I ask her fellow Club members to pray for her soul. Doris is a sister of Father Aaron Gignac, the pastor at our mission headquarters in Lishui, China, to whom Father Jim also extends his sincere sympathy.

* * *

Norman MacMillan, writing for the second Class at St. Andrew's School, St. Andrew's West, Ont., enclosed some money which the pupils made at a Bingo party held especially for the mission. And he told me how much the pupils enjoyed the visit of Father Morrison and his talks about China.

* * *

Donald Stephen, 407 Albert St., Sault Ste. Marie, sent in his mite-box savings and expressed his pleasure at being a member of our Club, saying he was going to get new members, too.

* * *

From Margaret Ann Moffet, 47 Crang Avenue, Toronto, came a lovely long letter. I was very pleased to know of what her class at St. Joseph's School is doing to help the missions. Their efforts were concentrated on sending gifts to a missioner in Northern Ontario. And now they have been given the name of one of our priests in China whom they are going to "adopt" at their next meeting.

* * *

In sending stamps for the missions, Anna Crawford of Fairville, N.B., told me "our club sends Catholic magazines to poor people, and when they write to us afterwards we read their letters to the whole club".

* * *

Thanks to the Junior branch of the Children of Mary at Canso, N.S., for the gift sent by the secretary, Patricia Meagher.

* * *

Two new members from St. Mary's, Nfld., are Teresa Bonia and Mollie Grace, both of whom saved and sent parcels of stamps.

St. Francis de Sales had special devotion toward the holy Angels charged with the guardianship of the tabernacles. His veneration for these Angelic Guardians was increased by an instance which showed that these pure Spirits revere not only the Sacred Species, but also the ministers who consecrate and handle them. After having conferred Holy Orders on a pious young man, St. Francis noticed that the newly-ordained priest hesitated before a door, as if to let someone pass before him. "Why do you pause?" asked the Saint. "God favors me with the sight of my Guardian Angel," replied the Priest. "Before I was ordained to the holy priesthood, my Angel always remained at my right and preceded me. Now he walks at the left, and refuses to go before me." Such is the great veneration which the Aneglic Spirits show even to God's ministers, because of their reverence for the Blessed Sacrament.

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

From the "Sunny South", U.S.A., comes the following: "We are buds from St. Mary's Home, Jacksonville, Florida, and we want you to plant us in your 'Rose Garden'. We learned about your Club from our teachers, the Sisters of St. Joseph, and now we get copies of 'CHINA' every month. There are 90 girls in our China Mission Club. We would like to have letters from other buds in Canada and Newfoundland. We are adopting Father Curtin as our special missionary and will write him for Christmas."

* * *

Good example is infectious, so this year we welcome a second group of new members from Immaculate Conception School, Jacksonville, Florida, and thank Sara Grant, the Secretary of the group, for her nice letter. She got a little better service from Father Jim than did the new members of last year; I am happy to know that away down South there are now so many enthusiastic young workers for our missions. Father Strang in Tsingtien, China, has been the favoured missionary for the boys and girls at Immaculate Conception School, and his letters to them have aided to develop a great mission spirit.

* * *

Those who write such long interesting newsy letters to Father Jim usually get a letter from him in reply, and one of these was to a new member, Elizabeth Lawlor, of Portugal Cove Road, St. John's, Nfld. Father Jim was interested in knowing of her school, her family, the Mount Cashel Orphanage where she attends Mass, and all about the big farm her father owns. I hope you liked your certificate, Elizabeth.

* * *

Lillian Wilson, Margaret Young and Margaret Simones hastened to write letters from home when they missed out on the letters going from their school in Brockville.

* * *

Reggie Kay, whose picture was in last month's CHINA, sent a nice letter. He and his sister Mary are "right in there" with prayers for the missions.

IRENE and BEATRICE

Ranking very high in Fr. Jim's estimation as ardent mission enthusiasts, are Irene and Beatrice Struthers of 118 Baldwin Avenue, Cornwall, Ont. Since they joined the Rose Garden a few years ago, they have written regularly and always sent sacrifice gifts for the missions.

As soon as the December CHINA came to Father Jim's attention he had to sit down and write a letter of "explanation" to his many friends at St. Francis Xavier School, Brockville. Through inadvertence they were mentioned as Kingston buds. Poor Father Jim was nearly swamped with the bundles of letters from Brockville in recent weeks, all of which he read through and thoroughly enjoyed. He hopes his Brockville missionaries will continue their enthusiasm, and he thanks the members of the two senior classes for the gift for the ransom of a Chinese baby to be named "Mary Veronica". To the zealous teachers he proffers his gratitude. Later on will appear some of the pictures sent by the new Brockville members.

* * *

Dorothy White, 124 Oak St., London, Ont., interrupted her home work one night to pen a long letter to me, and sent along her mitebox savings, for which I thank her sincerely. The presence in China of a priest from her parish of St. Patrick's (Father Ron Reeves) evidently helps to keep Dorothy working and praying hard for the missions. And she told me about the big celebrations planned for the Jubilee celebrations at her church on the Feast of the Immaculate Conception. Thanks for the letter and gift, Dorothy. I am glad you continue so faithful to our Club rules, and particularly that you write me so regularly.

* * *

Another member whose letters are always welcome is Mary Brown, Dominion, N.S. In her most recent letter she had lots to tell me about her parish, and about the work for the young people being done by Father Steele, one of the priests from China Mission Seminary who is waiting to go to China while engaged at his home parish. I hope you get lots of skating in the new rink, Mary.

We are always glad to give honourable mention to the Crusaders at Mount St. Vincent Academy, Halifax, from whom the following letter came per the Secretary, Marion Murray.

"The approach of St. Francis Xavier's feast brings to our minds the worthy apostles of China Mission Seminary. Please accept the enclosed five dollars as a feast-day offering, sent with the good wishes and the prayers of the Crusaders of Mount St. Vincent Academy.

"We read 'China' with great pleasure, but we are very sorry to learn of the dangers which at present attend your Fathers in the Orient and the threats which war holds over your cherished work. You may count on our earnest prayers that your good work already accomplished may not suffer, and that you may be enabled to continue your labors.

Coming right at you on her bicycle is Clare Butts, of Sydney Mines, N.S., a pupil at Notre Dame School, whose letter appeared in last issue.

"On Mission Sunday the Academy gave a very interesting play, which had for its hero your patron saint. The title of it was 'Castles in Spain'."

From St. Catherine's School, Greenfield, Ont., came a further list of about 20 new members.

* * *

In addition to those mentioned in December CHINA, 25 more letters came from the boys and girls at Holy Rosary School, Toronto, and all have received their Certificates.

* * *

From Port Arthur, Ont., we have as new members: Edward Onski, Leon Perrier, Eleanor Martin, Lillian Perrier, Vivian McKeuchen, and Tillie Tonsolato.

* * *

From Felicia De Roche, Tignish Convent, P.E.I., comes the following account of the activities of Our Lady of the Angels' Crusade Unit:—

"Since Father Morrison's visit to our school our interest in the China Missions has become much more active. In Sepember of this year, we again organized for mission work and our first contribution of $5.00 was sent to Father Morrison for the China Missions.

"We have also offered our monthly Communion, Mass and other prayers for this intention. Besides the mitebox offerings, the Crusaders try to raise funds for the missions by sometimes holding entertainments in their own homes. In this way one group made $4.00 this year and another group made $1.00. We also collect stamps.

"On Mission Sunday the Boys' Unit of Dalton Schol and our own held a joint annual meeting at which our pastor, Rev. J. A. McDonald, and his assistant, Rev. J. D. Kelly, were present. An interesting mission program was presented by both units and a collection taken up.

"On the last Sunday of October the two units again assembled in Church for a procession in honor of Christ the King. We carried our Crusade banners, and sang our Crusade Hymns, took our Crusade Pledge and prayed in the interests of the Crusade and Benediction.

"This month we received letters from various centres requesting help. In reply we sent $2.50 to aid St. Joseph's College, Yorkton, Sask., and $2.50 to St. Peter Claver's Society, St. Louis, Miss., in aid of the African Missions. We also sent subscriptions to the 'Little Missionary' and the 'Crusader'."

Some of the new members from Immaculate Conception School, Jacksonville, Fla. The four in the front row are the officers of their active China Mission Club: Peggy Legh, President; Carmel Jones, Treasurer; Sara Grant, Secretary, and Shelia Smith, Vice-President.

GETTING RESULTS

A STORY

(Written specially for the "Rose Garden")

By ANNIE McNEIL, Halifax

THE trees were nodding and whispering in the breeze. Beneath their shady branches sat three girls talking very earnestly together. They were members of the C.C.S.M.C. at St. Mary's High School.

Marie, the tallest of the trio and the president of the unit, opened the conversation, "Did you read the letter that arrived this morning from the Catholic Mission in Lishui, Chekiang?"

"Yes, indeed," replied Annette. "It contained interesting news from the Canadian Missionaries there."

"What will our unit do this year for their corner of the Lord's Vineyard in China?" asked practical Joan, who was the secretary of the Crusade.

Even as she spoke, she drew from her pocket an envelope which bore a Chinese postmark.

"This letter of thanks," she resumed, "speaks eloquently of the work already done in Chekiang. If the projects the missionaries have in mind materialize, much good will be perpetuated down through the ages. I shall read the part that made the deepest impression on me:—'With the contributions sent to us from Scarboro Bluffs, Ont., we intend to build a chapel and extend the school here. Mindful of Christ's words, "Suffer the little ones to come unto Me", we are eager to build an adequate school for the children so we can teach them about God. Thus, they will grow up good, practical Catholics.'"

As Joan finished reading, Marie remarked: "We must collect a large contribution if we are to help such a worthy cause. The other day, I was talking to Theresa Burke, who is president of the Mission Crusade at the Sacred Heart Academy. She told me that their unit is helping to establish a burse at St. Francis Xavier Seminary, Scarboro Bluffs, for the education of priests for China. The C.C.S.M.C. at the Academy has undertaken to complete a burse. Every year, by means of concerts, candy sales, etc., they are able to send a large contribution. With such good example before us, we should be able to accomplish much, also."

"That is wonderful!" remarked Annette. "What others can do, we can do. I suggest that we have a play to raise a suitable contribution towards a school in China."

"I agree with you," answered Marie. "What do you say, Joan?"

"I say it is a splendid idea," remarked the secretary.

Joan had just finished speaking when three more girls joined them.

"Why are you all so serious?" asked the newcomers.

"We were planning to put on a play on behalf of the missions," answered Marie. "Will you three help, too? We are particularly fortunate this year in having such varied talents among the girls."

The first two students agreed to take any part that was assigned them. The third was reluctant and answered slowly: "I shall sell tickets, make candy or anything else, but please do not ask me to take part in the play. Really, I have no ambition along that line since I am so worried about Dad these days."

"You are the very one to perform. We shall need you for a musical number and also for the drama," explained Joan. "Put your cares in the hands of Our Lady of Perpetual Help. Take part in this play for the mission cause and She will obtain your request."

"Yes," chimed in Annette, "St. John Bosco said that the best way to obtain a favor from Mary is to help the Missions."

"Very well. Since you wish it, I shall do my best. Perhaps Father will come to see me. It will do him some good, no doubt," replied Rose. "You know, girls, I promised Mother to do all I can for his welfare and especially to win him back to the practise of his Religion."

"That is the spirit, Rose. You shall have the leading part in the play. Success is assured already," asserted Marie.

The very next afternoon, a meeting of the Mission Crusaders was called. Practical plans for the coming play were discussed. All the girls were enthusiastic over the features that were decided upon. The program was to consist of Shakespeare's play, "As You Like It", vocal and musical numbers.

Several girls from the Commercial Class made the programmes. The best typists were employed for the ensuing weeks. Sally, the artist of Grade XII, made attractive posters advertising the entertainment. These were placed in conspicuous places. Some Crusaders from the Boys' High School consented to act as ushers.

For weeks, preparations were under way. Enthusiasm ran high. Rehearsals were over and had proved satisfactory.

Finally, the evening for the concert arrived. The hall was packed to capacity. In the very front row sat Mr. Edwards, who was to be a very happy and proud father that evening, for his daughter, Rose, who was impersonating Rosalind in "As You Like It", did superb acting. Besides, her lovely rendering of Gounod's "Ave Maria" won such loud applause that her father felt highly honored, too.

Before the clapping had ceased, a change had come over Mr. Edwards. In a flash, he saw himself in true perspective. Our Lady of Perpetual Help had certainly rewarded the self sacrifice of her child and granted her heart's desire. Right there and then, Mr. Edwards decided to come back to the practice of his religion.

The concert was an unqualified success. That night went down as a record of achievement. As a result of it, the Mission in China would be able to start work on the building of a school.

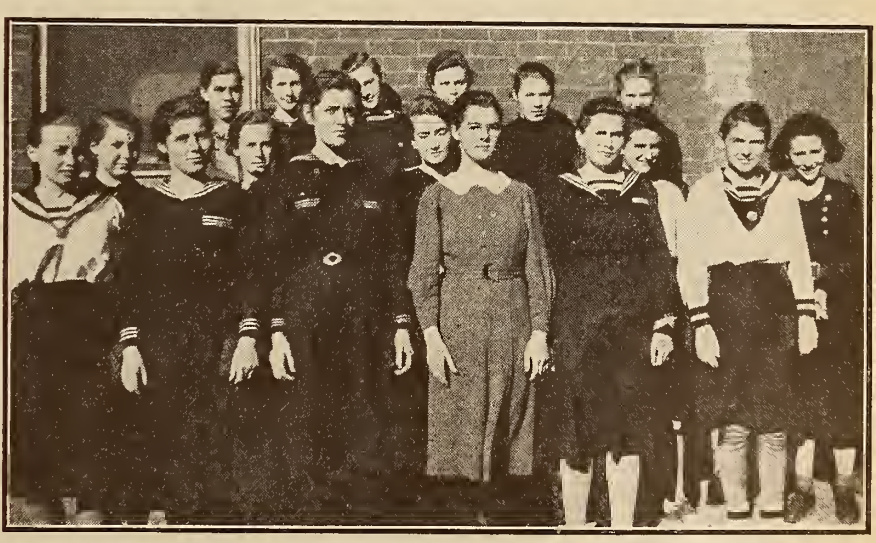
Rose's father carried out his good resolution. Saturday evening found him at Confession and on Sunday he took his place at the altar rail beside his daughter. Surely, there must have been rejoicing in Heaven when he made his peace with God. To atone for past neglect, he made up his mind to fill the rest of his life with good deeds.

"I shall establish a burse in honor of Our Lady of Perpetual Help," promised Mr. Edwards when he heard how Rose had entrusted him to Her loving care. "Where shall I send the cheque for five thousand dollars?"

"To the Seminary of St. Francis Xavier, Scarboro Bluffs, Ontario," answered Rose.

When Marie, Joan and Annette heard the good news, their joy was unbounded.

"Now, I shall be able to tell Theresa Burke that another burse will be added to the list. How much will be thus accomplished for souls in Chekiang, China, forever!" said Marie, the zealous president of the Crusade.



Senior members of the Crusade Unit at Tignish Convent, P.E.I., who have been interested in working for Father Morrison and many other missionaries.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A patient who had newly arrived at a lunatic asylum was sent out with others to work on the grounds.

An old hand intently watched him for some time, then went to him and said: "Unless ye delve wi' the rake, and rake wi' the spade, ma man, ye'll nae be lang here."

The teacher was questioning the children about their ages.

Teacher: "How old were you on your last birthday?"

Small Boy: "Seven, ma'am."

Teacher: "Nonsense. If you were seven on your last birthday, how can you be nine on your next?"

Small Boy: "Well, you see, teacher, I'm eight today."

"Do you know," said the boastful Sassanach, "that my family had the right to bear arms for over two hundred years?"

"Mon," retorted the dour Scot, "my family has had the right to bare knees for over two thousand years!"

Old Colonel: "Yes, sir, when we were ambushed, we got out without losing a man, a horse or a gun, or—"

Voice: "A minute."

The question in the physical examination read: "How may one obtain a good posture?"

The country boy wrote: "Keep the cows off it and let it grow up a while."

One had to take a lot in the old days of the stock companies. On one occasion the heroine had to shoot the villain of a melo-drama, but the pistol would not go off. The villain fell down just the same, exclaiming: "Shot! And by an air-gun!" without raising a laugh.

Hotel Manager: "Here are some photographs which give very good views of the hotel if you'd like to take them away with you, sir."

Departing Guest: "No, thank 'ee. I've got my own views of the hotel which I'm going to take away with me."

First Tall Story Teller: "Yes, sir, I actually saw a man swim the Atlantic."

Second Tall Story Teller: "I sure am glad to hear you say so. I couldn't get people to believe it, but now I have a witness. I was the man that did it."

The sergeant drilling the awkward squad was beginning to lose his temper.

"Attention," he ordered. "About turn!" Quickly followed other commands until he finally roared: "As you were!"

All shuffled back into the last position except Private Jones, who stood gazing vacantly round the square.

"Jones," snapped the sergeant. "I said, 'As you were'."

"I know, sergeant," replied the unhappy private, "but how was I! I forget."

Mose knocked the ashes from his corncop pipe and put it on the mantlepiece. "Mandy," he said, "I think I's gwine put on mah best clo's and go down to the theatre tonight to see the chorus ladies dance."

Mandy turned a stony eye on him. "Mose," she grumbled, "lissen here. If dat am what you thinks, den you'd better think ag'in. Niggah, you ain't gwine to put on nothin' to go no place, no time, to see nobody do nothin'; never, nohow, and not at all. Does yo' understan'?"

Foreman: "Hi, there, you; didn't you tell me you never got tired?"

Sam: "Dat's right, boss; Ah allus stops an' rests befo' Ah gets tired."

Excitable Invalid: "Mary, has the chemist sent that sleeping draught for me?"

"No, ma'am."

"Then ring up and ask if he expects me to keep awake all night waiting for it."

"Good gracious, old man, what happened to you?"

"Motor accident."

"Got run over, I suppose?"

"No; I just met a fellow I ran over once—and he recognized me."

The Major: "You know, I haven't seen your husband since he returned to civil life."

The Ex-Captain's Wife: "You mean since he was released from the army, don't you? He never was very civil."

"What's that piece of string tied round your finger for, Bill?"

"That's a knot. Forget-me-not is a flower. With flour you make bread, and with bread you have cheese. This is to remind me to buy some pickled onions."

After a long talk on the value of peace, goodwill and disarmament, a teacher asked his class if they objected to war.

"Yes, sir, I do!" said one boy.

"Good! Now tell us why."

"Because, sir," said the boy, "wars made history—and I hate history!"

The hotel was about the worst in the country, as the two visitors soon discovered.

After an appalling dinner they retired, disgruntled, to their bedroom. Upon entering one sniffed suspiciously.

"Well," he said. "if that's not the limit. There's gas escaping."

"Can you blame it?" retorted his friend bitterly.

Because he had lost his job on the farm, and he couldn't get another, an Irish agricultural laborer trudged to the nearest town and applied at a big works.

"I can find you a job all right," said the head foreman, "but you'll have to work in a night shift."

"That's hard luck," said Paddy. "Oi only have a pair of pyjamas."

A father asked to describe his ten sons, did so in the following way:

"My first was a politician, the second was a half-wit, also; my third was a Civil Servant. the fourth did no work either; my fifth is an actor, and the sixth is always broke, too; my seventh was a company promoter, and the eighth is in the same prison; my ninth is an intellectual, and the tenth is peculiar as well."

"My gosh, Bill," groaned the managing editor of the tabloid, "nothing scandalous has happened in four hours. What'll we do for the front page?"

"Aw, don't get discouraged, Steve," the city editor comforted. "Something will happen. I've still got faith in human nature."

The dear old soul watched the gaily - clad cowboy dexterously swinging his lasso in the grounds of the circus.

"What a long rope," she said at last. "What do you use it for?"

"Waal, lady," he replied, "when I'm out West on the ranch I use it for catching cows."

"Catching cows!" she echoed. "How very interesting. Tell me, what bait do you use?"

CHINA—MISSION—BURSES

TO EDUCATE PRIESTS FOR CHINA

A BURSE is a sum of $5,000 (FIVE THOUSAND DOLLARS) which, being securely invested, produces sufficient revenue to educate a student for the missionary priesthood. The capital is not touched, but remains intact. The Seminary would have the use of the ANNUAL INTEREST from each FIVE THOUSAND DOLLAR FUND to educate young men for the priesthood in PERPETUITY.

+ +

SEVERAL of the Burses already completed have been outright gifts from individuals, but the others have been built up over a period of years by the large and small offerings of our faithful friends. We invite contributions to any of our Incomplete Burses. Even the smallest offering will move some Burse nearer to completion, and we certainly have need of such help now. We could never finance the education of all our students on the interest of our Burses as they now stand.

+ +

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary. It would be absolutely the most worthwhile monument to leave behind to your memory.

+ +

YOUR DONATION for our BURSE FUND may be sent either to the Seminary or in care of the "Catholic Record", London, Ont.

I AM a layman. I am married. I have a family. I am not rich, but I have been able to give my wife and children a comfortable home. I have not had a hard life. God has blessed me with many gifts. Those gifts have come to me through the church in which I was baptized a Catholic. I believe firmly in Jesus Christ and in the infallible guidance of the Catholic Church. That faith and my prayers, my Mass on Sundays and sometimes during the week and my attendance at the Sacraments, have given me a peace of mind for which I am grateful. In a world that is very insecure, I am grateful to God for my faith in the world to come. Many about me envy me my sense of values. No joy I have had, no sorrow I have had has ever unbalanced me. I have kept the middle path in all joys, in all sorrows. This steadiness of outlook I have attributed to my Catholic faith. I have hoped that more about me could have what I have by no merit of my own. I have thought often that this gift came to me through the priesthood of the Church of which I am a member. I have thought that it would go to others through the same priesthood. I have therefore tried, though it was only in a small way, to co-operate with those who are supplying priests for the preaching of the faith, for the celebration of Mass and the administration of the Sacraments. It has meant only a little each year. To that little I have been faithful, and like to think that my fidelity year after year has built my gift up to a considerable and useful sum for the training of students for the priesthood. In return, I know that those priests pay me back in a coin that counts — their prayers, sacrifices, and Masses. I know, too, that long after I am dead, and perhaps forgotten by others, their prayers and those of their successors will commend me to God. Yet I did not do it for that. I did it because I value not what I shall get, but what I already have —my faith. My small sacrifice has brought its own reward. It has given me a satisfaction year by year which few other things have given. I have felt the privilege of my association with one of the first works of the faith. Who am I? you ask. I am a Contributor to Burses for the education of priests.

Remember CHINA in making your WILL

+ +

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.
VERY REV. JOHN E. McRAE, President

DURING 1938
BE A BOOSTER FOR THE MISSIONS

—in your parish
—in your town
—in your Sodality
—in your own home
—everywhere you go

✚

Give the Missions Your Personal Service by

—praying every day for the Propagation of the Faith

—putting your sacrifice Pennies in a Mission Mite-box

—subscribing to a Mission publication

AND (if you can do so)—Remember the Missions in your last will

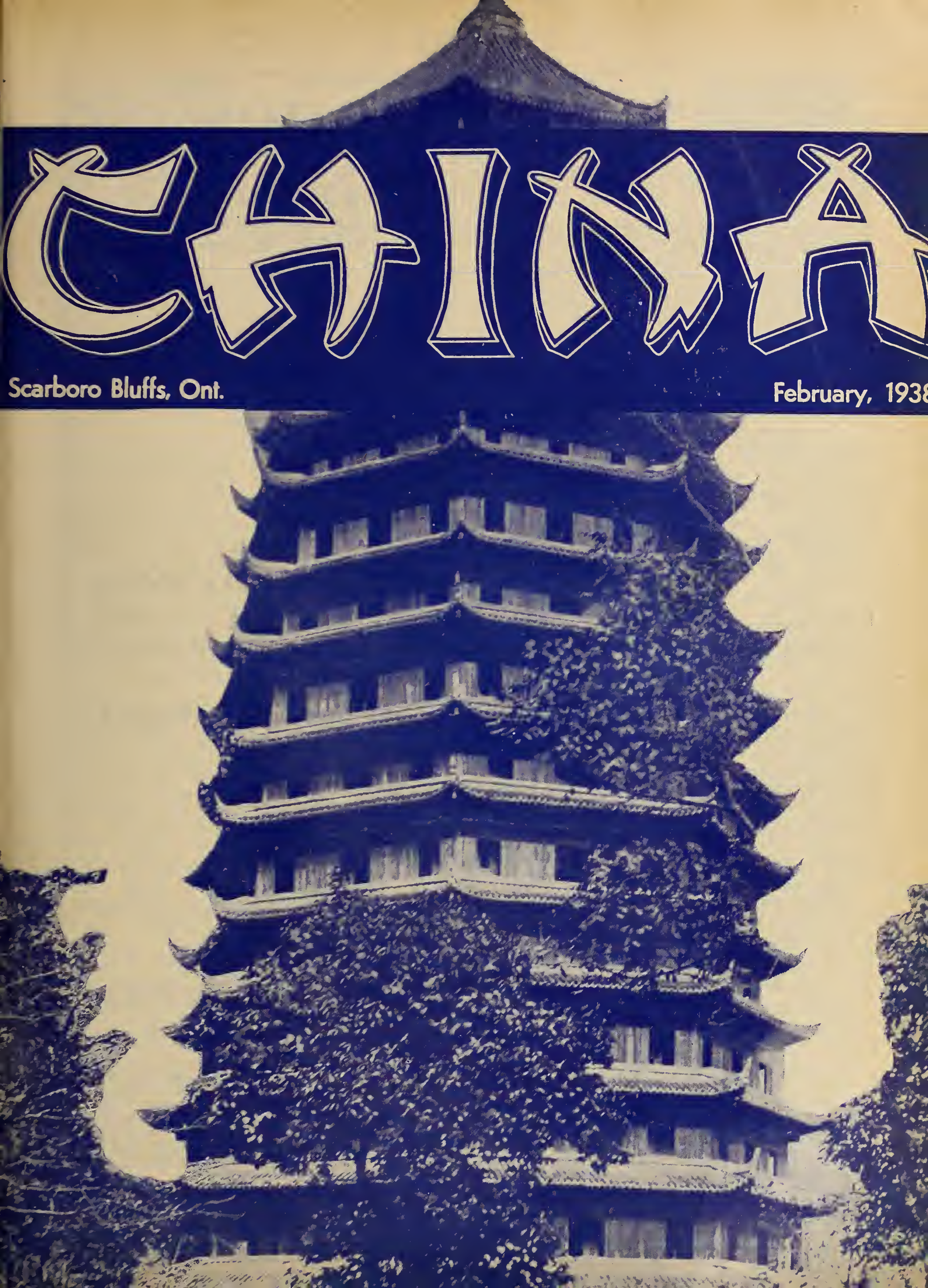
✚

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. John E. McRae, President

CHINA

Scarboro Bluffs, Ont.

February, 1938



SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary, and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary works. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX FEBRUARY, 1938 No. 2

CATHOLIC PRESS MONTH

AT this particular time there will be a great deal written on the subject of the Catholic Press — for February is Catholic Press Month. "Columbia" says: "We are too enthusiastic about the Catholic press to make any appeal for it solely on the ground of *duty*." It forcibly states the case that at the present time the Catholic press is a live, vigorous, hard-hitting arm of Truth. It neither makes nor needs to make any apologies for its existence or any demands upon the charity of those to whom it naturally and rightfully looks for support. It has had to carry on a tremendous job with shamefully limited resources, and to its everlasting credit, the job has been well done.

UNFORTUNATELY, too many people have the idea that the publishers of Catholic magazines and newspapers are doing a mere routine work which might well be dispensed with at the saving of many dollars to Catholic interests, because the well-established powerful secular daily newspapers provide all the news necessary and in more attractive form than do Catholic journals. It is a fallacy of the first order. To an intelligent Catholic reader it is evident that an eight-page Catholic paper provides more solid, informative, and interesting reading than the bulky 48 and 60-page secular newspapers. Where the latter gives quantity reading, the former gives quality reading, and deals with aspects of life that are beneficial for us to know.

MODERN methods of communication have made the spreading of information quick and easy, and it is regarded as a blessing to mankind. But, on the other hand, the same methods of communication have made it easy to spread *misinformation,* and that is a curse to mankind and a dangerous thing for all the people. The Catholic press has gallantly taken its place as the premier means of keeping us informed of the Truth and of correcting the wrong notions so impressively created by a secular press. Instances galore could be cited from events of recent months to show how thoroughly fooled we can be if we depended exclusively on secular papers for our information on world events. It required the active Catholic press agencies to expose to the world the falsity of such reports as the Vatican's siding with Japan in the war on China, the Holy Father's "favouring of Fascism", and the "struggle for democracy" being waged by the Red forces in Spain. The Catholic press, almost literally single-handed, has cut through the fog of propaganda and misrepresentation with which the issues at stake in Spain and Russia have been misclouded. With a small fraction of the resources enjoyed by the general press at its disposal, it has uncovered and published facts which the daily newspapers have been unable or unwilling to make known.

CATHOLICS owe it to themselves and their families to patronize the Catholic press. "You cannot know what is going on in the world today, you cannot talk intelligently about what is going on, if you neglect the Catholic press. The Catholic press lifts you out of the fog of misrepresentation, opens your eyes and ears to the Truth, takes the gag off your mouth that you may spread knowledge of the Truth. Read Catholic newspapers and magazines. The loss—if you don't—is all yours. The best that is written on the problems of capital and labour, on Fascism, Communism and Nazism, on Democracy, on war, on peace movements, on trends in education, on all of the topics which grip the interest of our people today—the best and soundest opinion is found in the Catholic press." Than the above quotation, no better summary of the appeal of the Catholic press could be found. Believing it—and it is the unvarnished truth—a Catholic who would pooh-pooh the idea of lending his support to the efforts of Catholic publishers would be missing a choice opportunity of demonstrating his Catholicity and his good judgment.

ON ONE OCCASION, addressing a group of Catholic journalists, Pope Pius XI said: "You are my voice." On another occasion, speaking to the Catholics of the entire world, His Holiness said: "Anything you do for the Catholic Press I will consider done for me personally." Whatever, then, touches on the interests of the Sovereign Pontiff and of the Church is scope for the Catholic press. And we cannot afford to be unmindful of it. Thus, mission publications deserve to be listed honourably as part of the Catholic press, urging, as they do, an interest in the vast apostolic phase of the Church's work. We urge every Catholic during this Month of the Catholic Press to make special efforts in taking up the matter of Catholic reading and in spreading Catholic literature.

JOTTINGS

By

REV. GERALD DOYLE

THE DEDICATION and blessing of the Church of the Little Flower in Dolu was set for the Third of October, the Little Flower's feast day, and preparations were under way for the great event. Monsignor McGrath was to officiate and Monsignor Fraser and many of the priests of the Prefecture had planned to be present, but the current undeclared war has changed many plans and the blessing of the church has been postponed indefinitely. However, the work goes on and the Little Flower's great interest in her new parish was evident when on her feast day twenty-three received the Sacrament of Baptism in her new church and one woman, who had been privately baptized when sick, had the ceremonies of Baptism supplied. There was also an unusually large number of Confessions and Communions, including many who had been lax in that regard. The graces of that day are attributable to the intercession of St. Theresa of the Child Jesus.

* * *

MUCH HAS been written about the Little Flower but her own autobiography still holds its unique position among such writings. However, among abridged lives of the Patroness of the Missions the pamphlet: "St. Theresa of Lisieux" by Rev. Vernon Johnson, published by the London Catholic Truth Society, is relatively complete and tells the story of the Little Flower in a fascinating way which captures in part the spirit of the Autobiography. Father Johnson is a convert who attributes his conversion to St. Theresa of Lisieux.

The cook at Tsingtien with his little son.

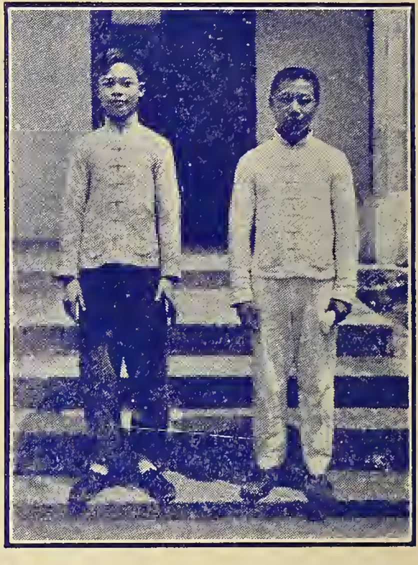
DURING a recent visit to Wenchow, the port city for this district, I found business being carried on as usual although there was a general raise in prices and no bread was to be purchased in the shops, there being a shortage of yeast since the regular boat service to Shanghai has beeen cut off. While I was shopping the air-raid alarm rang and soldiers rushed up and down the streets ordering everyone indoors, but the 'plane passed overhead at a very high altitude and dropped no bombs.

When crossing on the ferry to the Wenchow bus station we got caught by the tide. The boatmen got out in the water and tried to drag the sanpan over the mud, but after a few minutes of tremendous effort it was evident that we were stuck. Remaining in the boat and awaiting high water meant missing the bus, so naturally we decided to wade through the mud and water to a small boat in deeper water a few hundred yards away. Just as I started to remove my shoes I remembered that my shin was painted with mercurochrone in a rather hap-hazard design never intended for exhibition in public, so I took off my shoes and socks and rolled up my trousers and got over the side of the boat as quickly as possible, but not before I intercepted several curious glances at my red shin.

Wading through the mud and water was slow work as at each step I sank in the mud to the knee; however, I finally reached the other boat and in washing off the mud I found that my red shin had become a delicate pink colour, very pretty. Drying my feet on a mail bag I turned to watch the boatman carrying my baggage and was concerned lest he drop the bread I had received from the Sisters of Charity and a cake baked for me by Mrs. O'Reilly in Wenchow. I am glad to say that the boatman dropped nothing and I was able to return to Tsingtien with the first bread to reach there in two months, and Father Strang and I certainly enjoyed it.

I noticed that the bridges we passed over had branches of trees tied to the railings in order to camouflage the bridges from the air.

A NUPTIAL MASS was the first to be celebrated in Dolu on the new altar which was donated by Miss Mary A. Sullivan of West St. John, N.B., in memory of her uncle. The bridegroom was Chun Hsien, the Dolu sacristan, who was marrying the lady of his father's choice. The bridegroom attended to his duties as sacristan, arranged the altar and lit the candles before taking his place at the Communion railing beside his bride. At the proper time he said "I will" without delay and the bride was also very reasonable and did not delay more than two minutes before responding: "I will." It is the custom for the bride to hesitate before giving her consent and then she speaks with seeming reluctance.

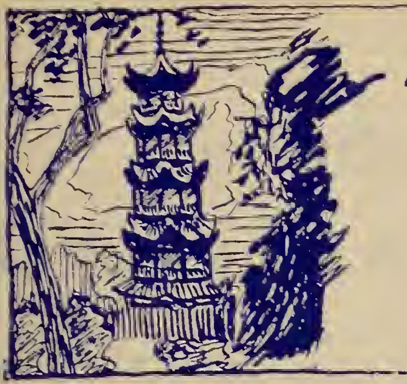


At the left is Chun Hsien, the Dolu sacristan, who recently married the lady of his father's choice. His wedding mass was the first celebrated in Father Doyle's new church. At the right is I Lan, a school teacher at Tsingtien.

At the bridegroom's home many cooks were busy preparing the banquet. One hundred pounds of pork and one hundred and twenty pounds of cake had been purchased for the occasion as well as other foods. There was great rejoicing and much feasting.

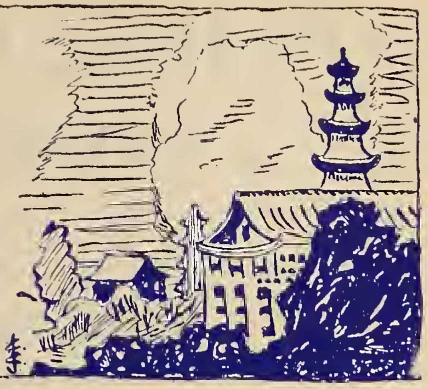
* * *

THERE ARE consolations on the missions and I experienced one recently. As I was sitting down to breakfast in Tsingtien, the school teacher rushed in to say that a baby was dying in a nearby house. I hurried out and on arriving at the home found the mother weeping and the baby laid on the floor to die. I quickly baptized the infant and as I pronounced the words there was a movement of the lips showing that the child was still alive. A short time later little Mary's soul went to Heaven.



"The Language of the Missions"

By Rev. C. STRANG



A MISSIONARY'S first task and most important duty is to learn the language of those to whom he ministers; he must know new words and forms of expression of the "glad tiding" that he bears with him and preaches to others. So important is it that at least a whole year is given to learning it alone, without interruption or distraction. Not only is it necessary for him in propagating the gospel, but for the carrying out of all the plans of his future life. It can be maintained that he never stops learning, for, in a large measure, the success of his work is in proportion to his command of the language.

So much for the missionary priest or Sister. But there is another language common both to missionaries in fields afar and to missionaries at home. There is a language of the missions that can be spoken in any tongue and can be understood by everybody and should be understood by anybody who participates in the work of the missions. Because the missionaries have to learn a foreign tongue, it does not hold that those at home have nothing new to learn in the words that are used to express the meaning of the work. For the words that are generic, many cannot see the special application; for the words that are peculiar to mission work, many do not know the exact meaning. So, an informal discussion (as this essay is meant to be) on these words may constitute for many an instructive and possibly interesting lesson on the language of the missions. Just as those in the mission field must learn the language of the inhabitants, so also those at home should learn the language of those in the field, and the writer devoutly hopes that the reader may be an interested pupil, so that when the lesson is learned, he can use it, just as the priest uses the foreign dialects.

FOREIGN MISSION

Let us first take these two most predominant words and delve into their real meaning.

The word "foreign" can very easily be misunderstood. It may convey the idea of something extraneous or give the notion that it is not a problem facing each Catholic. But then again, in the Catholic Church there is no "foreign" country—America is as much in the Church as is Italy or France. So the word "foreign" in foreign missions, is but a conventional use to distinguish those who work at home and those who work afar. Foreign missionaries are not establishing separate communities, but just enlarging the kingdom of Christ. Not so long ago, a Chinese preacher of some protestant persuasion said here that he was working to establish the Church of China, but with rather confused ideas as to just which of the many denominations was that church. With a bible he was to set up a new church, and since he allows private interpretation, there is bound to be an entirely different religion than anywhere else. In the full sense of the word he is FOREIGN—foreign to everything outside him, and so, his problem is not the problem of those outside. But we Catholics are the same everywhere and we have the same common problem. So FOREIGN mission is really a home problem and a personal one for every Catholic, and it affects each Catholic much more than does a flood in a neighboring county or State or a civil war in another country or a plague in a distant land.

The bamboo chair serves as a crutch for the Chinese lady at right. Every Sunday she faithfully manoeuvres her way to the church over cobblestone streets. The gentleman at the left has been blind for years, but shows a good example to his neighbors by his regular attendance at mass. Their physical handicaps are no impediment to them in fulfilling their spiritual obligations.

The word "mission" comes from the Latin word "mitto"—"I send"—the past participle "missus" means "sent". The general inference is clear enough—the work of those who are "sent" by nothing less than the command of Christ and compelled to it by His love. "I *send* you as lambs among wolves," our Lord has said—"lambs" in as much as we are docile to His command; "wolves" in as much as they are blind to higher motives and to their own ultimate good. It has such derivatives as

MISSIONARY

This does not mean priests and Sisters only—it embraces many more—you, by subscribing to this magazine, are entitled to the name, and the more you help the missions, the more right you have to the name of MISSIONARY. For you don't have to be sent to a foreign country to get the name—you can be sent to help the work right in your own home. Every Catholic has been given the MISSION (or, if you prefer, the commission) of spreading the faith to those who have it not, and leaving one's country to do that is but one aspect of the work.

What, then, is a

MISSIONARY COUNTRY?

In Church Law a distinction is made between MISSION COUNTRY and CHRISTIAN COUNTRY. The distinction between a grown-up and a child is not dissimilar. France is called the eldest daughter of the Church because it

(Continued on page 27)

Lo Pa Hong, Great Chinese Catholic Leader, Slain By Assassin in Shanghai

Donations to Charity Exceeded $200,000 Yearly; Devout Life Rewarded By Many Papal Honors

(By N.C.W.C. News Service)

THE sentiments expressed by Bishop James E. Walsh, Superior General of Maryknoll (page 23), were echoed by many leaders in this country when word was received, on December 30th, that Lo Pa Hong, great Chinese Catholic leader, had been slain by an assassin in Shanghai. Bishop Walsh served for many years in China and was closely associated with Mr. Lo in his charitable undertakings.

Outstanding Catholic layman as well as one of the great industrial leaders of his country, Lo Pa Hong was world famed for his philanthropies. In Shanghai alone he created 16 charitable institutions which he supported with donations exceeding $200,000 a year. A director of electric, shipping and transportation enterprises, he gave freely of his time and his fortune in his zeal for souls and his charitable impulse to aid the less fortunate.

The warfare of recent years in and about Shanghai had stripped him of much of his means, but to the day of his death he continued his works of charity and his apostolate for the conversion of his fellow-countrymen.

Only a few days before word of his death was received, dispatches coming from Shanghai told how Mr. Lo went out daily on missions of mercy to the wounded soldiers and war refugees, baptizing the dying and bringing comfort to the stricken, starving civilian population.

ASSASSINATED

Mr. Joseph Lo Pa Hong, of Shanghai, leading industrialist, Knight of St. Gregory and China's greatest Catholic philanthropist, whose assassination has been reported from war-torn China. Lo Pa Hong has been the friend and supporter of the missions in China. Most recent reports told of his making trips to the war front to baptize dying soldiers and refugees.

Knighted by Pope Benedict

As far back as 1920, knowledge of his zeal for the salvation of souls was world-wide and in that year he became the first Chinese ever to receive knighthood in the Order of St. Sylvester. This honor was bestowed upon him by Pope Benedict XV and, in an accompanying letter, Cardinal Gasparri recalled and praised the charitable works which he was performing.

Pope Benedict stated at the time that Mr. Lo's "signal piety" and "generous bounty toward the poor" recommended him to appreciation and reward. Pope Benedict said he had learned that Mr. Lo did not "hesitate to accomplish any work for the spread of Christianity" and that he had "seconded the efforts of Catholic missioners by every devoted service possible".

Dispatches of that date told how each day Mr. Lo, after he had served Mass and received Holy Communion, taught Catechism to children and to the sick whom he visited. In non-Catholic hospitals to which he was admitted he baptized the dying and many of his conversions were made in prisons.

In March, 1936, His Holiness Pope Pius XI appointed Lo Pa Hong a Private Chamberlain of the Cape and Sword in recognition of his works of charity in China. He was also a Commander of the Order of the Holy Sepulchre; a Knight of the Order of St. Gregory the Great, and a member of the Permanent Commission on Eucharistic Congresses.

In 1925 and again in 1926, Mr. Lo visited the United States. On the second visit he was returning from Europe. He had been received in private audience by His Holiness Pope Pius XI and had visited in

London, Paris and Lourdes. He returned to the United States to head the Chinese pilgrimage to the International Eucharistic Congress in Chicago. He served as a canopy bearer for the Blessed Sacrament.

In the course of his tour of the United States in 1925, he visited Washington. He was met at the Union Station by a delegation and insisted on being taken to the National Catholic School of Social Service, where he served at Mass and received Holy Communion. The celebrant of the Mass was the Rt. Rev. Msgr. John J. Burke, C.S.P., late General Secretary of the National Catholic Welfare Conference. Later he called at the Apostolic Delegation, the Chinese Legation and the headquarters of the N.C.W.C.

Notables at Luncheon

While in the National Capital Mr. Lo was a luncheon guest of Monsignor Burke. Among the guests at the luncheon were the late Bishop Thomas J. Shahan, rector of the Catholic University of America; the then auditor of the Apostolic Delegation, who is now His Excellency the Most Rev. Paul Marella, Apostolic Delegate to Japan; the Rt. Rev. Msgr. James H. Ryan, now Bishop of Omaha; the late Admiral William S. Benson, and other notable persons.

When Mr. Lo observed his sixty-first birthday in 1924, the Most Rev. Auguste Haouisee, Vicar Apostolic of Shanghai, officiated at a Pontifical Mass of Thanksgiving at St. Joseph's Hospital.

Mr. Lo built a total of 16 buildings, some very large, filling the surrounding compound in the heart of Shanghai which constitutes St. Joseph's Hospice, the largest charitable establishment in China's greatest city, housing 2,000 inmates and caring for 500 dispensary cases daily. Some three and a half million cases have been treated gratis here in a score of years. Here all species of social cast-offs were represented. "Nobody wants them, we take them," was Lo's excuse for harboring them.

There was a section for wayward girls with a large building to accommodate 200, newly built. There was a section for sick from the city prisons, under guard. The man in charge, a convert, first learned of the place when sent there, himself a sick prisoner in shackles, for treatment. There was a coffin department, for an average of 20 died there daily.

Bishop's Tribute To Late Lo Pa Hong

By

MOST REV. JAMES E. WALSH

Superior General of Maryknoll

Any country in the world could be proud of Mr. Lo Pa Hong. And Catholics throughout the world can be proud of him in his embodiment of the finest spiritual ideals in his daily life.

Mr. Lo was not a mere pious visionary. By his business acumen, he built up a large street railway company in Shanghai and an important coastwise steamship company. He was known in Shanghai as a prominent and forward looking Chinese gentleman of affairs. It was an interesting experience to watch his efficiency and despatch as he sat down at his desk in his office.

Nor was he a mere marginal Catholic. He did not limit himself to giving of his abundance after life's battles were won. For a quarter of a century he set aside daily a generous portion of time for prayer, serving at least one Mass every morning. During these long years then, he sacrificed time to organize and support large charitable institutions, for which from his own possessions and from friends in the city he raised over five million Chinese dollars.

He loved deeply to share the faith with others. He engaged untiringly bringing non-Christians into the Church and would rush off from his office to Shanghai's jails to baptize a criminal condemned to death.

Certainly he goes before the Lord bearing heavy sheaves.

Made Daily Rounds

Mr. Lo could be seen there on his daily rounds, hailing a poor wretch, chatting with children, inquiring some detail of an employee, taking the kowtows of the old people who looked after him with awe and saw this benefactor as a great figure from another world.

In the great hall where over a thousand refugees had gathered during the Sino-Japanese incident at Shanghai in 1933, Mr. Lo by his speeches won the respect of these poor creatures. Asked what he had said to rouse them from their pagan apathy, he replied:

"I try always to talk very simply. I told them we all had a great papa, God. We were sons and daughters of God. We were all sinners. God became man for us and died on the Cross. If we wished to be saved we must love our God and pray to Him. Then you saw how they repeated with me all the invocations which I suggested: 'Jesus save me', 'Mary, save me', 'God bless you'."

In another part of the city, Mr. Lo founded the Sacred Heart Hospital, where the Franciscan Missionaries of Mary care for 600 patients from the Shanghai slums daily.

Mr. Lo called himself the "coolie of St. Joseph" and revealed everywhere his profound faith in the foster father of Christ. He has also been called the "chaplain of the brigands" because of his frequent visits to the criminals of the city prisons.

At the Shanghai Municipal Prison where 1,200 men are confined, Mr. Lo was accustomed to bring baskets and other articles to these poor unfortunates who in some unprescribed way must find their needs.

Through the unbounded confidence which friends, Christian and pagan, reposed in him, immense sums were placed at his disposal, for his charities, but Mr. Lo was on his own account a very wealthy man.

In his own business office, the only note distinguishing it from an ordinary modern bureau was a painting of St. Joseph over his desk and the statue of the Blessed Virgin in the corner.

Mr. Lo was no dreamer who dabbled in charity and forgot his business. He was an able, clever man who had built up a great system and whose capacity for work was such that he moved tirelessly from his affairs to the misery of Shanghai, the whole, both his business and his charity, driven on by his profound Catholic faith.

Catholics in War Zone

In China's war zone, to the north, Catholics are numerous. The Province of Hopei, where the fighting first broke out, and which includes the big centres of Peking, Tientsin, Paoting, Chengting and other cities, has 780,435 Catholics, that is, more than a quarter of all the Catholics of China. At Peking, where first conversions date back to the days of Father Ricci, in the early part of the 17th century, the Apostolic Delegate has his residence. The Catholic University of Peking, the major and minor seminaries, houses of studies for various missionary orders and the Pei T'ang—the large group of mission buildings directed by the Vincentian Fathers surrounding the Cathedral—are all within the walls of the ancient capital.

Predicts Chinese Race Will Survive as a Nation

Rev. Father Desmond E. Stringer, of Ottawa, Returning to Post at Lishui, Chekiang Province, Believes Difficulties of Country Will Be Overcome. Says People There Mainly Interested in Struggle for Existence.

(*From the "Ottawa Citizen"*)

The really fine qualities possessed by the Chinese race, as a whole, will help it triumph over its present difficulties and it will survive as a nation.

This is the opinion of Rev. Father Desmond E. Stringer, of Ottawa, who spent seven years in China as a missionary at Lishui, Chekiang province, and who returned to his post recently following a year's vacation during which time he has been making appeals throughout the province for support for the mission. The mission is attached to the St. Francis Xavier Mission Seminary, with headquarters at Scarboro Bluffs, Ont.

Father Stringer, who is 34 years of age, is the son of Mrs. Thomas Stringer, 305 St. Patrick Street, and the late Thomas Stringer. He is one of four Ottawans who are serving at Lishui, the others being: Father William Amyot, brother of Frank Amyot, Canadian Olympic paddling champion, and son of Dr. John Amyot, former deputy minister of pensions and national health; Father M. Leo Curtin, formerly curate of St. Mary's and Blessed Sacrament parishes, and Sister Angela of the Grey Nuns of the Immaculate Conception, who, before entering religious life, was Miss Nellie Lynch, of Ottawa.

Left China Year Ago

Father Stringer left China a little over a year ago accompanied by Rev. Father Vincent Morrison, Prince Edward Island, and Rev. Father Arthur Venadam, of Antigonish, N.S.

In an interview with "The Citizen" the 34-year-old Catholic missionary gave an interesting glimpse into the lives of the two million Chinese in Lishui prefecture, a district with an area of some 10,000 square miles. Of the two million some three thousand five hundred souls are members of the Roman Catholic Church.

Fight Against Poverty

An endless fight against poverty and the common evils which it begets is the lot of the average peasant resident of Chekiang province, he explained. Born into poverty, millions of Chinese barely manage to eke out an existence. Rice is the main item of diet and it is rarely that a person has meat to eat more than three or four times a year. The district is practically given over to the raising of rice. There are no horses and no cattle. Absence of dairy cattle means that children do not have milk. As a result there is a great deal of malnutrition.

Not Interested in War

An inherent devotion to their families and a deep and abiding love for the land which provides them with their daily sustenance appears to provide the incentive for these peasants to live on and endure the hardships of their lot. Despite their hand-to-mouth type of existence they are courageous and even grateful. They are not interested in war, have no aspirations in such a direction. To be allowed to live quietly and peaceably, to be able to till their little plots of land, and at last, to be laid away with their ancestors, is all that the Chinese peasant asks of life. They are resentful, indeed, to some extent, of progress, although the members of the mission have always been well received wherever they have gone.

Father Stringer pointed out that China had been preparing for invasion for the past six or seven years. While he did not believe large-scale warfare could continue very much longer, it was possible that guerilla warfare would be carried on indefinitely. In this connection he cited the difficulties experienced by the Chinese government in dealing with bandits. In one instance it had taken some 40,000 regular troops to bring to earth 4,000 bandits. Thus it was possible that China might continue this type of warfare for many months or, even, years.

Reason for Banditry

The bandits, he explained, were usually communities of peasants who, owing to the fact that they were facing starvation, took to banditry that they might live. Were economic and social conditions better, banditry would naturally cease to exist, he believed.

Use of motor buses had not been accepted by the peasants with a great deal of jubilation, he said. Owing to the fact that fences did not exist many peasants lost pigs and fowl when the buses ran over them. When a pig was killed by a bus the owner would attempt to sell the meat

The Mission at Sungyang was en fête to great Father Leo Curtin (left centre) when he went up from Lishui to adminster the Sacrament of Confirmation. Father McGettigan (wearing sun helmet) of St. John's, Nfld., is doing good work in Sungyang with Father Larry Beal.

to his neighbors at the rate of four pounds for a dollar, as lack of any form of refrigeration made it impossible to keep the carcass for more than a day or so. Invariably the neighbor would refuse to buy. They would "break" the market and eventually purchase the meat at the rate of eight pounds for a dollar. The unfortunate peasant would then reluctantly pocket the money and sit back hoping that the next time a pig was killed it would be his neighbor's.

Missionaries' Journeys

The mission at Lishui has its headquarters at Scarboro Bluffs, Ont., and is supported by donations from all parts of the Dominion. The mission has some 27 priests and seven sisters in China, the latter all being members of the Grey Nuns of the Immaculate Conception, which has its mother house at Pembroke. The fathers conduct a high school at Lishui and periodically visit all points throughout the Lishui prefecture. This means journeys by foot of many hundreds of miles, journeys which often last as long as six months and which take the missionaries into many out-of-the-way corners of the province. Owing to the presence of bandits these trips are not without their dangers and many a time Father Stringer and his companions have been forced to flee from bandits.

Two Dispensaries

As many as 200 persons a day visit the two dispensaries conducted at Lishui which are staffed by seven members of the Grey Sisters, two of whom are graduate nurses. These practical missionaries supply medicines, extract teeth and perform many minor operations and are much beloved by the thousands of Chinese men, women and children who flock to the dispensaries.

Just how Father Stringer and his companions will find the people of the Lishui prefecture upon their return is a matter of conjecture to them. It is possible that to reach Lishui they will have to travel through the war zone. Certain it is that part of the province bordering on the scene of hostilities will be flooded with refugees, perhaps many wounded, and so their first thoughts will be to bring succor and assistance to the wounded, and to the homeless sufferers of the war.

IF YOU have a China Mission Mite-Box in your home, its contents will be welcomed at the seminary. If you have not a Mite-Box, please make use of the coupon on the inside front cover of CHINA.

Above: A Chinese merchant poses contentedly behind his wares. He probably hasn't any wares right now.

Lower: The joke may be on the duck, but anyhow, everybody else, including Father Gignac, seems to enjoy it.

New Native Bishops for Japan

The Rev. Peter Doi Tatsuo, of the Japanese diocesan clergy, has been appointed Ordinary for the Archdiocese of Tokyo, the first native priest in Japan to be raised to the dignity of an Archbishop. He was ordained in 1921 and was formerly secretary to the Most Rev. Paul Marella, Apostolic Delegate to Japan.

Rev. Paul Yamaguchi has been consecrated as the second native Japanese Bishop of Nagasaki. The ceremonies were held in the beautiful Urakami church, the largest Catholic church edifice in Japan, with a seating capacity of 8,000 persons. Despite mobilization of troops, wartime relief work and the like, thousands of Christians of Nagasaki Diocese poured into the city to witness the unique celebrations. Nagasaki Diocese is famous for its Christians who preserved the Faith for three hundred years "without benefit of clergy". Bishop Yamaguchi's predecessor (the first Japanese ever raised to the Episcopacy) had resigned his See owing to ill health.

Farewell Service For Missionary

Archbishop Forbes Presides at Ceremony

In a solemn and impressive ceremony presided over by Archbishop Forbes, Rev. Desmond Stringer, young Ottawa missionary returning to China, was bade God-speed by members of St. Brigid's parish on Sunday evening, January 9th.

The church was crowded and at the conclusion of the religious ceremonies, members of both clergy and laity extended personal farewells to Father Stringer.

Rev. James Sullivan, O.M.I., preached, choosing as his text, "Other Sheep Have I That Are Not of This Fold". Father Sullivan referred to the heartaches attached to the young priest's departure for China in these troubled times, and spoke of the great sacrifice he is being called upon to make. It was a magnificent response to God's call and the prayers of every member of St. Brigid's parish would go with Father Stringer to provide him with the spiritual strength so necessary.

Archbishop Forbes bestowed his blessing upon the missionary, and hoped that he would meet with every success in the course of his duties in far off China. Father Stringer's departure would be a sacrifice not only to himself but to members of his family, but the prayers of those at home would strengthen him and enable him to carry on God's work, the Archbishop said.

In bestowing his blessing Father Stringer asked for the continued prayers of members of St. Brigid's parish and said he would carry away with him pleasant and sustaining memories of the departure service.

During the service Archbishop Forbes received the missionary pledge from Father Stringer, and presented the young priest with a missionary crucifix.

At Benediction of the Blessed Sacrament, at which the Archbishop officiated, Father Stringer assisted as deacon and Rev. George Larose, of St. Theresa's, acted as subdeacon. Assisting the Archbishop at his throne were Mgr. T. P. Fay and Very Rev. Canon G. W. O'Toole.

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Vancouver Chinatown

Father Sharkey writes:

"The year nineteen hundred and thirty-seven widened our sphere influence here in Vancouver's Chinatown very much indeed. We were able through certain mediums to contact many new families and individuals. To us, this fact is of the greatest importance, because all missionary endeavor depends on social contacts, through which prejudices are eliminated, misunderstandings cleared away, friendships built up, and new confidences established. Then the way is made clear for the work of interesting these people in our Holy Faith and their ultimate conversion.

"These social contacts were made by visiting the families which had children attending our kindergarten and Chinese language schools; in calling on the sick Chinese in the different hospitals; by assisting the Chinese Community on many occasions and by co-operating with Chinese officials in their social service work. In this way, many Chinese adults came to take instructions in the Catholic Religion, and we are looking forward to a large baptism class at Easter.

"Our little congregation has outgrown the small chapel where we say the Sunday Mass, and the number of our Chinese Catholic children has so increased that we can no longer continue to send them to other Catholic schools, but must have a school of our own as soon as possible."

First Irish Priest Ordained in China is Appointed Prefect

Dublin,—(N.C.W.C.)—The Rev. Maurice Connaughton, O.F.M., who went out to China as a deacon in 1913 and was the first Irishman to be ordained in that country, has been appointed first Prefect Apostolic of Suishien, China.

In the area covered by the Irish Franciscan mission there are about 2,500,000 persons, of whom 8,000 are Catholics. There are only 12 priests to administer the district and these are pioneers under Monsignor Connaughton who returned to Ireland in 1935 in order to pave the way for their journey to China.

China Mission Bombing In Which Priest Died Protested By France

Paris, — (N.C.W.C.) — "Energetic protest" against the bombing of a French Catholic mission in Nanning, China, by Japanese planes will be made by France.

The protest will be delivered by the Ambassador at Tokyo at the instruction of the French Government. According to the communique which announces the protest, a French priest was killed and another wounded in the bombing of the mission buildings.

Nanning is the Capital of Kwangsi Province, which adjoins French Indo-China.

The pillared portico runs the length of the wall of the Lishui Mission Compound. Strung along the inside of the wall are a series of pictures illustrating points of Catholic doctrine. The scene was snapped as the people were leaving the church after Sunday mass, and heading out the front gate to the narrow street towards the right. Barely distinguishable in the crowd are several priests wearing sunhelmets.

MASS INTENTIONS
are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

China the Colossal

Some time ago the Chinese Digest stated, "For a traveler to encircle China he would need to journey a distance greater than one-half the circumference of the world. Of this distance, some 4,600 miles would be along coastlines, 6,000 miles bordering on Russian, some 4,800 miles touching on British possessions, while some of the remaining 400 miles would be contiguous to country under French domination and about 800 miles would run along the territory which may be described as of doubtful sovereignity."

"If the territory of China was superimposed on that of the United States," goes on our writer, "it would reach north to south from Winnipeg in Canada to the Gulf of Tehuantepec in Mexico, and from east to west from Seattle to Halifax."

The total area of Chinese territory is estimated at 4,278,352 square miles. Statisticians are unanimous that China's total population is nearer 500 million than 400 million. If the population of Belgium France, Germany, Austria, Hungary, Roumania, Serbia, England, Scotland, Japan, and Wales had been wiped out by the World War, or in some other catastropohe, these countries could have been repeopled entirely by Chinese and leave enough residents in China to give it a population as dense as that of the United States.

Interior Decorating

Nothing is so dead as yesterday's newspaper, runs the axiom, but for Siberians, Koreans, Russians, Chinese and Manchukuoans, yesterday's newspapers live for ever. Says S. Yokata: "These people of the Far East mix by-gone headlines with a right proportion of clay, and with the resulting concoction build the walls of their houses. The paper serves not only as reinforcement but as an insulating agent. When the mud walls dry, layers of newspapers are pasted on—but the photogravure and comic sections are carefully saved for the last layer."

CANADA WISHES TO HELP

A Canadian National Committee for the relief of war sufferers in China, with Sir Henry Drayton as chairman, and under the patronage of the Canadian Red Cross Society and all the Religious Bodies of Canada, has issued an appeal, saying:

"Both Japan and China were tendered medical and relief assistance by the International Red Cross, representing all National Societies. Japan declined, stating that she had already made necessary provision. China accepted, with a gratitude that reflects her terrible need.

"China is suffering.

"The extent and severity of that suffering has seldom, if ever, found equal in the history of nations.

"The shelling and bombing of cities, bringing terror, death, disablement and destitution, not alone to soldiers, but to countless women and little children helplessly caught in the maelstrom of war, have created distress of unparalleled proportions.

"At the expressed wish of Canadian citizens in many parts of the Dominion, the Red Cross and the Religious Bodies of Canada, in affiliation, are creating a Fund, through which our people may express their sympathy in tangible form.

"No brief is needed for this appeal. Day by day, press and radio are laying the stark facts of this great tragedy before us. The need for kindly assistance will never be greater. In the face of suffering such as theirs, our sympathy and help can know no barriers of race or creed.

"We feel confident that Canada will meet this need promptly with generous hand and heart."

Supporting this national appeal, Archbishop McGuigan of Toronto says:

"The Charity of Christ urges us to see Him in the suffering Chinese multitudes who cry out to the world for aid. Let us hasten to help them in His name."

The mission of Yeh Du San, cared for by Father Strang from his central mission of Tsingtien. His "chapel" is the second house at the left, nearest the left margin of the picture.

Priests Sail for China

On the "Empress of Canada", which sailed from Vancouver on January 22nd, went Fathers Vincent Morrison, Desmond Stringer and Arthur Vanalam, en route to Lishui to resume their mission work following a year's campaign in Canada to seek financial support for our seminary and mission in China. Once again, on their behalf, "China" sincerely thanks all who made their campaign so successful and their stay at home so enjoyable. Mail may be sent to these missionaries addressed to Catholic Mission, Lishui, Chekiang, China.

Fr. Pinfold's Mother Dead

Following a long illness, on Jan. 22nd, Mrs. Margaret Pinfold died at her home, 397 Danforth Ave., Toronto. To her husband, Mr. Thomas Pinfold; her son, Father Andrew; her daughters, Sister St. Matthew of the Grey Nuns, Pembroke, and Sister Henriette of the Loretto Community, Chicago, as well as to other members of the family, "China" extens sincere sympathy. It was Mrs. Pinfold's privilege to have mass celebrated at her home by her newly-ordained missionary son only two days before her death.

Language of the Missions

(Continued from page 21)

was the first to embrace Christianity as a whole—America is one of the last, for it is only a matter of years since the faith was first preached in our land. So, a Christian country is one where the seed of Christianity has been sown and has flourished and for a long time has been the norm of life for the greater part of the inhabitants; it is firmly established—all its rules, customs and privileges are in full operation—its hierarchy is mostly native and there is no reasonable fear of faith being rejected by the majority. That is Christianity as we have seen it. Countries not like that are called MISSION COUNTRIES. In these places the faith has been but newly planted, the Bishops and priests and Sisters, for the most part, are those from Christian countries; there are no Archdioceses and dioceses, but Vicariates and Prefectures, and the governing of the Church is supervised and cared for by a special Roman Congregation, called Sacred Congregation of the Propagation of the Faith. Many privileges are granted to the Christians in mission countries—e.g. in China many of the fast days are suspended; Christians who do not live near a church are not strictly bound to hear Mass every Sunday, but only on four great feasts of the year—Christmas, Easter, Pentecost and the Assumption of our Blessed Mother. The fourth precept of the Church is not, as yet, so rigorous with them, mainly because the Christians are so poor, or comparatively few. Just as children are not asked to do everything a grown-up has to, so these Christians are permitted privileges and helps so that they may also gain all the wonderful graces that our Faith has to offer. But, of course, always the essentials are adhered to and always there is the instruction for them so that they will be well trained in the faith and as soon as possible considered "grown-up" and so enter fully in the entire active part of the Church militant. Then it will cease to become a Mission Country—the hierarchy will be mostly natives and there will be churches for everyone to go to—and all because of the work done by the missionaries—at home and abroad, while it was still a mission country. And then, in its turn, it will take on the duty of spreading the Faith still further so that the whole Kingdom of the world will be governed by its King and Lord, Jesus Christ our Saviour.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a montth for the Intention of Missionary Vocations. Certificates will be sent to all members.

Twenty-five of the Girls in Grade 9, Immaculate Conception School, Pembroke, have each sent letters of application for membership, and you'll see their picture later if they keep their promise to Father Jim to send it along.

Following is an extract from a Mission talk given by Catherine O'Brien at a Crusade meeting at the Pembroke School:

"One of the greatest and noblest works being done in this world of ours is that of the missionaries in China and other pagan lands. We little know of the hardships, privations and opposition they have to endure. If we were in their place, we would often feel discouraged, but if the missionary priests find themselves getting this feeling, they start to work with new zest and vigour.

"Many Sisters from Canada, including our own Grey Sisters of the Immaculate Conception from Pembroke, have sacrificed themselves to go over to China and risk getting diseases or being captured by bandits for the sake of saving souls.

"We should help the missions by joining the Little Flowers' Rose Garden and carrying out the simple rules that are required to be a member. Another way to help, besides Masses, Holy Communions and prayers, is to send away for a mite-box and put a small offering in it once in a while. Stamp collecting also aids the missionaries in their work. Let us do our share.

"At the present time of danger, with the war going on only four hundred miles away from them, the missionaries in China need as many prayers as we can give them, so let us implore the help of God for them, and the intercession of Mary Immaculate, under whose banner they labour, and the assistance of Saint Teresa ,the patroness and friend of the missionaries."

* * *

Betty McCafferty and her brother were so pleased to hear from Father Jim that they wrote back a nice letter. Betty did some good propaganda work at her School, Cathedral High, Form 1B, and the teacher readily consented to make the Rose Garden Club a feature of the Crusade activities. So 26 new members have received their Certificates in Hamilton as a result.

* * *

St. Edward's School, Westport, Ont.; Grade Two Pupils, St. Anthony's School, Glace Bay, N.S.; the pupils at St. Joseph's Convent, Calabogie, Ont.; and many others, are worthy of special mention for their mission efforts.

* * *

Estelle Gauthier writes and encloses a ransom for a pagan baby on behalf of Junior IV Class, Blessed Sacrament School, Toronto; and Gloria Warnica does the same for the pupils at St. Peter's School, Toronto.

* * *

Down in St. John's Nfld., at 97 Gower St., there is a group of seven ardent young missionaries in one family. One of the nicest Christmas letters received by Father Jim came from there, written on stationary beautifully bordered in colours by Michael Fewer, the 12-year-old member of the Fewer family which signed the letter in the following order: Jimmy, Edward, Betty, Michael, Gerald, Mary, and Bill (who as yet has to have someone else do the signing for him). A mite-box made by their Dad and marked "For China Mission Seminary" had been generously patronized by "the Gang", with an occasional donation contributed by visiting friends. The grand total was sent to Father Jim as a Christmas gift for the Missions, with Mom adding her share to make "even money", as the interesting letter reported. And now Father Jim gives publicity to the letter and to his young friends so that others may know how much he appreciated both the letter and the gift, and, most of all, the grand missionary spirit of the Fewer family.

* * *

Thirteen-year-old Gerald Murphy of Portugal Cove Rd., is another Nfld. "bud" whose long letter was much admired. Gerald says he was thrilled to hear on his radio Mass being celebrated in Shanghai, but was sore that the whole service was not broadcast as another programme cut it out. Father Jim was interested too with the account of a visit made by Gerald last Summer to Renews and the famed Grotto of Lourdes there at that parish.

* * *

Grades 6, 7, and 8, at St. Joseph's School, Little Brad d'Or Bridge, C.B., applied for certificates for the Rose Garden, and also sent along a subscription to CHINA so that they could henceforth keep in touch with the missionaries about whom they learned from Father Venadam.

* * *

Thanks to the boys and girls of Grade Five at Notre Dame School, Sydney Mines, for their generous gift from their St. Theresa's Mission Society at the school.

* * *

Five subscriptions to CHINA were sent by the CCSMC Unit at St. Mary's Convent, Souris, P.E.I., through their secretary, Catherine Paquet.

* * *

P. J. Horan, writing on behalf of the Boys at Holy Cross Schools, St. John's, Nfld., tells of the interest shown by all there in the work at China Mission, and to back up his statements he forwarded twenty dollars, the proceeds of mite-box collections. Nice work, boys. And thanks ever so much.

* * *

Long known for their interest in our Club are the pupils at St. Rose's School, Fairville, N.B., under the direction of a very enthusiastic teacher who recently sent along the results of the sacrifices for the missions, with the report that "The Christophers", a school club, are planning a bingo game for the missions soon. Best of luck to "The Christophers".

* * *

Again, Fr. Jim is indebted to the children at Immaculate Conception Convent, Bell Island, Nfld., for their generosity to the missions.

"Go forth; teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost." This command was given by Jesus Christ. The missionaries are the ones who are carrying out this command. One of these missionaries is a priest from Antigonish Diocese, Father L. A. Venadam, who was born in Pomquet, N.S. After finishing his training at Scarboro Bluffs, Ont., he went to China for several years, and is now home in Canada seeking the aid of loyal and self-sacrificing Catholics in Canada to carry on mission work.

"Father Venadam's personality together with his funny and interesting stories of China kept us all spellbound for the short space of two hours when he visited our school here in Stellarton.

"The religion of the Chinese is one of fear and superstition. Father's work is to bring these pagans to the knowledge and love of God.

"The opening of a new mission in China is an interesting affair. When Father Venadam wishes to establish a new mission in a city he first rents a good-sized house. The upstairs he makes into a small chapel; the ground floor he uses as living quarters and a room for instructing new converts. Posters are made and distributed telling that a new Catholic Mission is about to be opened in the district. Father then hires musicians and fireworks, because the more noise is made the more people are attracted to come. A few days after everything is ready the musicians are told to play their instruments and a boy sets off the fireworks. The noise and the music arouses curiosity and the people from all around come to see what is going on. The priest then gives the people a talk on Creation and the Existence of God. He invites them all to keep on coming to instructions so that they can learn all the truths of the Catholic Church and be baptized.

"Father told us also about the many bandits in China, and how the missionaries have to hide sometimes in the mountains. The missionary always has God on his side, and in spite of all the trouble they have they are very happy. Father Venadam was the first missionary from Antigonish Diocese to go to China. May God bless his work and that of his fellow-missionaries in Lishui."

Before leaving for China, Fr. Venadam almost made Father Jim promise he would publish the above essay written by a young lad, James Kavanagh, in Grade 6 at Our Lady of Lourdes School, Stellarton, N.S. I gladly give space to the lovely composition, because it shows the interest stirred up amongst thousands of boys and girls in many schools during the past year by the visits of our campaigning missionaries. The missionaries of the future are the boys and girls in school now who are learning just what the work of the missions means. By their prayers and their generous sacrifices these boys and girls are even now proving themselves little missionaries, and God will surely grant many vocations as a reward for their efforts.

ONE OF THE MOST ENTHUSIASTIC RECEPTIONS ACCORDED FATHER VENADAM ON HIS VISITS TO SCHOOLS IN NOVA SCOTIA WAS THAT GIVEN BY THE TEACHERS AND PUPILS AT LITTLE BRAS D'OR. BY THE USE OF DIPLOMATIC METHODS, FATHER SECURED THESE PICTURES, AND FATHER JIM IS ONLY TOO PLEASED TO EXHIBIT THEM TO ALL HIS OTHER MEMBERS OF THE ROSE GARDEN. THE SISTERS OF ST. MARTHA HAVE GOOD REASON TO BE PROUD OF THEIR MISSIONARY PUPILS.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A tramp had been admitted to the casual ward of an English workhouse late one evening, and the following morning he duly appeared before the master.

"Have you taken a bath this morning?" was the first question he was asked.

"No, sir," answered the man in astonishment, "is there one missing?"

Rastus: "Sambo, what business is you-all in now?"

Sambo: "Ize in de minin' business."

Rastus: "Yo' don't say. What kind of minin'?"

Sambo: "Kalsominin'."

"A young man," said the ready-made philosopher, "should learn to say 'no'."

"Yes," replied Farmer Corntossel, "I feel that my boy Josh ought to take at least that much trouble. When I ask him to help around the place he simply gives me a haughty stare."

Baggs "Well, and how's your wife keepin'?"

Raggs: "Oh, her head's troubling her a lot."

Baggs: "That's bad. Got neuralgia?"

Raggs: "No, wants a new hat."

"I used to tell my son that if he was a good boy I'd take him to the circus."

"Is he too old for that?"

"Rather. Now he intimates that if I succeed in keeping in his good graces he may get me a ticket to see him play football."

A colored defendant hauled into police court on charge of assault and intoxication was asked by the judge to explain his side of the case.

"I haven't much to say, Yo' Honor, 'cept that was the meanest likker I ever saw. That likker was so mean that when the police came I thought I was runnin' and I was sittin' down all the time."

He espied his neighbor coming along the road with his fishing tackle on his back.

"Catch anything, old boy?" he eagerly asked.

"Yes, two."

"Good! What were they?"

"The seven-thirty there, and the five-fifteen back," came the unhappy angler's reply.

A timekeeper for a railroad gang in Missouri asked a new workman his name.

"George Washington, suh," replied the dusky son of toil.

"You're not the man who cut down the cherry tree, are you?" asked the timekeeper, jokingly.

"No, suh! 'Twasn't me, suh. This is the first wu'k Ah's done for ovah a year."

"What are you crying about, my little man?"

"I want to write me mother a letter."

"Well, why don't you."

"I can't write."

"That tough. I'll write for you. . . Well, why don't you stop crying? I said I'd write for you, didn't I?"

"I know dat."

"Well, tell me what to say."

"It ain't dat. Me mother can't read."

"How would you like to hear your little ones howling for bread?" demanded the beggar.

The harassed family man sighed.

"It would be heavenly," he said. "At present they do nothing but howl for chocolates."

Old Lady (digging bus conductor in ribs with umbrella): "Is that the Bank of England, my good man?"

Conductor: "No, ma'am, it's me."

"Any'ow, I'm outspoken!"

"Not by hanyone I know, Mrs. Jones!"

Lady: "I would be ashamed to be a great big strong man like you and ask for money."

Tramp: "I am, madam, but once I got six months for taking it without asking."

On his return from his first dancing lesson Bobby was asked how he liked it.

He replied: "Aw, it's easy. All you have to do is turn around and keep wiping your feet."

Visitor: "Your daughter plays that Beethoven sonata very well."

Proud Parent: "Doesn't she? That girl would make a success of anything."

"I'm getting on," said the poet. "A famous publisher rang me up this morning."

"What did he say?" asked his friend.

"Wrong number."

The weary magistrate said: "Can't this case be settled out of court?"

"Jes' what we's trying to do, Your Honor, when the policeman interfered."

Lou: "Will I have to give up my club when we are married, love?"

Laura: "Oh, I'll have a little club at home for you, dear."

"Has your son's college education been of any value?"

"Oh, yes; it cured his mother of bragging about him."

"I hear Rowley is getting married next week."

"Good! I never liked the fellow."

"John, I'm sure I heard a mouse squeaking somewhere."

"Well, what do you want me to do? Oil it?"

Busy magnate (testily): "Well, what do you want? Be short!"

Prodigal Son (rising to the occasion): "I will! I am!"

Hubby: "What possessed you to choose lemon color for your new dress?"

Wife: "Because I had such a job squeezing it out of you."

Two women had a heated argument. Later one of them confided in a friend.

"You know, I don't like Pansy," she said. "She's not fair."

"No," said the other, "but she's dyeing to be."

This report was found by a doctor in India who had left a native assistant in charge of a serious case:

"11 a.m.—Patient in low degree.

"11:30 a.m.—Patient in the sink.

"12:00 N.—Patient on the flit.

"12:05 p.m.—Patient flut."

Teacher: "Now, James, if your father can do a nice piece of work in one hour and your mother can do it in one hour, how long will it take them to do it together?"

James: "It would take three hours —including the time they wasted arguing about it."

The champion athlete in bed with a cold was told that he had a temperature.

"How high is it, doctor?" he wanted to know.

"A hundred and one."

"What's the world's record?"

CHINA— MISSION —BURSES

TO EDUCATE PRIESTS FOR CHINA

A BURSE is a sum of $5,000 (FIVE THOUSAND DOLLARS) which, being securely invested, produces sufficient revenue to educate a student for the missionary priesthood. The capital is not touched, but remains intact. The Seminary would have the use of the ANNUAL INTEREST from each FIVE THOUSAND DOLLAR FUND to educate young men for the priesthood in PERPETUITY.

+ +

SEVERAL of the Burses already completed have been outright gifts from individuals, but the others have been built up over a period of years by the large and small offerings of our faithful friends. We invite contributions to any of our Incomplete Burses. Even the smallest offering will move some Burse nearer to completion, and we certainly have need of such help now. We could never finance the education of all our students on the interest of our Burses as they now stand.

+ +

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary. It would be absolutely the most worthwhile monument to leave behind to your memory.

+ +

YOUR DONATION for our BURSE FUND may be sent either to the Seminary or in care of the "Catholic Record", London, Ont.

I AM a layman. I am married. I have a family. I am not rich, but I have been able to give my wife and children a comfortable home. I have not had a hard life. God has blessed me with many gifts. Those gifts have come to me through the church in which I was baptized a Catholic. I believe firmly in Jesus Christ and in the infallible guidance of the Catholic Church. That faith and my prayers, my Mass on Sundays and sometimes during the week and my attendance at the Sacraments, have given me a peace of mind for which I am grateful. In a world that is very insecure, I am grateful to God for my faith in the world to come. Many about me envy me my sense of values. No joy I have had, no sorrow I have had has ever unbalanced me. I have kept the middle path in all joys, in all sorrows. This steadiness of outlook I have attributed to my Catholic faith. I have hoped that more about me could have what I have by no merit of my own. I have thought often that this gift came to me through the priesthood of the Church of which I am a member. I have thought that it would go to others through the same priesthood. I have therefore tried, though it was only in a small way, to co-operate with those who are supplying priests for the preaching of the faith, for the celebration of Mass and the administration of the Sacraments. It has meant only a little each year. To that little I have been faithful, and like to think that my fidelity year after year has built my gift up to a considerable and useful sum for the training of students for the priesthood. In return, I know that those priests pay me back in a coin that counts — their prayers, sacrifices, and Masses. I know, too, that long after I am dead, and perhaps forgotten by others, their prayers and those of their successors will commend me to God. Yet I did not do it for that. I did it because I value not what I shall get, but what I already have —my faith. My small sacrifice has brought its own reward. It has given me a satisfaction year by year which few other things have given. I have felt the privilege of my association with one of the first works of the faith. Who am I? you ask. I am a Contributor to Burses for the education of priests.

Remember CHINA in making your WILL

+ +

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.
VERY REV. JOHN E. McRAE, President

DURING 1938
BE A BOOSTER FOR THE MISSIONS

—in your parish
—in your town
—in your Sodality
—in your own home
—everywhere you go

✚

Give the Missions Your Personal Service by

—praying every day for the Propagation of the Faith

—putting your sacrifice Pennies in a Mission Mite-box

—subscribing to a Mission publication

AND (if you can do so)—Remember the Missions in your last will

✚

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. John E. McRae, President

CHINA

Scarboro Bluffs, Ont.
March, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary, and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

Quality Printers

ADelaide
2112-3-4-5

The
Garden City Press

263 Adelaide St. West - Toronto

XXXIV EUCHARISTIC CONGRESS

Official Ontario Pilgrimage to

BUDAPEST

Including an Audience with the HOLY FATHER in ROME
Sails from Montreal, S.S. "MONTCLARE," May 11, 1938

THE ITINERARY INCLUDES:

FRANCE: Paris, Lourdes, Lisieux. Nice, Carcassonne.
SWITZERLAND: Lucerne, Zurich.
AUSTRIA: Salzburg.
HUNGARY: Budapest.
ITALY: Venice, Florence, Assisi, Rome. Genoa.
ENGLAND: London.

53 DAYS.. $602.50 ..All Expense

Providing Third Class Ocean—Supplement for Tourist and Cabin Class.
At small additional cost extension to IRELAND has been arranged.

With the approval of His Grace, Most Rev. James Charles McGuigan, D.D., Archbishop of Toronto.

Full details and programme from the Spiritual Leader, Father M. J. McGrath, Managing Director, Catholic Adjustment Bureau, 67 Bond St., Toronto,

or

THOS. COOK & SON, LTD.

OFFICIAL TRAVEL AGENTS TO THE HOLY SEE
68 KING ST. WEST ELgin 2256-7 TORONTO

YOUR WILL

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $......................................"

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

The giving of Mass Intentions is a practical method of support for our Missionaries.

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX MARCH, 1938 No. 3

IMPERATIVE NEED

WHILST the attention of all the world remains focused on China these days, we know that the readers of our magazine have a special interest in the situation as it affects our Canadian missionaries. We have, consequently, presented in this issue, in letters from our missionaries, all the news that has come to us up to late February. Although it is reassuring to learn that our sisters and priests have not yet experienced any personal injury, it is evident that their missionary works are being curtailed or carried on under extra difficulties. It is surely a time when our missionaries need more than ever the spiritual and material assistance which they have a right to expect from the readers of CHINA. May all our readers feel their responsibility to aid.

* * *

LENT AND THE MISSIONS

THE many things we read and hear about material, physical warfare in China ought not to obscure from our minds some consideration of an even more serious warfare that is being continually waged in that unhappy land. Chinese and Japanese soldiers are not now the contending forces, nor are the munitions of the war to be reckoned in terms of bombs and bullets and bayonets. It is something entirely different—something that cannot be claimed as China's exclusively, but certainly it is in China that one sees the appalling effects of this war more vividly, perhaps, than elsewhere. We speak of the struggle between Paganism and Christianity, and during this holy Lenten season it is but proper that we be mindful of the soldiers of Christ struggling against the enemy of souls in pagan lands.

The missionaries ask our prayers and our sacrifices, for they need them in these trying days. What magnificent things might be accomplished for God if Catholics everywhere were to offer their prayers and their alms during this blessed season of penance for the extension of God's Kingdom among the heathen. Calvary, with its God-laden Cross, will mean more to you if you try to realize that in the war for souls in China you can, and you ought to, use the means at hand to insure success. The smallest sacrifice you make to help the foreign missions is going to bring its reward not alone to yourself but to the souls for whose sake you offer that sacrifice. From your Catholic heart send up a prayer to beg God's blessings on His missionaries. It will have its effect in the renewed courage and strength it will bring to Christ's valiant soldiers "over there". Pray that from the passion to which Catholic missions are being subjected at the moment in China may result a conquest of souls unparalleled in missionary annals.

* * *

CHINA'S GREAT LOSS

WE make no apology for featuring in two successive issues of our magazine the story of Mr. Lo Pah Hong of Shanghai. His recent tragic death by assassination has focused attention on his life. And his life's story is worth making known far and wide. It may have come as a surprise to a great many to associate China, a missionary country, with a personality who probably ranked as the world's foremost Catholic layman. It is a distinct argument for the work of the foreign missions that it could command and hold the fealty of such a remarkable individual as the late Loh Pa Hong. The Church in China mourns the loss of an inspirational leader whose long years of Christ-like living will leave an impression that time cannot efface. Monsignor McGrath's tribute to his memory comes from a prelate of the Church who was keenly conscious of what Mr. Loh's influence meant to the progress of Christianity in pagan China. Mr. Loh's memory will be held in benediction for to the China of the future he will be the example of Christianity in Action.

* * *

EUCHARISTIC CONGRESS

OUR advertising columns carry notice of the official Ontario Pilgrimage to the 34th International Eucharistic Congress to be held in Budapest, Hungary, from May 23rd to May 29th this year. The Pilgrimage is under the Spiritual Leadershp of Father M. J. McGrath of Toronto.

Attracting devout pilgrims from all over the world, it is hoped that the Canadian participation in the Congress will be large. The success of a Eucharist Congress is not measured by any material standard, and to all lovers of the Eucharistic Christ the notice of an international demonstration in His honour calls for fervent prayer for its success as evidenced by the increase in devotion and love towards the Central Figure of the ceremonies.

JOTTINGS

By

REV. GERALD DOYLE

TO LANCHI went fourteen Franciscan Missionaries of Mary to take care of wounded soldiers. They lived in a Chinese house, where no special preparations had been made for them, and daily visited the wounded quartered in three pagan temples in the city. They worked under difficulties, lacking proper equipment and supplies, but their devoted care of their patients went a long way towards making up for that lack. While healing torn bodies they did not forget to tell the poor soldiers about Our Lord Who died for them. Many dying were baptized and those who were cured left with a new understanding and appreciation of Christianity. The words, charity, and example of the Sisters had taught them much.

The Sisters did not mind the hardships, primitive living conditions and lack of proper food; they wanted only to continue their work, but after some weeks the wounded under their care were mostly discharged and very few new patients arrived from the battle front, the scene of the fighting having changed. They were ordered to return to Shanghai, but between Lanchi and Shanghai was "No Man's Land" and fighting forces. A big detour and a sea voyage up the coast of China would be necessary.

Lanchi is near Kinhwa (where Msgr. Fraser was stationed) which is about one hundred miles north of Lishui, and in order to reach the seaport of Wenchow the Fanciscan Sisters passed through Lishui and, to the delight of the Grey Sisters in Lishui who were overjoyed in having such visitors, they remained in Lishui for an afternoon and night; while the priests enjoyed the visit of the two Chinese doctors and Father Galaup of Hangchow. Continuing on to Wenchow they embarked for Shanghai.

An awkward example of the detour would be if a group in Ottawa desired to return to Montreal but could not go directly because of armies fighting between the two cities, and went to Toronto and there took a boat for Montreal. Of course, the trip from Lanchi to Wenchow was not made by deluxe train!

The fourteen Franciscan Sisters are now in Shanghai engaged in works of mercy and prepared to answer any call for their services.

AT NINGPO the seminary has not been directly hit but the windows have been shattered by the concussion of exploding bombs. The seminarians have been sent home. At Kashing two Sisters of Charity were wounded and many children in their care killed as the result of an air raid.

Several priests in the Hangchow Vicariate are living in the mountains, it being an admitted fact that the safer places are those away from the large centers.

Children like these suffer through war

At present writing Monsignor Fraser is in Kinhwa but he may arrive in Lishui any day as Kinhwa is in the probable line of fighting. It is possible that our mission of Lishui may be avoided entirely by the armies, although there is possible danger from disorganized bands of stragglers. Incidentally on the line of March from Shanghai to Nanking another city named Lishui was mentioned in reports, but that city is in the province of Kiangsu, while we are in the province of Chekiang.

In your daily papers in Canada you get the news before we do, even though we are so near the war.

THE WORK goes on as well as possible under the circumstances. Apart from the danger of war we are in need of money. The salaries of catechists and teachers have been cut and living expenses have been reduced and now it will be necessary to discharge some of the catechists and teachers. Naturally the work will be handicapped but there is no alternative. If you have the work of the missions at heart please do not forget us. We need your help. The address is Catholic Mission, Lishui, Che., China.

* * *

CHRISTMAS this year seemed different, but Mass was said in as many of the churches as possible and the Chinese seemed to delight in the Midnight Mass and celebrations. Of course, there were the usual firecrackers and the serving of buns and cakes. Father Strang tells that one Christian had a difficulty and quoted the Gospel according to St. Luke where it says that the Blessed Virgin "brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger". The Christian wanted to know why the image of the Infant Jesus in the Christmas crib was not wrapped in swaddling clothes.

* * *

OVER THE mountains to Huang T'An went Father Joseph King to visit the Christians in Father Amyot's Parish (Father Amyot being on the sick list) and celebrated the first Mass in the new chapel of the Immaculate Conception. He reports a large turnout for Christmas and a very good spirit among the people. The combined chapel and residence is a credit to Father Amyot. It will be recalled that Fathers Amyot and King were forced to leave Huang T'An over a year ago because of bandit raids. Fr. King is now at Pihu with Fathers Boudreau and Wong.

* * *

A WINDOW in the Tsingtien chapel is broken. A bird about the size of a pigeon crashed into the glass and shattered it and half killed itself. It is nothing unusual to see birds in the churches in this part of China. They fly in through open windows and doors and make themselves at home. They do not worry about wars or money.

Catholic Radio Hour Initiated In Shanghai

Msgr. McGrath, Canadian Prefect Apostolic, First Catholic Missionary to Speak on Air from War-Torn City

A regular Catholic radio hour from Shanghai will be a feature of mission endeavor in China during 1938. It will be conducted by outstanding speakers from the Shanghai American Jesuit community — the Rev. Leo F. McGreal, Rector of Gonzaga College; the Rev. J. F. Kearney, formerly Professor of the Philosophy of Literature at Santa Clara University, and the Rev. J. K. Lipman, one time Professor of Geology at the University of San Francisco.

The talks are being given once every two weeks from the Church of Christ the King over Shanghai's most powerful station, XMHA.

The series was begun by the Rt. Rev. Msgr. William C. McGrath, Canadian Prefect Apostolic of Lishui. Temporarily marooned in Shanghai because of the complete severance of all communication with his mission in Lishui, Chekiang, Monsignor McGrath devoted his efforts to a series of radio talks on current subjects of popular interest. So great was the demand from many parts of China for copies of the addresses in pamphlet form that the Most Rev. August Haouissee, Vicar Apostolic of Shanghai, decided to inaugurate the regular "Catholic Hour". Monsignor McGrath's address was the first radio discourse bv a Catholic missionary ever given from Shanghai.

Chinese Lady Thanks Missionaries for Help Given to People

A Chinese woman, a native of Canada, has sent a letter to Msgr. William McGrath, Canadian Prefect Apostolic of Lishui, Chekiang, thanking foreign missionaries for the assistance given to the Chinese people, particularly with regard to higher education.

The letter was sent as a result of a broadcast by Monsignor McGrath from Station XMHA in Shanghai. Writing from the Sun Yat-Sen Institute for the advancement of Culture and Education, in Nanking, Miss Ma Lien-Hsiang says:

"Your fine radio address over Station XMHA was thoroughly enjoyable and interesting. The truth expressed in your text I am certain has won wide admiration.

"It was delightfully surprising to learn that you were from Toronto, Canada. China has few helpers from that place. I assure you without the assistance so unselfishly given by foreign missionaries, China today would not have fared so rapidly well in many lines, especially the one of fostering higher education.

"Thank you, kind foreign friends!

"Mr. Magras, you will please favor me with five copies of your address? I should like to send some to my friends abroad. I am an overseas Chinese student, a native of Manitoba, Canada.

"In closing, I wish you success in every undertaking. To your numerous co-workers in China let me also wish the same.

"May you enjoy good health, happiness and the universal protection of God wherever you go to offer your Christian services."

The pamphlets were duly sent, but Nanking was shortly afterwards captured by the Japanese military forces and it is difficult to know whether or not Miss Hsiang ever received them. Practically the entire population evacuated before the siege.

BROADCASTING FROM SHANGHAI

At the microphone is Monsignor McGrath, Prefect-Apostolic of Lishui, as he delivered a short address from Shanghai on Christmas Day. The programme was to have been carried throughout the United States on a N.B.C. National hook-up, but due to adverse atmospheric conditions it was not heard in America. At Monsignor's left is Mr. George R. Shecklen, president of R.C.A. Communications in Shanghai, who arranged the broadcast, and at the right is Lieutenant Hamilton of the Fourth U.S. Marines, who also spoke. A large number of prominent Americans attended to broadcast greetings. All mention of the hostilities in China was omitted from the broadcast, which was of no political significance whatsoever. As told in our news column above, by Father James Leonard of Toronto, a Catholic Hour has been initiated in Shanghai following the public interest created by several broadcasts given by Monsignor McGrath from Shanghai in November. His were the first radio talks ever given by a Catholic missionary over any Shanghai station.

Kidnapped Priest Dead

Mukden, Feb. 15. — The U.S. priest, Father Gerard Donovan, must have undergone prolonged suffering and slow starvation before his bandit-captors strangled him to death in the mountains near Huaisen, 120 miles east of here, according to U.S. Consul R. P. Ludden. He visited the scene of his death yesterday in an aeroplane provided by the Japanese army.

Japanese troops discovered the body of the priest on a mountainside, where apparently it had been lying for two weeks. Father Donovan, from McKeesport, Pa., was a member of the Maryknoll Mission of New York. He was kidnapped four months ago while conducting mass at the mission in Fushun. The bandits demanded a ransom of $50,000, which was refused.

Ludden said it looked as though the brigands had killed Father Donovan in "sheer brutality". The priest's emaciated remains were removed to Fushun.

CHINA'S MARTYR TO CHARITY

By Rt. Rev. W. C. McGrath

I RECALL an article written some years ago by one who was supposed to be in touch with the great and near-great of the political world. "There *are* great men," he said, "somewhere in the world, but you will not meet them in the fields of politics or diplomacy." Real greatness, he said, called for greater selflessness and sincerity than were compatible with "successful" conduct of world affairs.

Yes, there are such great men. And we have met them over here in China. During the tragic days that have fallen upon this unhappy land it has been my proud privilege to have been intimately associated with two of the greatest; international figures whose fame will endure. One is Father Jacquinot, recent recipient of the French Cross of the Legion of Honor, who has saved 250,000 people from war's bitter aftermath of misery and despair. The other was Joseph Lo Pah Hong, also a Chevalier of the Legion of Honor, Commander of the Order of Leopold II, China's Apostle of Charity who had been thrice decorated by the Holy Father in recognition of his outstanding works of charity among his own people. And he is dead. Dead at the hands of a cowardly assassin whom he had just befriended. The world mourns and China hangs her head in shame. For the crime that brought to a close this life so totally and selflessly devoted to the welfare of China's poverty-stricken masses was a crime comparable only to the betrayal of Christ with a kiss.

Mr. Lo died as he had lived, a martyr to charity. Of late he had drunk to the bitter dregs of the cup of ingratitude and cruel misunderstanding even on the part of those he was trying to befriend. Since the recent unhappy turmoil in China he had lived in constant danger and although himself the most patriotic of men, he had been accused by his own people of working against the interests of the country he loved and served so well. He knew—and admitted—that there was grave danger in carrying on. "You know," he told us one day recently, "there are some desperate people at large in Shanghai these days." He had received letters threatening him with death, yet, when friends implored him to take a trip abroad until the hatreds and passions of this cruel period had subsided, his reply was characteristic.

"If I go," he said, "who will look after my poor? Do you realize how much money I must find every day to keep them alive? What people think of me doesn't matter."

But it did matter. And I, for one sincerely wish he had listened to that advice. The world—and China especially, these days—can ill afford to lose such rare men as Joseph Lo Pah Hong. And who will look after his poor and his gigantic works of charity now that he is no longer with us? That is what Catholic Shanghai wonders, apprehensively.

Had you been with us—the day after his death—in the chapel of the Franciscan Procuration, where Mr. Lo had served Mass and received Holy Communion even up till the day of his death, you would have read in the tear-stained faces of the little Chinese congregation the symbol of China's sorrow. For the poor—whose name will ever be legion over here—have lost a friend and benefactor whom they feel none can replace, until eternity.

AFTER his death there was a brief controversy in the Shanghai newspapers. Under the editorial heading of "Grim Logic in Policy" the "Shanghai Evening Post" made some statements that evoked a spirited defence on the part of Mr. Lo's friends. Referring to the consistency of China's policy of non-cooperation with the invaders and the "scorched earth" policy of leaving blazing ruins in the wake of their retreating armies, the paper remarked that "whether one agrees with certain Chinese actions or no, these actions at least deserve credit for a consistency and an intelligibility of set policy which has not been accorded thus far by the local press."

Referring specifically to the assassination of Mr. Lo and the wave of indignation it had evoked in other Shanghai papers, the "Post" went on to say that it was "quite unintelligent to end the matter there and with pious horror to deplore all as wanton and senseless waste. . . . The Chinese want Japan to inherit only a desert waste. This can be and obviously is now being logically extended to include Chinese leadership in the occupied areas. There seems reason to believe that the assassination of Mr. Lo was, in effect, an execution, designed to remove this individual but also, through its dramatic effect (and the high repute of the victim) to convey a solemn, well-understood warning to other influential men that they had best not work either directly for the Japanese or even merely within their sphere of occupation."

It is not our sphere to indulge in political comment, but the tragic fact is that Mr. Lo, than whom no more patriotic man ever breathed, was even accused by his own people of being a traitor because of his desire to provide work for the thousands of starving and unemployed in and around Shanghai. The logic of the policy that prompted his murder was, indeed, grim. The pity of it is that he did not follow the example of so many other Chinese who sought the safety of Hongkong or Manila when their lives were in jeopardy. But they were thinking only of themselves while he was thinking only of his poor. But had he sought temporary safety, he might have served for many years the poor to whom he is now lost forever.

OF LATE I had the opportunity of a few hurried interviews with Mr. Lo. Hurried they always were because he was a man who never stopped going or never seemed to tire. He promised me that he would take part in a joint broadcast to America, if ever it could be arranged, as we were then hoping. I soon discovered, among other things, that this man who had been described as "The Rockefeller of China" not only did not have a cent to call his own but was carrying a heavy burden of debt. The whole of his once vast personal fortune had been "invested" in works of mercy, hospitals, schools, orphanages, and he secured the greater part of his help from pagan friends. His prayer for them was that they would be converted in return for their generosity and he himself had the privilege of baptising many of them on their deathbeds. The day before our last little discussion he had baptised eighty-five dying soldiers who had been brought into the Concession. During the few previous weeks he had baptised over fifteen hundred.

"Mr. Lo," I said. "You will surely have a very high place in Heaven."

He smiled, the simple, humble smile of a veritable "child" of the Kingdom of Heaven. "Oh, just a little corner inside the door will be more than I deserve."

He was a tireless worker. It took two chauffeurs each day, working in shifts, to drive him the rounds of his refugee camps and prisons and charitable institutions. And, withal, he found time to serve Mass and assist at Benediction daily.

While his body was lying in state, vast crowds of Chinese, Christian and pagan, thronged to get a last look at their great benefactor. The Christians touched his body with their rosaries which they will keep as precious relics of one whom they venerated on earth.

THE WAR AND THE MISSIONS

IT is not necessary to say that the war in China, which is being watched with mingled interest and horror by people in all parts of the world, is affecting the whole life of China and has vitally affected every phase of missionary activity. The mere fact that China is an enormous country, almost as big as the whole of Europe, does not mean that while one area is the scene of armed conflict life can go on just as usual in the rest. War conditions prevail throughout the whole country, and the missions have to adjust themselves to them. From the material point of view, the work of half a century has been wiped out in the mission areas that have become the scene of the war. Churches, schools, hospitals, convents—these have been destroyed by scores, and all the network of organization that surrounded them no longer exists. As many of the missions throughout the country were maintained by rents and incomes from property and investments in Shanghai, they are now without any funds to carry on their work, and everywhere one hears of schools closed, catechumenates that cannot be maintained and catechists that can no longer be supported.

With the unrest occasioned by the Japanese occupation of Shanghai, the Police of the International Settlement have an extra busy time these days. Above are three of the Shanghai International Settlement Police Force. At the left is an Annamite Officer, and in the centre is one of the colorful Sikh policemen.

The actual war, as is well known, is not confined to any one area, as no province is beyond the reach of the bombing planes. Hong Kong would seem far away from the war zone, yet there are war casualties in the Hong Kong hospitals. Father Gallagher, the Rector of Wah Yan College, baptised the head of the Tank Corps in Canton in a local hospital before he died of gangrene as the result of wounds. From the missions all around us there come reports of tragedies affecting the Catholic life of the missions and the progress of the Faith. In Kanchow, in the province of Kiangsi, just above Kwangtung, when the people were assembling for prayers in the cemetery on All Souls' Day, enemy planes appeared overhead and the crowd had to disperse. In Chungshan, in the south-western part of Kwangtung, buses carrying scattered Catholics to a place where the visit of a priest on his rounds gave an opportunity of hearing Mass were bombed and machine-gunned from the air. In the Vicariate of Kaying, at the very opposite corner of Kwangtung, in the north-east, Catholic farmers working harmlessly in the fields were machine-gunned by passing aeroplanes. Even in Hong Kong at least one Catholic family suffered the loss of many of its members when some fishing junks were attacked by Japanese ships and shelled.

One may ask if there is any special feeling against missionaries, as foreigners, since the outbreak of the war. There has been no general movement of this kind, and in fact it seems that the war may do a lot to destroy anti-foreign feeling as such, but because of their particular nationality the work of missionaries has become much more difficult in some places. Italian missionaries have felt this hostility more than any others, for China now looks upon Italy and Germany as unfriendly nations, and to a certain extent the Catholic Church in general has suffered as a consequence, because of the non-Catholic propaganda which tries to link up the Catholic Church with the Italian State. In general it may be said that while the war has not affected the loyalty of the majority of Catholics, and has in many cases shown proof of their loyalty to their Faith in a remarkable degree, it has made more difficult the approach to the Church of those who had hitherto no connection with it. This, it is hoped, will be to some measure overcome by appreciation of the whole-hearted efforts being made by missionaries in every part of the country to help those who have been wounded or have suffered in any way as a consequence of the war.

—"The Rock," Hongkong.

NEWS FROM CHINA

A LETTER written by Monsignor McGrath in Shanghai on January 14th, states:

"Father John MacDonald and Sisters Genevieve and Angela have just arrived here from Lishui accompanying Father Amyot, of Ottawa, who was too ill to travel alone. The ambulance from St. Mary's Hospital was waiting at the boat to take Father Amyot to hospital, where he now is. He is suffering from a heart condition and general exhaustion, but we hope the complete rest and the proper care will bring him round once more.

"They got him away from Lishui just as a precaution, but it is well they did. There have been many rumors of the possibility of air raids since the Provincial Government of Chekiang moved to Lishui. So far nothing has happened."

(Ed. Note: In a United Press despatch appearing in the Toronto papers about the middle of February it was stated that the Japanese had bombed an airdrome in Lishui, Chekiang, the headquarters of many Canadian Catholic missionaries. Apart from that despatch, no intimation has come to us at the seminary that trouble has developed in Lishui. With the war activities now centering in Chekiang Province it is impossible to foresee what may happen, but our missionaries there are prepared to evacuate if necessary. Msgr. Fraser has already had to leave his mission in Kinhwa because of repeated Japanese air raids on that town, as noted in a letter from Msgr. Fraser printed elsewhere.)

"To date," continues Msgr. McGrath's letter, "Lishui has been spared the ravages of actual warfare. Let us hope that our little town will never experience the fate of so many others in the vicinity. At Kashing, about half way between Shanghai and Hangchow along the railway line, the mission property suffered extensive damage. The Carmelite Convent was virtually destroyed and over seventy were killed when bombs fell in the orphanage. Happily, none of the Sisters were victims.

Miraculous Escapes

"From all sides come stories of truly miraculous escapes, showing that Providence is caring specially for us all. During the war days in Shanghai none of us were injured, in spite of the machine-gun bullets and shrapnel that were falling all over the Settlement. At Yangtsepoo, where we visited the Sacred Heart Hospital a short time ago, we saw the spot, less than fifty yards from the chapel, where six bombs fell while Mass was being said. Father Joseph of the Franciscans, who was the celebrant and who accompanied us on this trip to the hospital with the Mother Superior and two other Sisters, told me he thought it was the end for everybody.

"These were the Sisters who remained at their posts while bombs were dropping all around and who were finally rescued by a special police guard. They went back, with special passes from the Japanese authorities, to see the hospital, which was then occupied by the Japanese military. There were over two thousand wounded soldiers there at the time. The General Hospital is to be reopened shortly but it will be a long time yet before they get back to the Sacred Heart Hospital.

"Possibly the narrowest escape of all was that of a Sister of Charity in North China. While she was kneeling in the chapel a bomb fell through the roof and through the floor two feet away from her. It did not explode and she was not even scratched.

"At Nantao, too, where the Sisters of Charity and the Little Sisters of the Poor remained throughout the whole bombardment, ringed around by fires that burned for over two weeks, and the glow of which could be easily seen from our rooms here, nobody was injured. For ten days they were without even a chaplain and had very little to eat and for a while no water. When the fires came very near the poor little Sisters sprinkled Holy Water in the general direction of the conflagration and although everything around them was razed to the ground their own mission compounds were not touched. Even a wooden bamboo fence around the Jesuit Mission compound in Pootung burned right up to the four corners of the actual property and then stopped. Monseigneur Haouisee, Bishop of Shanghai, when visiting the place afterwards, said that nobody who had not seen that fence with his own eyes would have believed it possible. These evidences of the protecting hand of Providence affords us all great consolation these days.

Refugee Situation

"The refugee situation is still really serious. Only this week over two thousand people died from cold and hunger right here in Shanghai, and when we go over to the Maison Centrale to say Mass there is hardly a morning but we see one or two, sometimes three, children dead on the streets beside the mission door. Unbelievable, isn't it? As far as the papers are concerned it isn't even news any more. Whenever we venture on the streets we are beseiged by hungry beggars, professional and otherwise, but genuine cases of real want for the most part. We do the best we can, but what are a few dimes and dollars to cope with such a gigantic emergency!

"A few weeks ago I tried a variation in the way of giving out our little pittance of charity. Instead of giving actual money I ventured into a lane where hundreds of people had made their home and bought practically the entire supply of hot cakes from an itinerant and enterprising baker who had set up his stand for business. There was a Sikh and a Chinese policeman there and for a while they managed to keep a semblance of order, but as the word went round that a foreign gentleman was passing out hot cakes the crowd swelled to such proportions that they nearly created a riot. We were backed right up to the wall and the cake-seller became genuinely alarmed and refused to sell or make any more. The cakes are made in a few minutes over an open fire. It was with real difficulty that I managed to elbow my way through the crowd and escape to the open Bund. But the poor creatures were very friendly in spite of their disregard of order. As I was leaving a well-dressed Chinese shook my hand and asked me my honorable name, and thanked me for doing so much to help his people. So much! Possibly not more than a couple of Canadian dollars, which was sufficient to buy seven hundred small hot cakes. The children crowded around to the last, some of them taking my hand as the crowd thinned out. They wanted to know if I would be back tomorrow. I tell you, it was enough to melt one's heart to think of these poor little waifs who would sleep on the open street that night and so many other nights. Possibly some of them were among the two thousand victims of this recent one-week cold snap. We do our best, but our best is pathetically inadequate.

The Innocent Suffer

"To think that these poor starving people are the simple, hard-working peasant folk who have been driven from their homes. When we travel around among the mountains of Chekiang they always receive us most hospitably and have often given us the best room they had in their poor little homes while they themselves slept on the kitchen floor. One's utter helplessness to do anything that amounts to an alleviation of all this suffering is at times almost maddening. But one *must* get hardened to the situation or else one would be powerless altogether while so much is to be done.

Hero Priest of Shanghai

"Just now we are collecting even orange peels for Father Jacquinot—one of the greatest men it has ever been my privilege to know and work with—as he tells us that if a little sugar is added to the boiled orange peels a vitamin drink results which offsets the effect of eating nothing but rice and prevents many diseases consequent upon malnutrition. I venture to say that Father Jacquinot has done more for the welfare of the Church in China during the past five months than has been done in many previous years by the combined efforts of hundreds of missionaries. The Chinese adore him. His is the Christianity in action that wins all hearts and is a thousand times more effective than sermons.

Short of Mail, Money, Food

"I notice that most of our friends at home have the impression that mail is not reaching us and that there is no use in attempting to send money even to Shanghai. At no time has there been the least difficulty about cashing cheques in Shanghai. The difficulty has been to get them to cash. Mail has fallen off tremendously and we are feeling the financial strain very severely. In Lishui the missionaries have been experiencing difficulties in the matter of food supplies. Nothing but Chinese food is now available, and there has been a sharp rise in prices. Two consignments of tinned food, etc., which we sent them from Shanghai got lost on the way and never reached Lishui. In the loss was included some precious medical supplies which we had sent up for use in our dispensary by the Sisters. Lately, however, we have availed ourselves of the departure of the 'Hsin Pekin' for Wenchow and have managed to get some things through to Lishui. The postal authorities here have kindly consented to have all our Lishui mail sent to the Procure des Lazaristes here at 44 Rue Chapsal for the time being and we send it on whenever an opportunity presents itself."

IF YOU **have a China Mission Mite-Box in your home, its contents will be welcomed at the seminary. If you have not a Mite-Box, please send for one to make use of during Lent.**

Flashes From the Orient

By REV. JAMES LEONARD

FATHER JAMES LEONARD
of Toronto

The world has heard of the bravery, the heroism, the unselfish devotion of the Sisters of Charity and the Little Sisters of the Poor who refused to leave their helpless charges when bombs, shells and flames surrounded their havens of mercy in the now famous Nantao—"City of the Dead".

All connected with the refugee work here admire and appreciate the Catholic Sisters for their marvelous work. Just the other day I attended a meeting of the Red Cross, at which Brigadier Morris said: "The Catholic Sisters, . . . those ladies—and they are ladies. They are Angels in human form."

* * *

Strange city this, Shanghai. Part of the town lay in ruins, while day by day, in December, I noticed the shop windows filled with Christmas toys specializing, this year, in toy tanks, aeroplanes, armored cars and battleships. The children of Shanghai actually appreciated such gifts from Santa. Many of these can talk intelligently of air raids, anti-aircraft and power dives, etc. Adults fear, while children become accustomed to things and situations undreamed of by their forefathers. Bombers will probably become as commonplace to them as autos are to you and me.

* * *

Mail from home tells us of terrorizing headlines about Shanghai and China in general. True, China is no safe place at the moment. Yet there is no need to worry too much for our safety. Missionaries have their hands full, leaving them little time to worry about themselves. Hundreds of thousands of men, women and children to house, clothe and feed. Those in areas where the war has not reached are feeling the difficulty of running their Missions because of the high prices and scarcity of food, etc.

* * *

Your prayers are necessary for all of us in this part of the world. Not so much for our physical safety as for the grace to do the great things for God and His Church that this war has made possible. This is perhaps the greatest chance in the history of China, and Japan, to show the Oriental people what Christianity really means. Now is our chance to do great things for Our Lord, now is your opportunity to share in this great work by fervent prayer before the Tabernacle for our success and safety, if God wills it!

Terrible Situation Among Refugees in Shanghai

THE pictures shown here, sent to us by our priests in Shanghai, vividly portray the wretched condition of thousands of homeless and hungry war refugees in China's great metropolis. In view of the national appeals now being made in Canada and the United States to secure funds for the Red Cross work in China, it is well to note the efforts that have been made by our Monsignor McGrath to contribute to the relief of the poor Chinese people. With eight of his priests, Monsignor has been the witness of the horror and poverty which is war's aftermath. It is his belief that the work of caring for the hapless victims overshadows every other mission work of the Church just now in the distressed areas of China.

"Those innocent civilian sufferers," he says, "and the wounded who are even now lying unattended in the war-torn hell around Shanghai are something more than peasants or refugees or Chinese soldiers. They are our brothers and sisters in Christ. If we didn't believe that we wouldn't be in China today and we should be false to our missionary vocation were we to fail them now in their hour of dire distress. Ours not to meddle in politics or pass political judgments but to render Christlike assistance to all in the exercise of our solemn duty of charity towards all men."

In the early days of the war around Shanghai eight cabled appeals to world leaders for aid to China's suffering millions were sent out by Monsignor McGrath. The appeals went in collaboration with His Excellency Bishop Haouisee of Shanghai and Mr. Loh Pa Hong who was then, as always, foremost in providing aid to his suffering countrymen.

Those addressed included Premier King of Canada, Premier Lyons of Australia, President De Valera of Ireland, Archbishop Hinsley of Westminster, the Archbishops of St. John's, Nfld., and Toronto, Canada, Father Coughlin of Detroit and Senator Frank O'Connor, of Toronto, and the "Derry Journal" in Ireland.

A sample message read as follows:

"Hospital and refugee conditions heartrending; can you secure sorely needed financial help? Matter of immediate life or death to countless thousands."

The Archbishop of Westminster, the newly-created Cardinal Hinsley, found that support for the plea from China was blocked by prior demands made on London Catholics for the support of the Basque (Spanish) children then in England. His views on the matter were taken to the British House of Lords, and in the debate which followed, Lord Fitz Alan quoted the message from Shanghai.

Read Monsignor's letter under "News From China" heading, on page 40, for further details of the harrowing refugee situation.

Our Young Priests In Shanghai

FATHER Lorne McFarland, of Toronto, writing under date of January 23rd, from Shanghai, reports that he and seven of his classmates who went to China in 1936 are working hard at the Chinese language, classes being held at the Franciscan Procure, 141 Avenue Dubail, where some of our priests now live.

"The Franciscan Fathers, all veteran Flemish missionaries, have been wonderfully kind to us.

"I have received letters regularly from Lishui, Sungyang, and Tsingtien," writes Father Lorne. "None of the priests seem to be worrying very much over their position. However, a change is likely to come at any time.

"We have been in Shanghai so long now that it is about the same to me as Toronto.

"The most exciting part of the whole war here was the last few days of it when the Chinese were literally blown out of their position in Nantao which borders on the French Concession where we are. The poor Chinese just had to 'take it'. Many of them surrendered to the Settlement police. That night the city was lighted as clear as day by the huge fires that burned in Nantao. It was a miracle that the Hospice of the Sisters of Charity escaped the flames, but it still stands, one of the very few buildings unharmed.

"The sights among the refugees here are not a very good advertisement for the glory of war, I assure you. The human misery absolutely beggars description.

"Although we are all anxious to get back to work in our district, present indications are that we shall have to remain here indefinitely. Shorthanded in the Prefecture, it must be a real strain on the priests to carry on their necessary duties. Certainly they are keeping to their jobs in splendid fashion.

"Our professor of Chinese was baptized this month and is a very fervent Christian. He knows his Doctrine very well for he is a well-educated man with a desire to learn, and he studies his Catechism faithfully. What is more, he is greatly desirous of converting his fellow-countrymen and he spends his time off catechizing his friends. He is now instructing his family, and later on when he returns to Lishui they, too, will be baptized."

MASS INTENTIONS

are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

Msgr. Fraser Leaves Kinhwa

"IT was a sad Christmas we passed in Kinhwa," writes Rt. Rev. J. M. Fraser in a letter to his nephew, Bishop F. P. Carroll, of Calgary, from Lishui, Chekiang, where Monsignor had gone following the bombing of Kinhwa by the Japanese. "There was no midnight Mass, but I said my three Masses in the morning and afterwards gave Benediction. While the congregation was singing their Christmas carols, the bell giving warning of the approach of hostile aeroplanes sounded. I told the people to leave the church without delay and we took refuge in a prepared dugout. The planes were only reconnoitering, but on December 27th they came in earnest. We could hear the bombing and crashing in the depths of the underground shelter. Thirty bombs were dropped all over the city; eighteen localities were demolished; seventeen persons were killed and injured. The following night and the next day there was a total exodus of the population. The city literally became empty. The Provincial Government, which had established in Kinhwa, moved to Lishui. The four banks, the post office, telegraph etc., all moved their business to Lishui.

"There was nothing for us but to remove to safer quarters. We priests separated: two went to Chuchowfu, one to Wuyi, and Father Kiang and I came on to Lishui. By a special privilege we were allowed to board a government bus. All transportation was commandeered by the military. Some of our Christians went to a mountain village, and Father Ly will visit them as long as he can. I fear Kinhwa is doomed. Any mail for me will be delivered if addressed to the Lazarist Procure, 44 Rue Chapsal, Shanghai."

EDUCATE A PRIEST

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

From Vancouver

Today Chinatown in Vancouver celebrates the Chinese New Year, but in a much quieter way than in years gone by, for their country is at war. One misses the incessant outbursts of fire-crackers, the gaily bedecked streets and the general air of happiness, always associated with this great Oriental fiesta. Nevertheless, it is still a day for friendly visiting and one hears on all sides the New Year greeting—"Kong Hay Fat Choy" — as this two thousand four hundred and eighty-ninth year of China's history is ushered in.

The Chinese girls of the city, realizing that Japan's destiny hangs by a silken thread (her vast and lucrative silk trade), have put patriotism before feminine vanity and have started to wear cotton instead of silk stockings. Collections for the war refugees go on unceasingly in Chinatown these days, and large groups of Chinese may be seen all day on Pender Street, reading the latest war bulletins from Shanghai. The large Japanese community here in the city are feeling the unfavorable repercussions of the Sino-Japanese War, but thank goodness no violence has occurred. It is reliably stated that thousands of cases of Nipponese oranges, which formerly were greatly in demand here, are rotting on the waterfront here in Vancouver; while few if any Japanese-made toys were sold in the department stores at Christmas time.

Under the direction and inspiration of Father Turner an athletic association is taking form here at the mission and is composed of Chinese boys between the ages of sixteen to twenty. They play football and go hiking for outdoor exercises, and for indoor sports they have boxing, ping-pong, badminton, etc. At a pep meeting held recently there were over thirty-five boys present and all were very enthusiastic about the club. We wish it every success.

Just at present we are preparing to celebrate the Forty Hours Devotions and we assure all our dear benefactors who have so kindly helped us in our missionary work here in Chinatown, that their intentions will be remembered by us all and by our people during those days of prayer and grace. Please join with us in our prayers and continue your kindly charity towards us in this great missionary endeavor of ours here in Chinatown. May God bless you all.

CHINESE CATHOLIC MISSION
572 East Georgia St.
Vancouver, B.C.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a montth for the Intention of Missionary Vocations. Certificates will be sent to all members.

If you could see the pile of letters Father Jim has saved from members of his Club since last September, it would be sufficient proof of the wide-spread interest shown in our "Garden" by boys and girls in all sections of Canada and Newfoundland. It would also provide a good reason why only a small number get mentioned in our columns. Letters that are published are the result of taking "pot luck" from the pile Father Jim has before him each month as he prepares his column. So if your name or your school is not mentioned please don't blame poor Father Jim. He just hasn't got space to satisfy all his young friends.

When you read this, the Holy Season of Lent will have begun. May I urge all our members to be especially faithful to their Rose Garden conditions of membership during this season. Your prayers and Holy Communions will work wonders on the missions. As you read the letters from our missionaries which appear in CHINA you can feel that many of the blessings and favours they have enjoyed in recent months have been the result of your earnest prayers. To the teachers in the Schools I make the request that a China Mission Mitebox be placed in every classroom. The pupils are anxious to sacrifice for the foreign missions, and the teachers can help by giving them the opportunity. Miteboxes will gladly be supplied on request to the Seminary.

Boys and girls of the Rose Garden, keep the missionaries in mind every day in your prayers and devotions. They need your help now as never before. And may God bless you all for your efforts in the past.

FATHER JIM.

On Valentine Day Father Jim had a swell time. The pupils at Holy Rosary School, Toronto, were responsible for it. Invited to the classrooms, Father Jim was highly delighted to greet the little ones in Rooms 1 and 2, and at the end of a picture show a little girl from one class and a little boy from the other made pretty speeches and presented Father Jim with great big valentine parcels. When he opened them later on he discovered a mitebox from each pupil nicely decorated with the Valentine symbol. A visit to Room Four was also much enjoyed, when Father Jim was presented with the offerings of the boys and girls for the ransom of a Chinese baby to be named "Michael Patrick". The Sodality of Our Lady at the School also ransomed a Chinese baby to be named "Joseph Rosario". And to conclude the afternoon's enjoyment the senior boys were shown some slides on China and afterwards made their presentation for the missions. The visit to Holy Rosary will be long remembered by Father Jim, who takes this opportunity of thanking sincerely the good teachers and pupils for their magnificent work for the missions.

* * *

To the teacher and pupils at Bruley, P.B., Nfld., I offer hearty thanks for their letter and assurance of interest in our missions.

* * *

Joseph Cunningham, 320 French St., Oshawa, Ont., would be glad to get a letter from some ten-year-old boy in Nova Scotia. There must be lots of club members of that age down there, Joe, and here's hoping some of them will answer your request.

A Prayer for the Conversion of China

O Lord Jesus Christ, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

* * *

Celebrating a birthday (her 14th) by writing Father Jim a big long letter was what Margaret O'Leary did. Thanks for all the news, Margaret; I hope you got my letter all right. Margaret lives on Torbay Road, St. John's E., Nfld.

* * *

From Montague, P.E.I., we get 23 new members, and they're real hustlers when it comes to working for the missions. On several occasions they have raised mission funds by sale of home-made candy, etc., and by a concert. These boys and girls from "The Garden of the Gulf" will be right at home in our Club.

* * *

The Children of the Christian Doctrine Class at Burin, Nfld., were sent a Membership Certificate in our Club some time ago, but were omitted from mention in our columns through an oversight. They are enthusiastic about their "Service of Jesus Club" established in their school, and have ambitions to give the missions a good deal of attention in future programmes.

* * *

Thanks to the boys of St. Mary's Boys' School Primary Class, Hamilton, for their gift for the missions.

* * *

The Mission Unit at St. Monica's School, Toronto, has to its credit the ransom of a baby to be christened "Anthony".

* * *

Three new members come to our club from St. Joseph's School, Farrellton, Que., and very welcome they are, as their letters speak of their interest in all missionary endeavours. So here's telling Carmel Plunkett, Gertrude Guilfoyle and Agnes Lacharitie that we're glad to have them in our Garden. And they're anxious to hear from other members, too.

PUPILS FROM ST. FRANCIS XAVIER'S SCHOOL, BROCKVILLE, ONTARIO

Interested by the presence of a missionary priest in their parish at Brockville, the pupils of St. Francis Xavier's School have been doing big things for the missions in recent months by their prayers and sacrifices. Whole classes have joined our "Rose Garden" Club, and many of the girls sent along pictures. Some of the pictures were not clear enough for reproduction, however. Father Jim would like to receive snaps of members of his club, either individual pictures or class groups.

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

"As I was crossing the bridge the other day," said an Irishman, "I met Pat O'Brien. 'O'Brien,' says I, 'how are you?' 'Pretty well, thank you, Brady,' says he. 'Brady!' says I, 'that's not my name.' 'Faith,' says he, 'and mine's not O'Brien'."

"With that we again looked at each other, an' sure enough it was nayther of us."

"Oh, what a funny-looking cow!" said the pretty visitor from the city. "Why hasn't it any horns?"

"There are many reasons," answered the farmer, "why some cows haven't horns. Some are born without horns, and don't have any until the late years of their life. Others are de-horned, while still other breeds aren't supposed to have horns at all. So you see there are many reasons why cows sometimes don't have horns. But the chief reason that this critter doesn't have horns is that it isn't a cow at all. It's a horse."

New Resident: "I stopped over in San Juan and . . ."

Old Resident: "Pardon me, but you should say San Huan. In California we pronounce our J's like H's."

New Resident: "Well, you'll have to give me time. You see I've been in the State only through Hune and Huly."

"I never clash with my boss."

"No?"

"No; he goes his way and I go his."

The unpaid magistrate who was not over-intelligent recalled a witness. "My man," he said sternly, "you may yet find yourself committed for perjury. Only a few moments ago you told the court that you had only one brother, but your sister has sworn that she has two. Now, out with the truth."

"Have you any alarm clocks?" enquired a customer. "What I want is one that will arouse father without waking the whole family."

"I don't know of any such clock, madam," said the salesman. "We keep just the ordinary kind that will wake the whole family without disturbing father."

Tonks: "I passed Mr. Newrich in the street yesterday and he refused to recognize me. Thinks I'm not his equal, I expect."

Jinks: "Of course you are. Why, he's nothing but a conceited idiot."

Conversation between two American tourists alleged to have been overheard in the lounge of a London hotel.

"Say, Sam, is it true that you saw over the whole of the British Museum in one hour and ten minutes today?"

"Yeh, Jahn, I guess that's right. But I coulda clipped off the extra ten minutes if I'd had spikes in my shoes."

Judge—"You say this man robbed you. Can you distinguish any of your property amongst this heap?"

Plaintiff—"Yes, I know that handkerchief with 'B' in the corner."

Judge—"But that is no proof. I have a handkerchief with 'B' in the corner."

Plaintiff—"Yes, sir, I know. I don't want to make any insinuations, but I lost two."

It happened at a fashionable church (a prominent clergyman was announced to preach) that after the service a very smartly attired woman and her young daughter were sauntering to the door that the mother remarked rather loftily:

"Well, I don't think much of his sermon," turning to her daughter as she buttoned her gloves.

"Don't you, mother?" queried the girl, looking up into her mother's face, "but what did you expect for five cents."

The husband became irritable as he listened to the talking of his wife's women visitors. "Can't you get rid of some of them?" he asked. "They chatter like a lot of magpies. No wonder women are called 'birds'."

"Well, anyway," remarked his wife; "look at the worms some of us pick up."

"I'm afraid you'll be late at the party," remarked an elderly lady to her granddaughter.

"Oh, dear grandma," said the girl, "don't you know that in a fashionable set nobody ever goes to a party till everybody has got there?"

Frankie—"Dad, what do you call a man who drives a car?"

Dad—"It all depends on how close he comes to me, my boy."

Angry Father: "You've been learning for three years and you can only count up to ten. What will you be when you grow up?"

Small Son: "A boxing referee."

Customer: "And are you quite certain that this is a genuine antique?"

New Assistant: "Quite certain, madam. And, more than that, it's quite the latest thing in antiques."

"Define 'appetite'," requested the instructor in an English school.

"When you're eating you're 'appy," announced one student; "and when you're through you're tight; that's 'appetite'."

"I suppose," said the lady to the street car conductor, "if I pay the fare of my dog he will be treated the same as other passengers and be allowed to occupy a seat?"

"Of course, madam," the conductor replied politely, "he will be treated the same as other passengers and can occupy a seat, provided he does not put his feet on it!"

Maisie: "Mother, tell me how father got to know you."

Mother: "I met him at a dancing school."

Maisie: "That's funny. He won't let me go to a dancing school."

An Irish sheriff court usher, being ordered to clear court, did so by this announcement:—

"Now then all ye blackguards that isn't lawyers must leave the court."

A spoilt boy was sent by his loving parents to a big public school. He had been strictly enjoined to write home regularly and tell them all about his new life.

At the end of the week his first letter arrived—"There are 670 boys here; I wish there were 669."

Little Jeannie was watching some farm hands spreading out a stack of hay which was heating and might take fire. Why after taking the trouble to build the stack they should be taking it to pieces, she could not understand. At last she asked politely. "Is it a needle you're looking for?"

"I never see your name in the papers," remarked a constituent to the member for the division. "Don't you ever make a speech?"

"Certainly," replied the M.P. "Look here. Here is a full report of the Prime Minister's speech, and at the end you will notice in brackets the word 'murmurs.' Well—I was the man who murmured."

CHINA—MISSION—BURSES

TO EDUCATE PRIESTS FOR CHINA

A BURSE is a sum of $5,000 (FIVE THOUSAND DOLLARS) which, being securely invested, produces sufficient revenue to educate a student for the missionary priesthood. The capital is not touched, but remains intact. The Seminary would have the use of the ANNUAL INTEREST from each FIVE THOUSAND DOLLAR FUND to educate young men for the priesthood in PERPETUITY.

+ +

SEVERAL of the Burses already completed have been outright gifts from individuals, but the others have been built up over a period of years by the large and small offerings of our faithful friends. We invite contributions to any of our Incomplete Burses. Even the smallest offering will move some Burse nearer to completion, and we certainly have need of such help now. We could never finance the education of all our students on the interest of our Burses as they now stand.

+ +

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary. It would be absolutely the most worthwhile monument to leave behind to your memory.

+ +

YOUR DONATION for our BURSE FUND may be sent either to the Seminary or in care of the "Catholic Record", London, Ont.

I AM a layman. I am married. I have a family. I am not rich, but I have been able to give my wife and children a comfortable home. I have not had a hard life. God has blessed me with many gifts. Those gifts have come to me through the church in which I was baptized a Catholic. I believe firmly in Jesus Christ and in the infallible guidance of the Catholic Church. That faith and my prayers, my Mass on Sundays and sometimes during the week and my attendance at the Sacraments, have given me a peace of mind for which I am grateful. In a world that is very insecure, I am grateful to God for my faith in the world to come. Many about me envy me my sense of values. No joy I have had, no sorrow I have had has ever unbalanced me. I have kept the middle path in all joys, in all sorrows. This steadiness of outlook I have attributed to my Catholic faith. I have hoped that more about me could have what I have by no merit of my own. I have thought often that this gift came to me through the priesthood of the Church of which I am a member. I have thought that it would go to others through the same priesthood. I have therefore tried, though it was only in a small way, to co-operate with those who are supplying priests for the preaching of the faith, for the celebration of Mass and the administration of the Sacraments. It has meant only a little each year. To that little I have been faithful, and like to think that my fidelity year after year has built my gift up to a considerable and useful sum for the training of students for the priesthood. In return, I know that those priests pay me back in a coin that counts — their prayers, sacrifices, and Masses. I know, too, that long after I am dead, and perhaps forgotten by others, their prayers and those of their successors will commend me to God. Yet I did not do it for that. I did it because I value not what I shall get, but what I already have —my faith. My small sacrifice has brought its own reward. It has given me a satisfaction year by year which few other things have given. I have felt the privilege of my association with one of the first works of the faith. Who am I? you ask. I am a Contributor to Burses for the education of priests.

Remember CHINA in making your WILL

+ +

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.
VERY REV. JOHN E. McRAE, President

"THE DRAGON
AT
CLOSE RANGE"

By
Rt. Rev.
William C. McGrath
Prefect Apostolic of Lishui

215 PAGES
112 ILLUSTRATIONS
ALL IN SEPIA
ON BEST ART PAPER
$2.45, postpaid

A CANADIAN AUTHOR'S INTIMATE AND SYMPATHETIC PORTRAYAL OF THE CHINA THAT LIES BEYOND SHANGHAI

The "*Shanghai Times*" says of this book: "It is human and entertaining. . . . The most outstanding thing is its humour and its freshness of outlook."

The "*Shanghai Evening Post*" says: "Illustrated with a great many photographs of uniformly high quality and intense human interest . . . this volume should make a considerable appeal to all quite regardless of faith or geographic considerations."

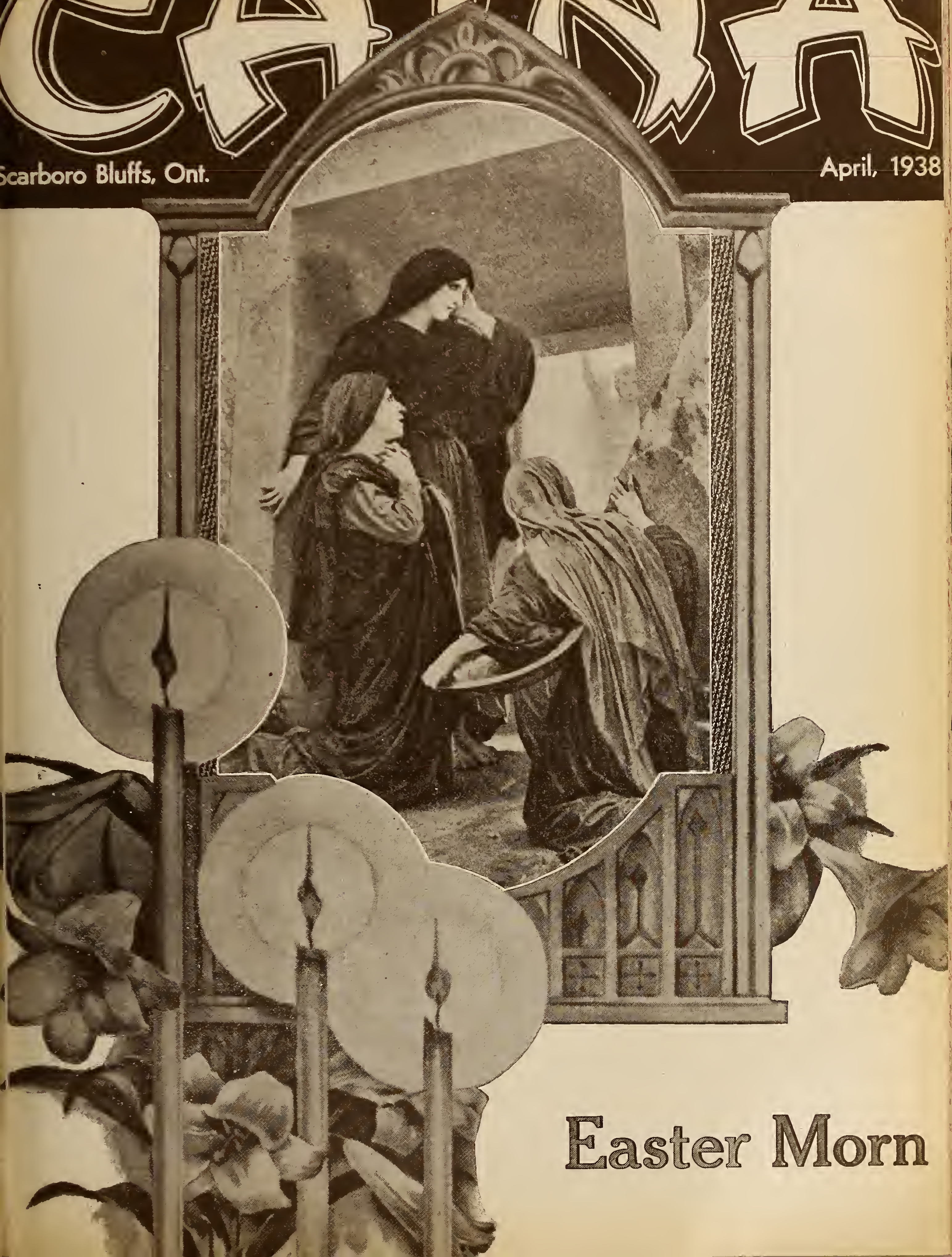
NOW ON SALE AT
ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ontario

You Will Enjoy Reading "The Dragon at Close Range"
ORDER YOUR COPY NOW—$2.45, postpaid.

CHINA

Scarboro Bluffs, Ont.

April, 1938



Easter Morn

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary, and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX APRIL, 1938 No. 4

TO PROSPECTIVE SEMINARIANS

HUNDREDS of Catholic students this summer will have to make the all-important, momentous decision which will determine the sphere of their life's activity. Various channels of human endeavour will appeal to them—but there will be some who will hear the Divine Call to the highest form of service in this world, the Service of Souls. It is God's way that He allows, or even requests, His creatures to be the instruments of procuring His glory, and that through their own free co-operation with His grace. If Catholic young men but faintly understood God's desire that "all men should be saved", and if they realized what wonderful possibilities lay with them to further that desire, how ready would they be to hearken to His voice calling them to be "fishers of men".

* * *

NEXT September, China Mission Seminary would like to welcome a dozen young men to share the life of the Seminary with those who are here now preparing for the missionary priesthood. It may be interesting to prospective students to know, even briefly, something of the life in a seminary.

The Seminarian, since he is to be the future priest, must develop the necessary character. He is to be a spiritual father to the people, so on that account he must develop himself spiritually. He is to be their teacher, and hence must obtain the requisite knowledge. He needs his health to discharge these duties faithfully and successfully; therefore he must not neglect his physical development. These are the three things that enter into a seminarian's life; they are his ideal to become first and foremost a spiritual man; secondly, an educated man, and, finally, a man of good health.

* * *

UNDOUBTEDLY, every young man before he makes up his mind to go to a seminary is perplexed as to just what is required of him. It may well be that some are even deterred from the Priesthood by erroneous ideas as to the severity of seminary life. True it is that the discipline in a seminary differs somewhat from that of a College or High School; but when one considers that the purpose of the discipline is the formation of priestly character, then the reason for the various rules is easily understood.

The centre of the spiritual life of a seminary is the Chapel. It is the veritable powerhouse of the Institution, and here the seminarian spends much of his time with Our Blessed Lord. At the beginning of each day (usually at six o'clock, after rising at five-thirty) he comes to make an offering of his day's work, to meditate on things eternal, to join in the offering of the Holy Sacrifice of the Mass and receive our Lord in Holy Communion. Noon finds him once again before the Blessed Sacrament examining his conscience. At the conclusion of each day's classes he makes his Visit to His Master in the Tabernacle, and before retiring at night he recites the Rosary and says his night prayers in the chapel. It is in the chapel, too, that he witnesses and participates in the Solemn Liturgial Functions of Holy Mother Church. There he learns to love and to be devoted to the Blessed Sacrament of which, later, he is to be the custodian.

* * *

ARE the studies for the Priesthood very difficult? Perhaps some young student feels an attraction or a desire to be a priest, but fails to give the matter serious attention because he believes he has not sufficient intellectual capabilities. If one has average ability to study and learn he is a fit and capable subject for a seminary as far as scholastic requirements are concerned. Usually, the creditable passing of Senior Matriculation is necessary prior to entering a seminary to begin the study of Philosophy. Two years philosophical and four years theological training are required before the reception of Holy Orders. During that time the students get a thorough grounding in the fundamental knowledge required for a priest. Of sixteen hours (which comprises a "day" at the seminary) approximately eight hours are devoted to classes and study five days of the week. The physical development part of a seminarian's life is taken care of by the generous recreation periods. Ample means are provided for the profitable use of these periods.

* * *

IN this brief account of how the time of a seminarian is happily spent there is no attempt to write of the inner life of a seminarian. The consolations and joys experienced are matters too deep and lengthy to be the subject of a short editorial. What has been said is to pave the way for some youths who wish to experience for themselves the happiness of those in training for the grandest work on earth. Through the years of preparation there is ever present the ultimate goal of hard work on the missions, the "spending and being spent" in the effort to save one's soul by helping to save the souls of others. "Today, if you hear His Voice, harden not your hearts".

WHAT'S IN A NAME?

By

Rev. B. Harpring, O.F.M.

THE first woman was called Eve because she was the "Mother of all the Living"; since that time her sons and daughters have been distinguished by names peculiarly their own. Isaac's name was "Laughter" because his aged mother laughed in scorn when she heard that she was to bring him into the world. Jacob (the Supplantor) became Israel (the Champion of the Lord) after he had wrestled through the whole night with the angel. And when the Promised One was born, "His name was called Jesus", that is, Saviour.

Each of these fulfilled the promise of his name in his character and work; today, however, such is frequently not the case, for not all Georges are "farmers", nor are all the Claudes "lame". It is true that some Cecilias wear spectacles because they are "weak-sighted", but not every Philip is a "lover of horses".

We find much the same thing in China that we find in the western world. Often a literal translation of a Chinese name is amusing. The girl called Ngai-lin, literally "Lover of the Forest", may be the most timid of creatures. This will sound funny to Miss Sylvia until she finds that her own name can be translated "Dweller in the Forest", and that this translation might connote a huntress, a poacher, or a charcoal-burner. Kuo-hsuei (National Tax) may be a boy's name, even though the boy is neither a tax collector himself, nor has he any property on which to pay national tax. Han-teh (Restrained Virtue) is a man's name, and his virtue may be so restrained as to be non-existent. Shin-deh (Virtue of Faith) may have the kind of faith that moves mountains, while Chen-Kwang (True Light) has talents that are not at all of the scintillating variety.

And thus it goes; names sometimes hit the mark and sometimes they are misnomers. But how do Chinese names originate? How are they imposed?

Chinese usually have names consisting of three characters, the first character being the name of the family or clan. According to reputable authorities, there are in China almost four hundred of these clan names. In former times each clan name undoubtedly designated some characteristic of the family or bearer; however, in the course of centuries many of these clan names have lost their original meanings, just as most of the English surnames have; but some are still good Chinese words, just as Smith or Brown are good English words. Family names in China antedate by many centuries the use of family names in the western world. Ever since the time of the Emperor Fu Hsi (2852 B.C.) all Chinese have been required to use a surname.

The origin of the given name in China, however, is more interesting than that of the surname. Every clan, that is, every group of people having the same surname, possesses a *Chia Pu* or Family Book. Herein is contained an account of the collateral lines, names and ages of the members of the family, registers of marriages, births and deaths, and a brief history of the men.

The Family Book is revised and brought up to date every thirty or

"THE HARVEST INDEED IS GREAT, BUT THE LABOURERS ARE FEW"

Of the great harvest of souls in the world, fewer than four hundred millions have been reaped into the True Fold. More than one thousand million pagans yet await the message of the Gospel. The reaping of this immense harvest demands the active co-operation of every Catholic. A Divine Call to the Missionary Priesthood or the Missionary Sisterhood should not be neglected by those who are favoured with it. Generously take your part in the great work to be done. Help the missionaries who are doing their share in Fields Afar.

fifty years by the Board of Editors. The Board is also responsible for the production of several lines of verse known as the Generation Poem. The poem is composed of twenty or thirty characters by which the second character or Generation Name is determined for the next twenty or thirty generations. It must follow strictly the rules of Chinese poetry; each character must have a good meaning and the poem, likewise, must express sentiments that are flattering to the family.

The poem is applied in the following way: Each member of the first generation shall bear, as the middle character of his three character name, the first character or word in the poem. Each member of the second generation shall bear, as the middle character of his three character name, the second character of the poem. This procedure is continued until all the characters in the name-poem are exhausted, at which time a new poem must be composed. It will be clear that this name-poem, if composed of twenty characters, will serve for about four hundred years, counting each generation as twenty years.

Occasionally one finds a two character name instead of a three character name. I do not know the exact explanation for this, but the following is my guess: When there is only one male child born in a certain generation of a branch of the clan, no personal name is added as a third character; the generation character or name alone is imposed on him. He thus becomes the heir and successor not only of his own father, but also of his paternal uncles.

The third character of the three character name is simply the name given to the child by its father, and may thus be called a Personal Name.

In addition to this Official Name of three characters, each person is entitled to choose for himself a Social Name. Such a name is ordinarily chosen by a man after he reaches maturity. It may be used by the bearer for everything except official matters concerning the clan. Moreover, many Chinese choose other names for different stages of their lives. Thus a person may have a Milk Name (in infancy), a School Name, and a Business Name in addition to his Official and Social Names. One Chinese student who returned from America, gave his first daughter the Milk Name "Tse-Mei" which means "After America".

In China much importance is attached to the male line of descent, though very little attention is paid to the female line. Girls' names, however, are recorded in their proper generations in the Family Book, and the family names of their marriages are also noted. The original family names of the wives of the members of the clan are also recorded in the book. Such records are necessary, for no persons of the same family name, unless they are proven to be of different origins, are allowed to marry; for all of those bearing the same family name are considered cousins, and are, therefore, too closely related to marry.

Many students of English in the Middle Schools and Universities also adopt English names which they may or may not retain in later life. This was more common many years ago when government schools were fewer in number, and higher education was mainly in the hands of Missionaries. Some of the pupils, especially those who were baptized Christians, did not resent being called by a western name. Thus we hear of the Rawlinson Wangs, Peter Yangs, Washington Chengs, etc. Every Chinese Catholic, of course, has a Christian name, which is usually written in front of his family name. He thus professes his Faith, and earns for himself a powerful protector in the Kingdom of Heaven. His name is registered, not only in Family Book, but also in the Book of Life."

—*"Franciscans in China"*.

SCARBORO MISSION PRIESTS

MARCH, 1938

IN CHINA

IN KINHWA (Catholic Mission, Kinhwa, Che.)

Rt. Rev. J. M. Fraser, P.A.

IN SHANGHAI (Procure des Lazaristes, 44 Rue Chapsal)

Rt. Rev. W. C. McGrath, Pref. Ap.
Rev. James Leonard
Rev. Harold Murphy
Rev. Ronald Reeves
Rev. Lawrence McAuliffe
Rev. John Maurice
Rev. Lorne McFarland
Rev. William Matte
Rev. Leonard Hudswell

IN LISHUI (Catholic Mission, Lishui, Che.)

Rev. Aaron Gignac
Rev. Wm. Amyot
Rev. Leo Curtin
Rev. John MacDonald
Rev. Vincent Morrison
Rev. Arthur Venadam
Rev. Paul Kam

IN SUNGYANG (Catholic Mission, Sungyang, Che.)

Rev. Lawrence Beal
Rev. Hugh McGettigan

IN PIHU (Catholic Mission, Pihu, Che.)

Rev. Bernard Boudreau
Rev. Paul Wong
Rev. Joseph King

IN LUNGCHUANG (Catholic Mission, Lungchuang, Che.)

Rev. Joseph Venini

IN TSINGTIEN (Catholic Mission, Tsingtien, Che.)

Rev. Desmond Stringer
Rev. Gerald Doyle
Rev. Craig Strang

IN CANADA

ST. F. X. SEMINARY (Scarboro Bluffs, Ont.)

Very Rev. J. E. McRae, D.C.L.
Rev. A. J. MacDonald
Rev. A. Chafe
Rev. E. Moriarty
Rev. M. Carey
Rev. E. Lyons
Rev. D. McNeil
Rev. J. McGoey
Rev. T. Morrissey
Rev. A. Pinfold
Rev. P. Moore

DIOCESE OF SAULT STE. MARIE, ONT.

Rev. W. McNabb (North Bay)
Rev. J. McCann (White River)
Rev. L. Burke (Port Arthur)

DIOCESE OF ANTIGONISH, N.S.

Rev. H. Steele (Old Bridgeport)
Rev. A. MacIntosh (Antigonish)
Rev. C. Murphy (Sydney Mines)

DIOCESE OF PEMBROKE, ONT.

Rev. John Kelly (Pembroke)

ARCHDIOCESE OF TORONTO, ONT.

Rev. Allan McRae (Oshawa)

ARCHDIOCESE OF REGINA, SASK.

Rev. G. McKernan (Regina)

ARCHDIOCESE OF KINGSTON, ONT.

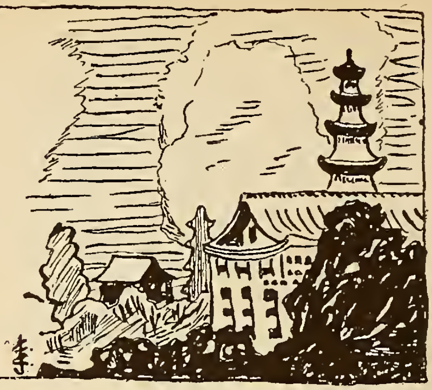
Rev. G. Stringer (Brockville)

VANCOUVER, B C. (Chinese Catholic Mission, 572 East Georgia St.)

Rev. H. Sharkey
Rev. R. Roberts
Rev. K. Turner

"FROM MY MISSION FILES"

By Rev. C. STRANG



Catholic Mission,
Juan, Wenchow,
Oct. 12th, 1936.

Dear Father Strang:

I am at last settled down in my new mission, and think I'll get along fine as soon as I pick up the local dialect, but it sure sounds gibberish to me now.

However, I am not writing so much to talk about myself as to ask you if you have any need of a catechist. If so, I am sure I can offer you a good one any time. His name is Wei, and he was a former Protestant and also an orderly in a Protestant institution, where he picked up quite a bit about foreign medicine. Through his reading he came to know about the Catholic Church, and eventually he took a special course in doctrine at Shanghai and was baptized there. His mother, his children and his married sister have since been baptized and all have made excellent Catholics—only his wife and father remain to be baptized.

With his position at the hospital necessarily given up he tried helping his brother run a drug-store, but there is not enough business to support two families, and he has been asking me if there is any opening for him in the teaching line. Considering his fine qualities and the fact that there are no vacancies here at present I am putting the case up to you, and am sure that he will fit in with anything you may have for him.

Hoping to hear from you soon, or even to see you, I am,

Sincerely yours,
Father "Batch" (Pajorek).

* * *

Tsingtien, Oct. 15th.

Dear Father "Batch":

Received your letter of 12th today and am glad to know you like your new place. I have been hearing from other sources about your rapid progress in the language, and so know you won't have any difficulty with the new dialect.

About Mr. Wei, I surely would like to have him, but have no opening at present, for I have just been lately installed here; but should an opportunity arise Mr. Wei will not be forgotten; if so he will have to accommodate himself to the local dialect and take an examination in doctrine.

I am off now on the fall missions, but hope to see you before Christmas—we have nine new priests who are en route now for here, and will probably pass through your place next month or so. As ever, etc.

Craig Strang.

* * *

Tsingtien, Oct. 29th.

Catholic Mission, Lishui.

Dear Father Gignac:

I guess you are pretty busy these days getting ready for the reception of the new Fathers; they must be on the way now with the departure ceremony over.

What I want to ask you is: What do you know of a place called "Li Ts'un" (Culture Town), about 30 li away from our chapel of Yer Du San? Mr. Hsia, our catechist there, told me that several Li Ts'un people have been coming to chapel and would like to know how are chances of preaching in their own village. There is already a Christian family there, but they haven't been to the Sacraments for years. The others (or some of them) are former Protestants who have no minister now and want to know what we have to offer.

I went there during the Yeh Du San Mission primarily to see about this Christian, Wang, formerly of Do Lu. It was a job fixing him up—he had an infant unbaptized, a girl eight years old who doesn't know one prayer, and a girl eighteen who has not yet received Communion nor Confession. But I also wanted to find out about the others. Wang lives in the ancestral hall, and as the village school is also there a crowd soon gathered and we talked for over an hour without much coming to the point. However, they eventually admitted that they would like to hear what our doctrine is about so I promised to send them a catechist for a month who would give them some idea of the knowledge of God and of their own souls, and that at the end of that time we could come to some definite plan. Wang and a few came to Yeh Du San the next day for Mass; I fixed the former up and he promised to have his children ready for the sacraments at the end of the specified month. As you were the last priest to visit there, I would appreciate any information you have about the place.

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Best regards to all the priests. Yours, etc.

Craig Strang.

* * *

Lishui, Oct. 20th.

Dear Father Strang:

You were coming up near us when you visited Li Ts'un. Yes, I remember the place. Father Serra and I visited the place when we were in Tsingtien. Glad to know that you got the break of breaking in there. As I remember it: That Wang man is a hard case, and years ago created some trouble in the Christmas Society at Do Lu. If you can fix him and his family up that will be great—it will be easier, too, if you get ingress to the village. But keep an eye on him. I do not know much of the other inhabitants, as they made no advances then.

The new priests are due in Shanghai any day now.

Sincerely yours,
Aaron Gignac.

MISSION MEMO

Tsingtien, Nov. 2nd, 1936.

Mr. Hsu, erstwhile city schoolteacher, sent to Li Ts'un for a month. Gave him $10 for travelling and living expenses. Took books, pictures, charts, etc. As Christians few in Yeh Du San, Mr. Hsia will stay in Li Ts'un for the first three days. He receives no expense money.

* * *

Li Ts'un,
Year 25 Chinese Republic,
Dec. 2nd, 10th Moon,
19th Day.

Spiritual Father Sun,
Catholic Mission, Tsingtien.

(Liberal translation)

Father Sun:

We, the inhabitants of Li Ts'un, of the clan of T'u, have heard from the lips of Mr. Hsu, that there is a God of all with none other equal to Him and that the Catholic Church is His Church. True, in former years we saw foreign priests here, but they came to visit the house of Wang, and we enquired not wherefore. Later we heard from Wang some strange doctrine, and the same from the catechist at Yeh Du San. But we were never very clear about it until Mr. Hsu stayed in our humble village for the passing of a whole moon.

So, having heard, we desire to adore this great God of Heaven, and will be more than gratified if the illustrious Father will appoint Mr. Hsu here permanently so that we may know more about God and how to serve Him.

More effectively would this be worked if our children could be so instructed in the school hours, and we hope that you, Father, can do something about that for us and ours.

We therefore send you this petition; we sign it and seal it with the signature or seal of fifteen families of this village.

* * *

Tsingtien, Dec. 3rd.

Dear Father "Batch":

It is a fitting day to start this letter by saying that whereas St. Francis cried for souls, they have been given to us. What I mean is, that I think I have a good opening for Mr. Wei. Just got a letter from a village signed by more than half the families asking for a chapel, and, as many of them are former Protestants, it seems providential indeed that Mr. Wei is exactly "the boy in the gap". Or is he? I hope he is still free; if so, send him up so we can see if he will do or not.

Tsingtien, Dec. 3rd,
(10th Moon, 20th Day)
(Translation)

To the People of Li Ts'un:

Mr. Hsu carries this letter from me to you, expressing my gratification upon reading your petition and my willingness to grant it. You are about to enter the greatest organization on earth, for it is founded in High Heaven. You are about to learn of a Diety Who not only rules us all, but personally cares for and loves each one of us. The Church He founded is the Kingdom of Heaven on earth—it is His way of leading us, both body and soul, to the eternal celestial kingdom. May ye all prove worthy of this great grace.

Mr. Hsu will make provisions for a formal opening of a chapel amongst you, which he has already outlined to me; all other details shall be discussed at my next visit which shall be before the next moon is full.

The blessing of our common Father and Lord be upon ye all—always.

(Sgd.) Sun Wen K'uei.

* * *

MISSION RECORD

Tsingtien, Dec. 18th.

Formally introduced Mr. Wei to Li Ts'un this week. With Messrs. Hsu and Hsia we stayed two days. Rented part of catechumen's house for $20.00 a year—half of rent to be used in repair of house. Contracted with a carpenter to make pews to seat eighty, also for a simple altar and for some furniture. Entered names of catechumens, arranged for night classes in doctrine and learning prayers; promised to take over the school after the new year.

* * *

Tsingtien, Jan. 15th. '37.

Catholic Dispensary, Lishui.

Dear Sisters:

The bearer, Mr. Wei, is one of our catechists and is in Lishui to get some medicine. Not so much for himself as for the Christians in his place. He has already done a lot of good in caring for the sick, and seems to be quite proficient and thorough in his use of medicine. He has already given injections against cholera, diphtheria, etc., and all to good effect; in that way, besides relieving much pain and possibly saving lives, he has created a good name for the welfare of the Church in his district.

So I will feel personally obliged if you can fill his order, and you may have confidence in both his integrity and his skill.

My best wishes to you all. Sincerely,

Craig Strang.

(Continued on page 59)

CHINESE BISHOP VISITS CANADA

Last October, Bishop Paul Yu-Pin, Vicar-Apostolic of Nanking, China, flew by airplane from China to Rome to converse with His Holiness the Pope, completing the long journey in six days. He later passed some months in the United States as part of a world-wide tour on behalf of his suffering fellow-countrymen in China. Late in February he paid a brief visit to Canada, making short stops in Quebec, Ottawa, and Montreal. He has now returned to Rome. The date of his return to his Diocese of Nanking is uncertain, as that city is now in the hands of the Japanese. Bishop Yu-Pin's 17 Chinese priests have been dispersed, and at least one of them suffered death in the occupation of Nanking. In his public appearances and speeches the patriotic Chinese Bishop fervidly announces his belief that the great Chinese nation will ultimately emerge victorious in its battle with Japan. He is a personal friend of Generalissimo Chiang Kai Shek. The case for China is ably set forth by Bishop Yu-Pin in a pamphlet published by the Catholic Social Guild, Oxford, entitled "The War in the Far East".

Now only 37 years old, before his elevation to the Episcopacy three years ago, Bishop Yu-Pin occupied important posts with the Synodal Commission in China.

Courtesy, "Les Missions Franciscaines"

MOST REV. PAUL YU-PIN

Fathers Murphy, Maurice, Matte, and McAuliffe at the Franciscan Procure, Shanghai. Below: Shanghai war scene, and refugee children smiling despite their sad plight.

THE ARRIVAL

THE arrival in Shanghai of our three returning Missionaries, Fathers Morrison, Stringer and Venadam cannot be allowed to pass unnoted. Though it was our firm intention to meet them at the dock with three big cheers some of us did not make the grade. The fates were not very kind that day.

The Missionaries arrived in Shanghai on Wednesday, Feb. 9th. We students of Chinese stopped class early that morning in order to be on hand at the dock when they landed. Our Chinese professor, Mr. Li, was as excited as the rest. We just didn't have the heart to leave him behind so he boarded a car with three of us to pay his respects to the arrivals. Our kindness had its own reward as you will see.

Our driver was in great spirits for he scented a good tip from the foreigners. Foreigners like speed and he gave us our money's worth. It was just great until we swung on to Edward VII on the way to the Bund. Bang! The rear end of our taxi suddenly picked itself up and started to go places. Fortunately it was exhausted after a good broad jump and we skidded to a stop. The mystery was soon cleared up. A truck had picked a most inopportune time to turn and had crashed into us as we flashed by. Not much damage was done to our car except a crushed fender and bent wheel, but to complicate matters another car had crashed into the truck.

Now there was no other course open but to go to the police station for a "pow-wow", because it is a good old Chinese custom that the one who reports first, loudest and longest, is generally judged innocent. It was a relief to find a foreign officer in the station but still it was mighty handy to have Mr. Li to argue with the plaintiffs and to make sure they didn't "put something over" on us.

When everything had been argued out to the satisfaction of the officer, though from the conflicting statements one would conclude that everybody was lying, we managed to get off in another car.

Naturally, by this time we were late arriving at the customs jetty. The ocean liners still cannot dock and so the passengers have to be transferred by tender. The tender had already arrived and so we

R MISSIONARIES

searched through the customs house but to no avail. Our priests had already left for the Procure.

The tables were turned. I guess they were the reception committee as we arrived back at the Procure. Lots of handshaking you may be sure. It certainly is a treat to meet old friends again. By the time this arrives our three Missionaries will be back in various parts of our prefecture of Lishui taking up the duties which during their absence were confided to others. Father Morrison is his old jolly self and Father Stringer and Father Venadam still pick the humour of all situations as of yore. They told of their doings since they left us last year and we certainly got a "kick" out of it. They would have needed a pair of mouths each to answer our questions as we plied them about doings at the Seminary and the folks at home. When they began to unpack trunks we hovered over them like guardian angels. It's just a custom we have here in China. Other priests in Lishui will be very solicitous of those trunks before long.

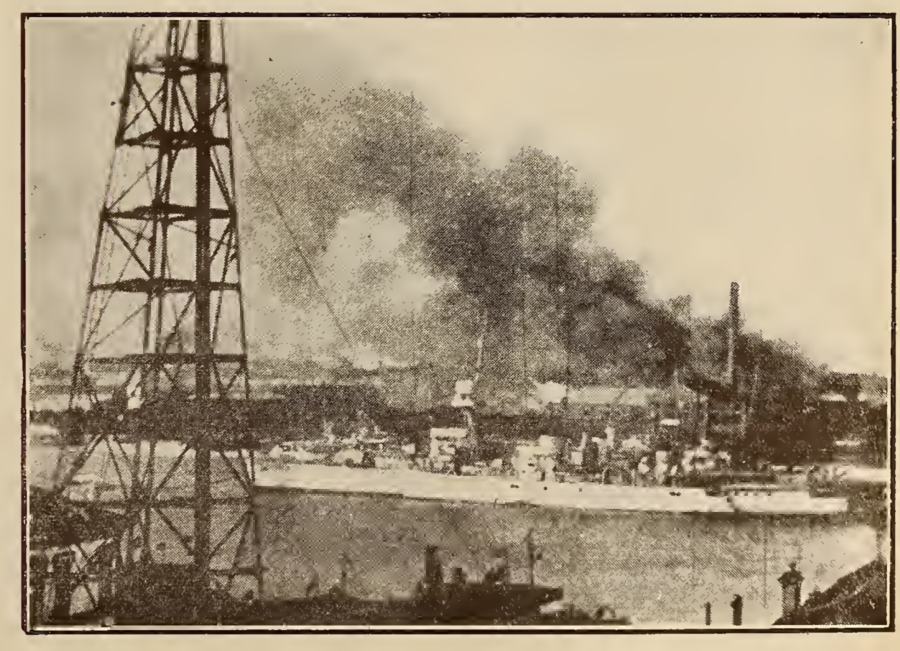
A few days more and the three priests will set out for Lishui. We are sorry to see them go without us but for us younger priests, study of Chinese comes first at present and we hope it won't be long till we shall be in action under their guidance.

These Missionaries now returned among us have spent the past year stirring the people of Canada to renewed interest in the Canadian missions in China. Though the direct object was to raise funds to carry on the work no doubt it has indirectly worked for the sanctification of many who solely for Love of God have contributed by their prayers or alms to aid in the conversion of heathen Chinese.

However, what is your loss is our gain. Our three Missionaries have returned again to their first love, the actual work of spreading the Gospel in the Prefecture of Lishui.

Newly returned from Canada with the good wishes and goodwill of our Catholics at home still fresh in their minds they will enter into the work with new vigour. Relying on your promised support, we trust they will be able to carry on for many years to come, your representatives in converting souls to Christ.

Four little maids from the Sisters' School, Lishui. Below: Some of Fr. Strang's pupils at Tsingtien, and a Shanghai war scene.



Supplies Must Go Through

By Rev. L. McAuliffe

DURING the period of hostilities in China conditions generally have been very unsettled and most uncertain. The mail service has been slow and likewise the cable and telegraph service at times. Our mission in Lishui, although spared the actual ravages of war incidents, was nevertheless practically cut off from Shanghai and the outside world. Naturally, many of the things required for ordinary needs were lacking for our Missionaries who remained in their Prefecture. Boats to Wenchow from Shanghai failed to sail for a long period. When we did finally learn of a boat leaving, Mgr. McGrath was anxious to send some relief to those in Lishui.

The necessary purchases of food and medicine were made. The supply of medicine was particularly needed by the Sisters for their dispensary, because many poor Chinese were in need of treatment at Lishui. A previous shipment of foodstuffs and medicine had been lost, so Fathers McFarland and myself were deputed to go along to Wenchow as a "guard" for the present shipment.

As the boat was due to sail in the early morning, we went aboard the night before. And we couldn't find the precious packages we were to guard on the trip. Pretty tough—losing things before we got started at all. After much talking and running around, and following a real up-to-the-minute fuss among the coolies and stewards, our "cargo" was finally located stowed away in the wrong room. We took good care that it was moved at once to our own room.

There were a few other foreigners on board, and about six hundred Chinese refugees who were carrying all sorts of belongings ranging from chickens to beds. The trip was uneventful except for the brief appearance of one airplane. Luckily, it went on without "laying an egg" (the popular Shanghai term for dropping a bomb). Outside the port of Wenchow the boat was stopped by Chinese officials, and allowed to proceed after many questions had been asked and answered satisfactorily.

EDUCATE A PRIEST
Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

A huge crowd greeted the ship's arrival at Wenchow. We were considerably amused by the efforts of a few policemen to keep the crowd in order. They disregarded the police, and what confusion followed! Everybody appeared to be trying to get off the boat at once, and in the scramble one poor fellow was badly injured when he was knocked off the gangplank. The offender was immediately pushed off by somebody else—and so "face" was saved.

Father Ronald Reeves, of London, Ont., with some future football stars at Lishui. The picture was taken last Summer.

We patiently waited till things quieted down before attempting to move our "cargo" to the Catholic Mission. We expected one of our Lishui priests to meet us, but the telegrams despatched to Lishui to inform them of our coming had failed to arrive. Fortunately, and quite by accident, Father Doyle was that day in Wenchow. He immediately phoned Lishui and had arrangements made for the transport of the supplies up the river, as the busses were not running. For a few days, Father Lorne and I enjoyed the company of the priests at the Wenchow Mission.

For the return trip we again went aboard ship the night before she sailed. It was well past midnight before the coolies quit their "chant" as they carried heavy loads aboard. The coolies have a habit of singing or grunting (call it what you will) as they toil. It probably takes their minds off their heavy burdens. We witnessed a near approach to a "sit-down strike" that night. The military students did not want food sent out of Wenchow and attempted to prevent loading operations. After much loud arguing work was allowed to be resumed.

We noticed several warships on the return journey. Nearing Shanghai quite a number of planes passed over us, and the Chinese passengers were duly impressed by the manoeuvres. Father McFarland and I were rather relieved when the good ship "Hsin Peking" docked at one o'clock and we were on our way back to the Procure in the French Settlement to resume our classes in Chinese. We don't know how much credit to take for it, but anyhow the Missionaries in Lishui got their much-needed supplies — and all's well.

A Chinese Boy's Letter

The following letter was written to Father Harold Murphy in Shanghai by a young Chinese boy to whom Fr. Harold had taught English in Lishui. It is given here as written.

"Rev. Dear Fr. Murphy:

"How do you do at home, and I hope you very fine and happy. I am pray for my country and for the father and for the Christians every day.

"Now about your point to me's lesson I can not to do for it. Because it is very hard, I am very sorry please you pardon me. I am wait you come Lishui again, I shall be with you to study togather like before. Now I still learn English every day that the Arabian night's entertainments and your kenilworth and the formers lessons. I hope that this letter doesn't take too long at arriving. Once again thank you for you teach me mistakes in this lesson and God bless you.

"Your sincere pupil,

Wong Ging Yang."

MASS INTENTIONS
are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

FROM MY MISSION FILES

(Continued from page 55)

MISSION RECORD—SCHOOLS

Tsingtien, Feb. 20th.

Li Ts'un: School newly opened. Teacher, Mr. T'u, prior teacher there, and at present a catechumen. Wages six dollars a month (an increase on his former salary). Possible raise after his baptism or increase of pupils. Class room transferred from Ancestral Hall to room in the rented house. Catechist (Mr. Wei) takes catechism class in a.m. and prayer-class in p.m. All pupils must attend these classes — catechumens and pagans. Roll-call of forty-five; eighteen of them catechumens. Benches, tables, blackboard, etc., all taken from old school. Varous charts, etc., loaned from here.

For purposes of placation and by way of compromise, Mr. Wang has been appointed in charge of night school in the same room. He will NOT teach doctrine there—that is upstairs in the chapel; fifteen young men have signified their intention of coming, but that does not matter very much. Wang receives three dollars a month. Duration of class, etc., left to desire of pupils. Wang, however, must attend night prayers upstairs with the others.

* * *

Notes on Li Ts'un. culled from SPIRITUAL REPORT

January: Two infants of pagans privately baptized and died. Three families of catechumens observed the superstitious customs at passing of New Year.

February: Two adult catechumens baptized in danger of death; one recovered after having been treated by catechist; other died, and Christians from neighboring communities came and read prayers for the dead.

March: Four infants baptized in sickness—three died. Several pagans signified their intention of becoming catechumens.

April: Spring visit and first mission to Li Ts'un. Catechumens can say ordinary prayers, except for some old people who find it difficult to remember and understand. School children not too bad at recitation of catechism. Big fall-off in night school; two more families have stopped coming for devotions. Son of owner of house also not coming and even making it very unpleasant at times for those who do come. Outside villages profess some interest but are sceptic about our permanency, calling to mind the withdrawal of Protestant missionaries and the catechist from Yeh Du San. A problem to take up fully as soon as the catechumens are baptized.

May: Catechist sick and goes to Wenchow hospital; Mr. Hsia substitutes part time. Two more private baptisms of adults and of one child.

June: Catechumen marries pagan girl. Contrary to desire of father, there was no adoration of ancestors nor burning of joss sticks.

September: Several catechumens leave, fearing enlistment in the army.

* * *

MISSION REPORT

Tsingtien, Oct. 12th.

Fall Mission to Li Ts'un. Catechumens still a bit backward on the doctrine of the Sacraments, so with admonishment to polish up on this, baptisms were postponed till December. Solemn baptism of two adults who will not be here in December and who are most devout. Room too small for crowd on Sunday. Heard there is property for sale at around $100 Mex., on which can be built a suitable building for $400—altogether around $600, counting ground, building, furniture, etc. — $200 Canadian.

Tsingtien, Dec. 15th, '37.

Dear Father Stringer:

A year ago I was dreaming what I might have to tell you in this letter —hoping that it would be taken from a glorious page in the history of the Mission here, yet fearing that it might be but the record of another failure, and now that it has come to pass I hardly know how to classify it. It seems just another ordinary page of progress, and it is probably better that way. It is the first result of the new mission in Li Ts'un where over 60 signed up last year, with an increase of 30 during the twelve-month. One half of them are now baptized and are good practising Christians. Of the other half, some were not quite ready for baptism. Others have not fully rejected their family idols, or still cling to ancestor worship. A few are out and out antagonistic.

So there you are: a new Christian settlement with every prospect of increase both in the village and surroundings. It is, I feel, a monument to those who by their prayers and sacrifices have made our work there possible. I have recommended the progress of the place to the prayers of many of my friends, and to them I now offer my sincere thanks. God will grant them their reward.

Craig Strang.

PREFECTURE OF LISHUI

Chekiang, China

1936-1937

1. TERRITORY:

Area (square miles)	10,000
Counties	10
Mission Stations—	
With Resident Priest	8
Without Resident Priest	32

2. POPULATION:

Pagans	1,100,000
Catholics	2,332
Catechumens	1,412

3. PERSONNEL:

Scarboro Fathers	26
Chinese Priests	2
Grey Nuns of the Immaculate Conception	7
Lay Catechists and Teachers (approx.)	30

4. CHURCHES:

Large	4
Small Chapels and Oratories	25

5. INSTITUTIONS:

Boys' Schools	8
Girls' Schools	1
Pupils (Boys)	483
Pupils (Girls)	206
Dispensary	1
Visits to Sick	5,626
Patients treated	27,944
Junior Seminarians (at Ningpo)	3

6. SPIRITUAL FRUITS:

Baptisms—	
Adult Catechumens	185
Adults in danger of death	64
Children of Catholics	70
Pagan children in danger of death	214
Confirmations	65
Confessions—	
Annual	1,079
Devotional	10,717
Communions—	
Annual	1,077
Devotional	33,621
Marriages	16
Extreme Unctions	40

Missionary Aims during THE PRESENT WAR

In a radio broadcast over Station XGOW, Hankow, His Excellency, Mario Zanin, Apostolic Delegate to China, described the scope of Missionary activity in China and the particular aims which all Catholics should bear in mind during the war in China. The address was read in Chinese by Rev. F. Niu and in English by Rev. Adolph Kirst, O.F.M.

By way of introduction, His Excellency addressed himself in Latin to all the Bishops, Missionaries and Catholics of both sexes in China, giving them a message of peace. The complete text of the Radio address follows:

TO all the Bishops and Missionaries of the East and of the West and all Catholics who are laboring in China, with China and for the good of China, in the name of the Church and of the Holy Father.

"Peace on earth to men of good will," in China. On the Nativity of Christ, the Saviour, who offered Himself for us, we offer and sacrifice ourselves for the peace and salvation of China.

You Missionaries, who have left your own country in Europe or America, have been called by Jesus Christ to bring the Gospel of Faith, Hope and Charity to our Chinese brethren. The Chinese nation has a rich culture of some thousand years and you have come to enrich that culture still more by teaching the people the beauties of the Gospel.

Your Missionary activity is not political or colonial in its scope. You have not come here for commercial purposes or for economic and material considerations. Neither is your work confined to this present life, nor is it merely human. Rather it is divine and supernatural, because your aim is to elevate the whole man, so that by healing the infirmities of his body, you may be able to attain the one great end—the salvation of immortal souls.

China is the Missionary's adopted home, and for this home you devote your intellect, your heart and all material resources. You give all your life until death. And in doing this, you follow the teachings of the Church and imitate the example of your Holy Father, Pope Pius XI.

The Supreme Pontiff does not and will not act against the principles of justice and charity, or place the welfare of China in jeopardy. What is more, we know from public and private utterances that the Holy Father has a special paternal love for the Chinese people, and constantly lends his aid for their benefit. Schools, hospitals, relief work, in a word, all Catholic mission activity is undertaken in his name. From the very beginning of the War, the Pope gave large sums of money to aid the wounded and the homeless. By his high moral authority and with apostolic firmness, he inspires the nations in civil, political and military matters with the principles of prudence, moderation and justice.

H.E. ARCHBISHOP MARIO ZANIN, Apostolic Delegate to China.

The Apostolic Delegate, in the name of the Holy Father, has visited many provinces, cities and missions since the war began, and always and everywhere he has tried to promote works of charity.

Early this month, the Apostolic Delegate addressed a circular letter — "Inter Arma Charitas" — to the Bishops of China. The purpose of this letter was to unify, co-ordinate and intensify the works of charity. All Catholics were urged to join the "Chinese Catholic War Relief", a national association for aiding the wounded and the homeless. In union there is strength. The Church is Catholic because it is founded on this universal bond of charity.

The circular letter mentioned above, proposed three things as being of importance:

(1) We must *pray* unceasingly. What men do not know and cannot do or do not want to do, that God knows, is able to do and is willing to do. He is willing to save us.

(2) We must *work together* to relieve distress. Millions of our brethren are affected. They are hungry and thirsty, sick, wounded, homeless. We must come to their aid and see in them the person of Christ himself.

(3) We must *make sacrifices* in the name of the Christ Child born for our redemption. In the present crisis we must practice self-denial and reduce our expenses to a minimum so that greater projects of charity may be made possible. We can do this by being more frugal at table, by giving up various luxuries, such as sweets, spirits and tobacco. We can abstain from banquets and unnecessary display of pomp. Ornaments, such as jewelry, can be dispensed with, and our money devoted to relief work. We should open our doors to the refugees, give them food and clothing, and devote our spare time to studying practical methods of rendering first-aid to the wounded. Lastly, we must obey the authorities, co-operate with them, respect their orders, and absolutely avoid and prevent all disorder.

These things should be preached to all and carried out faithfully. They are the Gospel teaching of Our Lord Jesus Christ. Only by carrying out these principles can peace be established in the hearts of all men of good will.

OUR THANKS

To a lady of St. Joseph's Parish, Toronto, who prefers to remain anonymous, the Seminary publicly expresses its sincere gratitude for the magnificent financial assistance given to us through her efforts in disposing of a pair of tickets for the recent Skating Carnival in Toronto. The fortunate winner of the tickets was Mr. Syd. Montgomery of 84 Greenwood Ave. We thank also the many kind friends who aided by buying or selling tickets.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Boys and Girls:

I want to draw your attention to the second condition of membership in our Club as noted at the top of the page. When we began this "Rose Garden" for our junior readers about ten years ago it was with the idea of interesting Catholic boys and girls in the missions, hoping that as they grew older this interest would be developed and possibly lead to the decision to become real missionaries themselves. Now, of course, all cannot become nuns and priests and go to foreign lands. But some can. And if you have been faithful to the rules of our Club you have offered many Holy Communions for missionary vocations. There can be no doubt that God has answered your petitions. I am a firm believer in the power of children's prayers. I am happy to be able to say that quite a number of our Club members are now Sisters. I know of two boy members who are studying for the Priesthood. Perhaps we ought to claim for our "Rose Garden" some of the credit for the development of these vocations. At any rate, I am making an appeal to all our "buds" now to keep faithful to their conditions of membership, and, please God, in the years to come we shall count many priests and nuns amongst our "honor list".

FATHER JIM.

Above are Juelanne Lake and her sister Phyllis, in Grades 3 and 6 respectively, at St. Francis Xavier School, Brockville, Ont.

A Prayer for the Conversion of China

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

(300 *days' Indulgence*)

With Ecclesiastical Approbation

New members include: Mary Eileen McKernan, Calgary, Alta.; Hyacinthe Barrett, St. Peter's, N.S. Hyacinthe is nine years old and tells me her mother says she can hold a "fishpond" for the mission soon. Joan Galligan, who is a Girl Guide and President of the Literary Society at Immaculate Conception Convent, Pembroke, Ont.; Lucas M. Brazil, Spaniard's Bay, Nfld.; Stella Doyle, Doyle's Station, Nfld.; Marie MacDonald, Arisaig, N.S.; From Oshawa, Ont.: Edwin Mothersill, Irene May and Joe Morrow.

* * *

35 Certificates were sent to new members in Senior Third Class at St. Gregory's School, Oshawa, and 19 to Grade Three Pupils at St. Joseph's School, Port Arthur, Ont. Each of these pupils wrote individual letters and Father Jim thoroughly enjoyed reading them all. During the years since the Rose Garden was started St. Gregory's, Oshawa, and St. Joseph's, Port Arthur, have contributed new members every year. It is evidence of the sustained interest in the missions at these schools. Recently, a priest from the Seminary visited St. Gregory's and was presented with the mitebox savings of the pupils there.

Requests for a mitebox and Certificates came from five pupils at Webster's Corner, P.E.I., namely, Elmer and Brady Smith, Margaret Coyle, Viola Heron and Earl Smith. For reasons which we will not make known, we know their teacher will be glad to have these pupils enrolled.

From Mary Carton, Secretary of "The Christophers" at St. Rose's School, Fairville, N.B., came a lovely letter and a five dollar gift for the missions.

I'm looking forward to receipt of the "newsheet" published by the Sodality at Kirkland Lake, Ont. The Sodalists there have been working for the missions during Lent.

From Celestina Ducey and Annie St. George, Marystown, Nfld., came their mitebox savings. Two pioneer members from whom I was pleased to hear.

Here we present Peggy and Alice McGee, classmates of the young ladies in the picture at left.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A school inspector was examining a class during one of his official visits. "How many days are there in the year?" he asked one of the young hopefuls. "Seven, sir, was the instant response. "Think again," said the inspector. "I said a year not a week. How many days in a year?" "Seven, sir," repeated the boy. "Perhaps you will tell me how you make that out," said the inspector. "Well, sir, there's Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, and I don't know any more."

Parson—"How did you get that black eye, Mrs. Higgins?"

Mrs. Higgns—"Well, sir, me 'usband came out of prison on 'is birthday."

Parson—"Yes?"

Mrs. Higgins—"And I wished 'im many 'appy returns."

"Dad, how can guns kick when they have no legs?" asked Bertie.

"Don't ask absurd questions," said his father.

"Guns haven't any legs, have they, dad?"

"Certainly not!"

"Well, then, what's the use of their having breeches?"

The inquisitive woman was worrying the gardener. She asked a lot of meaningless questions.

"What steps do you take with caterpillars?" she asked.

"Well, mum," said the exasperated gardener, "I takes half-a-dozen steps into our nearest field and turns the caterpillars round three times so that they gets giddy and don't know their way back."

Brown: "What do you do with your worn-out razor blades?"

Jones: "I shave with them."

Stranger: "Do you have to see a doctor before you get liquor in this town?"

Native: "No, afterwards."

Famous Boxer: "Win, lose, or draw, I get $50,000."

Reporter: "I see. Every clout has a silver lining.

Housewife: "How did you come to fall so low as to go around the country begging?"

Tramp: "It's a long story, mum, and it's now in the hand of my publishers. I'm on my way to New York to correct the proofs."

Diner: "This salmon isn't nearly so nice as that I had a week ago."

Waiter: "It should be, sir; it's the same fish."

Mr. Simms: "A penny for your thoughts, darling."

Mrs. Simms: "Make it ten dollars, dear. I was thinking of a new hat."

"See here, you're seven payments behind on your banjo."

"Well, the company advertised 'Pay As You Play' and I can't play much."

"Why, Mary, what are you crying for?" a little girl was asked by her mother.

"My teeth slipped and stepped on my tongue," sobbed the child.

Fond Mother: "What do you think baby will be when he grows up?"

Exasperated Father (fed up): "I don't know. Town crier, most likely."

Country Magistrate (to old offender): "Well, Jones, what are you here for now?"

Jones: "Well, sir, if you don't know, I hain't a-goin' to tell yer."

"Go on, Johnny, eat up your crusts. There may come a day when you'll be glad of them."

"O.K. Then I'll save 'em till then."

"Go easy. This hill's not so safe."

"Can't slow down—the brakes are not working."

"You don't mean to say——"

"Oh, don't worry—the horn's all right."

He had just been worsted in a business deal and he was very angry.

"I look upon you, sir, as a rascal!" he said.

"You are privileged," said his rival, "to look upon me in any character you care to assume."

"Your diet should include plenty of iron."

"But doctor, I haven't a tooth in my head."

"Good morning, parson. Haven't seen you lately."

"No, captain, I've been busy. Only this morning I married three couples in 15 minutes."

"Smart going, parson! That's 12 knots an hour!"

Stern was the glance the coroner cast at the quack doctor who had just entered the witness box.

'And when you were called in," he asked. "What did you give the deceased?"

"Give him? Well, I gave him ipecacuanha."

"Indeed," sneered the coroner. "And I suppose you know that in the man's condition you might just as well have given him the aurora borealis?"

"Quite so—quite so, sir," said the witness, blandly. "It's a pleasure to meet a man of medical education. That's exactly what I should have given him if he hadn't died!"

"Dad, can you tell me where the Pyrenees are?"

"How should I know? Ask your mother; she's been house-cleaning."

"What did you think of the Horse Show?"

"I didn't see a single frock I liked."

Upper: "What did the doctor say about your heavy breathing?"

Lower: "Oh, he said he'd put a stop to that."

Magistrate: "What did the defendant look like when you arrested him?"

Constable: "Well, sir, he had a sort of a pinched look."

"You musn't teach your little sister those naughty words," scolded the mother.

"I wasn't, Mother," replied the small boy, "I was telling her what she musn't say."

"Would father go to heaven if he died, mother?"

"Hush! Whatever put such ridiculous ideas into your head?"

"He's not as big a fool as he used to be."

"Is he getting wiser?"

"No—thinner."

Brown—"That man Thomson is going round telling lies about you."

Green—"I don't mind that, but if he tells the truth, I'll break his neck."

Teacher—"Tommy, where was the American Declaration of Independence signed?"

Tommy—"At the bottom, I guess."

CHINA—MISSION—BURSES

TO EDUCATE PRIESTS FOR CHINA

A BURSE is a sum of $5,000 (FIVE THOUSAND DOLLARS) which, being securely invested, produces sufficient revenue to educate a student for the missionary priesthood. The capital is not touched, but remains intact. The Seminary would have the use of the ANNUAL INTEREST from each FIVE THOUSAND DOLLAR FUND to educate young men for the priesthood in PERPETUITY.

+ +

SEVERAL of the Burses already completed have been outright gifts from individuals, but the others have been built up over a period of years by the large and small offerings of our faithful friends. We invite contributions to any of our Incomplete Burses. Even the smallest offering will move some Burse nearer to completion, and we certainly have need of such help now. We could never finance the education of all our students on the interest of our Burses as they now stand.

+ +

THOSE blessed with an abundance of this world's goods could spend to no better advantage than by becoming the Founder of a Burse for China Mission Seminary. It would be absolutely the most worthwhile monument to leave behind to your memory.

+ +

YOUR DONATION for our BURSE FUND may be sent either to the Seminary or in care of the "Catholic Record", London, Ont.

I AM a layman. I am married. I have a family. I am not rich, but I have been able to give my wife and children a comfortable home. I have not had a hard life. God has blessed me with many gifts. Those gifts have come to me through the church in which I was baptized a Catholic. I believe firmly in Jesus Christ and in the infallible guidance of the Catholic Church. That faith and my prayers, my Mass on Sundays and sometimes during the week and my attendance at the Sacraments, have given me a peace of mind for which I am grateful. In a world that is very insecure, I am grateful to God for my faith in the world to come. Many about me envy me my sense of values. No joy I have had, no sorrow I have had has ever unbalanced me. I have kept the middle path in all joys, in all sorrows. This steadiness of outlook I have attributed to my Catholic faith. I have hoped that more about me could have what I have by no merit of my own. I have thought often that this gift came to me through the priesthood of the Church of which I am a member. I have thought that it would go to others through the same priesthood. I have therefore tried, though it was only in a small way, to co-operate with those who are supplying priests for the preaching of the faith, for the celebration of Mass and the administration of the Sacraments. It has meant only a little each year. To that little I have been faithful, and like to think that my fidelity year after year has built my gift up to a considerable and useful sum for the training of students for the priesthood. In return, I know that those priests pay me back in a coin that counts — their prayers, sacrifices, and Masses. I know, too, that long after I am dead, and perhaps forgotten by others, their prayers and those of their successors will commend me to God. Yet I did not do it for that. I did it because I value not what I shall get, but what I already have —my faith. My small sacrifice has brought its own reward. It has given me a satisfaction year by year which few other things have given. I have felt the privilege of my association with one of the first works of the faith. Who am I? you ask. I am a Contributor to Burses for the education of priests.

Remember CHINA in making your WILL

+ +

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ont.
VERY REV. JOHN E. McRAE, President

We Want You To Consider This!

OUR Seminary is the only Institution in Canada devoted exclusively to the training of English-speaking subjects for the Catholic Foreign Missions.

It now counts fifty priests in service, and forty-one students preparing for the Priesthood.

For years, the Seminary has made steady progress despite the fact that it has had to depend entirely on the free-will offerings made by interested friends. No definite, assured source of income has it ever enjoyed.

What China Mission Seminary needs more than anything else right now is AN ENDOWMENT FUND. Such a fund can never be built up while we have to depend on the day-to-day donations that come to us in the mails. We need some large-sized gifts.

There may be many people desirous of helping our seminary but who feel that they cannot now make an outright gift. To such we suggest that they remember us in their WILL. If you are in a position to do so, please include the following clause in YOUR WILL:

> "I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF ...."

+

St. Francis Xavier Seminary

Scarboro Bluffs, Ontario

VERY REV. J. E. McRAE, President.

CHINA

Scarboro Bluffs, Ont.

May, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Coadjutor Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary, and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:
"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $......................................."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

- - - - - - - - - - - - - - - - - - -

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

Quality Printers

ADelaide
2112-3-4-5

The
Garden City Press
263 Adelaide St. West - Toronto

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX MAY, 1938 No. 5

THE TEARS OF CAPTIVITY

THERE IS SOMETHING exceedingly pitiful in the hopeless plight of the captive. Death is perhaps the greatest of all natural sorrows, but there is that about captivity to which even death takes second place. With death comes an end to all the agonies which brought it on. The defeat is always more sufferable than the struggle, for in defeat we have at least the assurance of our own helplessness, but in struggle we are driven by the lash of our own hopes. It is life that fans hope, and hope that feeds struggle, and struggle that invites the agony. As long as there is life to suffer violence we are compelled to resist.

So is it rather the living death of captivity that draws out more effectively the sorrow of men, moving them to that deep intensity of mercy crying to save. To die—that makes us sad. To be buried alive—that makes us shudder. The cry of the captive is an arrow to the human heart.

THERE is something very horrifying in the thought of a submarine crew trapped on the bed of the ocean. While they fret away each minute and each hour waiting for that death, so cruel and yet so welcome, human ingenuity will exhaust itself in an effort to save, for men cannot refuse that call for succour. America had eyes and ears for nothing but the mine of Stellarton when two men lay captive in its depths. The distracted public up and down the country could not face unmoved that picture of life locked in a chamber of death. We know well the death that ended the career of the great St. Paul, as we know, too, that he ever looked for the martyrdom which gave him the crown he so earnestly desired. Treasured by Christians from the earliest days, his triumphant cry is echoing yet: "For me, to die is gain", and nowhere will we find him grieving over his approaching death. But signing in prison with his fettered hands a letter to the Colossians he could not forbear to add: "Be mindful of my bonds." A short and simple charge—but hardly able to hide the tragedy of his imprisonment.

CHINA has seen her martyrdoms, and the homelands have heard Te Deums, but tears are shed over those missionaries who are carried off for ransom, losing now a tooth, now a finger, or an eye or a limb—dying a little more with each new day of life, always alone in the pain of their captivity, their eyes ever straining for the ransom which means release. So great is this merciful pity which every human heart feels for the victims of chains that its outpouring is stemmed not even by the grave. The unfailing devotion of the faithful to the Holy Souls in Purgatory is a most beautiful and undeniable testimony that man cannot make truce with captivity while there is yet something to save. Whether it be the imprisonment of the body or the bondage of the soul, the thought of captivity pulls hard on what is best in us. Perish the man who stops his ears to the languishing cry of a captive.

SUFFERING many diverse fates, the captives of our own day are numbered in multitudes. But the most woe-begone of them all is the pagan soul. There is no light in his prison. No heat. Food there is in front of him, but he cannot see. He smells it, but he is chained and cannot move. He shivers. There is a seamless cloak to warm his shoulders, but no one to put it on him. He resigns himself to wait, and the uncomforted loneliness drives him mad. He rouses himself up to fight his way free, but his spirit has not the anger of righteous battle, but only the helpless fury of despair. He calls, and he is not heard. He cries out, and his Captor derides and mocks the sobs. There is no escape for him. Born in this prison, he is condemned to die in it. Will he never find the God of his liberty? Must he never know the God Who redeemed him? A prisoner, a child of wrath. **Yet his ransom is already paid. Is there none to carry the price?**

REAL and true? Much too sadly so! Far-fetched and overdrawn? Not in the least! No matter how insufferable the captivity, whether it be that of the victims of a mine disaster, or that of the holy Paul in a Roman prison, or that of the modern apostle in a Communist camp, it will always be a heaven compared to this prison of the pagan soul, where the light of Faith has never shone through to file apart the shackles of sin and evil. Here are captives who have an even greater claim on us than the suffering souls in Purgatory. These are dead, but live; those are living in death. Dead, they may be captives for all eternity. But while they yet live they are captives as long as we choose to leave them so. Thousands upon thousands die in their darkness. We cannot help that. Millions live on in that same darkness. For these, we hold the keys to Christian Liberty. In China there are four hundred million pagan souls. Aid us to lead their captivity captive. We hold the price of their ransom. Help us to carry it to them.

JOTTINGS

By

REV. GERALD DOYLE

OVER ONE HUNDRED bombs have been dropped here in Lishui during the six air raids we have experienced to date, February the 25th, and just this afternoon we had the fifth and sixth visitation which broke the one hundred mark.

While the objective is the air field at the edge of the city the bombers frequently fly directly over the Mission and a few seconds later drop their bombs. The detonations shake the Mission buildings, rattle the windows and blanch the faces of many terror-stricken people.

Aeroplanes had frequently passed over Lishui but because no bombs had been dropped we had been lulled into a sense of security; so when on the sixth of this month we heard the drone of 'planes we slowly finished our "tiffin" and then made the usual visit to the church. Fathers Curtin, Gignac and myself (comprising the staff at Lishui) then stood in front of the church and watched the three big two-motor bombers fly over the Mission in the direction of the air field. We told ourselves that they were very probably Chinese 'planes. A few seconds later we saw black objects drop from the 'plane on the right and someone suggested that they were probably dropping letters attached to weights. Then came the detonation which shook the Mission buildings. Lishui was being bombed!

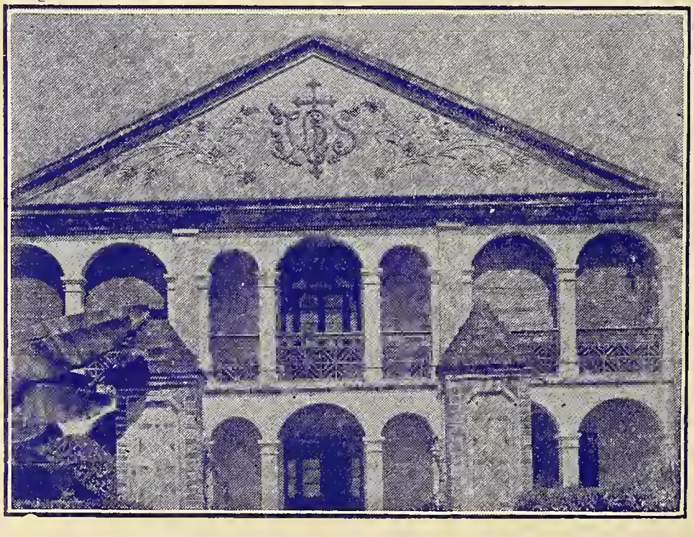
Four times they calmly flew over the city and dropped their bombs, about twenty-two that day, and waited several minutes for the smoke to partially clear away and then, after a final look at their handiwork, flew into the horizon. One man was killed.

There were those who took it calmly and those who were terror-stricken. Many fled to the country. Fathers of families arranged for their wives and children to live in the villages. Lishui became a deserted city with hardly a person on the streets. The stores were boarded up and business was at a standstill; but in a day or so many rearranged their work so that they worked only in the early morning and the late afternoon and evening, thus having the middle of the day free in case it was necessary to run to the country.

A morning that was bright and clear was greeted with apprehension, while a cloudy, dismal day was greeted with smiles by the teachers and school children, as it was felt that with poor visibility Lishui would not be bombed.

Since the eventful sixth of February we have built two dugouts, one at the Convent and one here for the school boys. Now at the first alarm both are quickly occupied, although some prefer to remain in the open and see what there is to be seen. A good view may be had from the upstairs verandah of the priests' residence. The 'planes are watched carefully until they pass over the Mission and when we see that no bombs are intended for us we, with easier minds, watch them as they fly over the air field and release their black eggs.

We have now adjusted ourselves, more or less, to new conditions. Our work goes on much the same, but when the bombers come there is always a feeling of uncertainty. We trust that Our Lord will protect us.



"A good view of the bombing may be had from the upstairs verandah of the priests' residence" (shown above).

FATHER BOUDREAU in his Mission forty miles away heard the sound of the bombing in Lishui and arrived here the next day to find out what had happened. On the eighth, the day after his arrival, two small 'planes bombed a bridge near the air field. Four bombs were dropped, three of which exploded, while the fourth is now on exhibition here in the city. Scarcely a day goes by on which the alarm bell is not sounded, but in all there have been only six raids.

* * *

HANGCHOW CITY (the Capital of Chekiang Province) is now occupied by the Japanese. Bishop Deymier and several of his priests remained in the city while it passed into Japanese hands. They did their best to help the afflicted even under circumstances that were dangerous and difficult.

The southern section of the Hangchow Vicariate, including Kinhwa, is now cut off from Hangchow City and the only intercommunication is by way of Shanghai. Monsignor Fraser visited with us for several days but has now returned to his parish in Kinhwa. Through him we were able to assist several parishes which were experiencing a shortage of Mass wine. We in turn received our supply of Mass wine from the Polish Fathers at Wenchow.

* * *

MONSIGNOR McGRATH and the three campaigners, Fathers Morrison, Stringer and Venadam, who recently arrived in Shanghai from Canada, are expected here in Lishui within a few weeks. They will receive a grand welcome. We have missed them during the past year but we realize, only too well, how necessary is the work in which they were engaged in Canada and Shanghai. Unless our work here is known, unless we receive financial help from the "outside world" we cannot carry on. Our three campaigners in Canada and Monsignor McGrath in Shanghai helped our work tremendously during this past year. The emergency is not yet over and we hope that those who came to know of our work through them will continue to assist us.

* * *

THIS PARAGRAPH is being written on February the 27th. Yesterday Wenchow was bombed, while this morning we experienced our seventh air raid here in Lishui. Three bombs were dropped. Even though we are partially accustomed to air raids the feeling of danger is never absent while the bombers hover over the city. However, we hope for the best, and trust our missions and missionaries will remain free from real war dangers.

THE SCHOOL IN SUNGYANG

By Rev. L. Beal

IN China the scholar has always been held in high esteem, and education greatly prized; but it was limited to the elect and embraced mostly the classics. The Chinese classics must not go, but they certainly have to be supplemented. That change came after the Revolution but it has been extremely slow in moving inland. We here at Sungyang are now on the crest and it is up to us to make the most of it. If we do not get a firm foothold now we may lose the opportunity.

I really do not know to what must be attributed the increased enrollment at the Sungyang School this year. Last year I figured we had reached an all-time high when 75 pupils were registered at the Fall opening, but this year 164 are crowded in, and even more want to attend. Orders have been sent to three of the best cabinet-makers in town to speed up the production of more desks and chairs and tables to furnish two extra sorely-needed classrooms.

It is a fact that the modern Chinese schoolboy can study only at the top of his voice. I gave everybody a good "going-over" last year for not observing some of the Mission rules. There was often an indescribable bedlam during school hours and some of the teachers were often tried to the utmost to maintain order. I came to their assistance often, but even then results were only slightly better. A picnic and a free dinner had a good effect on the morale of the students, and for a while there was better behaviour.

At the start of this year I "laid down the law" in stern tones, and now the boys all know that they are faced with dismissal for any flagrant disobedience to the Mission rules. This is the second week of school and I must say the improvement over last year is remarkable.

The present hostilities are responsible for the presence of a few outsiders at our school. The majority of this year's class have never seen a foreign house before, and are very anxious to see where the priests live. The members of last year's class have passed the news along that the foreign house of the priest is indeed worth a "look-see". And in the house there is a machine called a "Victrola" which plays both foreign and Chinese music. Best of all is a certain "Laughing Record", which captivates the young lads. If the rules are well-observed during the coming week I have promised one class to show them through the priest's house and play the "Laughing Record" for them.

We are doing our utmost to give these Chinese boys at Sungyang the benefit of a good education. Having them here provides an excellent opportunity to know them, to be friendly with them, to uproot their superstitions and gradually, without force—firmiter sed suaviter—having taught them Divine doctrine, draw them, and through them their families, into the secure Haven of the Church.

In any primary school, Chinese law forbids the teaching of religion during regular class hours. Nevertheless, with Catholic teachers at our disposal it is possible to communicate Christian principles without the medium of formal classes. If the little intimate question that pop out of the head of these youngsters are met with Christian answers, they will certainly have a telling effect. Over and above all, the boys have the chance of attending daily Mass, meeting the Christians and seeing them at their prayers. In a word, they see the Catholic liturgy in all its beauty and practice. In this way we offer these boys not only the benefit of education but also the gift of salvation. Some of the seed always falls on good ground.

The expense of maintaining a school of this size, with its staff and equipment, offers a big difficulty. I did not anticipate such an un-

(Continued on page 74)

SPEAKERS ON SHANGHAI'S CATHOLIC HOUR.

Left to Right: Rev. J. F. Kearney, S.J., of Spokane, Wash. Rev. L.F. McGreal, S.J., of Milwaukee, Wis., Rt. Rev. Wm. C. McGrath, of the Scarboro Foreign Mission Society, Toronto, Canada and Rev. J. K. Lipman, S.J., of San Francisco, California.

Inaugurated by Monsignor McGrath, Perfect Apostolic of Lishui, Chekiang, at the request of the Bishop of Shanghai, the Catholic Hour is being broadcast bi-weekly from the Church of Christ the King by the Fathers of the California Jesuit Mission in China. Floods of appreciatory letters from foreign residents and English-speaking Chinese all over the country bear witness to its popular appeal.

A LETTER FROM LUNGCHUAN

By Rev. Joseph Venini

Lungchuan, March 6, 1938.

"THANKS be to God we have been spared to date the ravages of the war, though from the rumours circulating, and the preparations going on, it would seem that this Province of Chekiang is the next on the programme for war activities. Of course, the Japanese have had the Capital of the Province (Hangchow) since last Winter. In fact, they are in possession of the whole north-west corner of Chekiang. The papers report that when their position in the north will be well secured, then they will start in on the south of the country.

"Judging by the numerous visits of airplanes during the past week it appeared that operations were already under way, but they must have been merely reconnoitering. About one hundred bombs were dropped at Lishui, mostly on the airfield. That is quit a long way from the Mission, so the only effect the bombs had there was to shake the buildings and rattle the windows. No doubt the bones of the inmates also did a bit of rattling. Fortunately, only one person was killed during all the bombings, and this was due to the fact that the airfield is outside the city.

"Father Curran writes me that the airfield in his city, some 70 miles west of here, was also bombed. We have no airfield here at Lungchuan. But we are given warning of the approach of airplanes. The local authorities receive telegrams from distant points when planes are seen headed in this direction, and bells in the city temples are then rung to prepare the population for a possible raid. The bell for this section of the city is in a tower just behind the Mission. A policeman is stationed there day and night. And I must say he is very faithful.

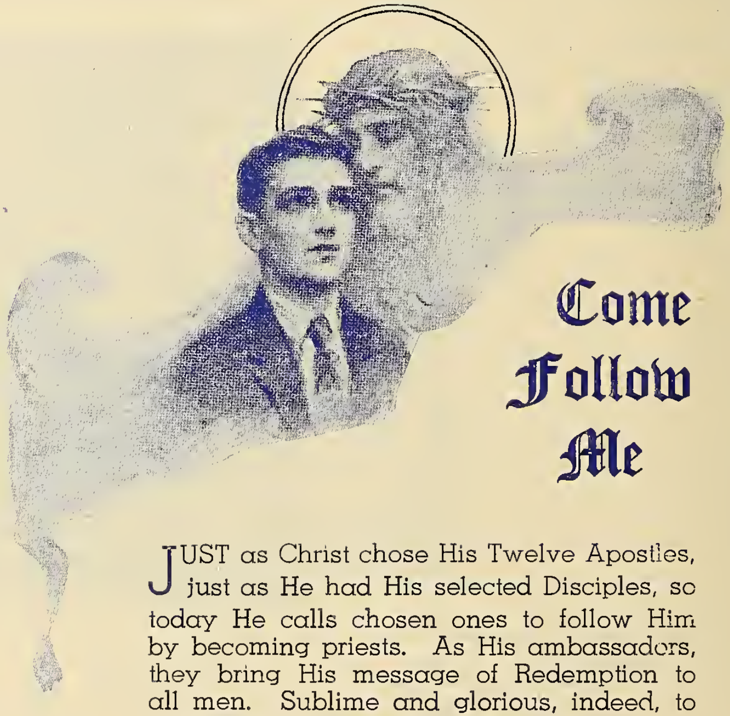
"A few days ago planes flew by, although we could not see them, and they passed behind the mountains. We shouted to the policeman to strike his big brass bell, but planes or no planes he was not ringing that bell till orders came through from the regular authorities. Now they have built some kind of an observation post on the top of a mountain only a few hundred yards from the Mission. If they intend to mount an anti-aircraft gun there it will make things rather hot here at the Mission. In Shanghai, they missed their targets by a mile and more, so, unless they have improved with experience, I imagine it would be hard to get insurance on our property here. And while we may not be caught between the devil and the deep blue sea, it would seem to be an equally poor choice of bombs or machine-guns, because when an air-raid signal is given soldiers patrol the streets and forbid any movements. So, though I hardly think it is possible, should the Japanese really send us a few tokens of their love we have only to sit here and take them.

"Another preparation that would seem to indicate that some fighting is going to take place in this region is the arrival of a number of the Red Cross personnel, and the setting up of a number of hospitals. One of the doctors is a Christian. He has a soft time now waiting for some patients. May he have to wait in perpetuam. And none of the local young bucks seem desirous of creating any business for him.

"Conscription in a mild form is now in force, so many men being chosen by lot each month. Our cook is worrying if, and when, his turn shall come. He is the sole support of his father and mother but he does not pin much faith on the authorities dispensing him on that account. He was asking me if I had any medicine that could produce the symptoms of some sickness.

"I had just got this far with this letter when Father Curran dropped in for a short visit. He came over to make some purchases and left on the bus again today, as he has to be back to complete a deal for some property he is buying.

(Continued on page 74)



JUST as Christ chose His Twelve Apostles, just as He had His selected Disciples, so today He calls chosen ones to follow Him by becoming priests. As His ambassadors, they bring His message of Redemption to all men. Sublime and glorious, indeed, to be called to the sacred priesthood!

VOCATION TO THE PRIESTHOOD

Any young man, properly qualified, who feels called to study for the Holy Priesthood and to devote his life to the conversion of the Chinese, communicate with:

VERY REV. J. E. McRAE
ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONT.

DISEASE IN CHINA

"THE Chinese have been doing research work in medicine and prevention of disease for more than 4,000 years. Some of the Chinese literature on medicine and health date back to twenty-five hundred years before Christ, but fifty years ago when I entered Central China for the first time, seven out of every ten persons one saw, were in obvious need of medical attention.

"Almost every ailment and disease ever found in Canada or United States was prevalent in China, with a large number of others that I had never encountered before. To many of these diseases, the Chinese had an amazing resistance, especially to some like blood-poisoning, dysentry, typhoid, and smallpox, which would be almost fatal to white people but which did not seem to bother them much more than a bad cold would bother an Anglo-Saxon.

"On the other hand, they were extremely susceptible to diseases like pneumonia, malarial fever and the plague which had an extremely high rate of mortality. But diseases which did not seem to bother the Chinese were frequently fatal to Anglo-Saxons in China.

"The prevalence of disease among the Chinese was natural because of the conditions of life under which they lived. With an over-crowded population living under conditions of poverty and under-nourishment, with a total lack of sanitary precautions and with myriads of fleas, flies, bedbugs and lice and other disease carriers, the wonder was that there were so many people in China who were healthy and vigorous. The theory of 'survival of the fittest' seemed to be exemplified as the mortality of infants and children was extremely high and only the most robust managed to live.

"The reason the Chinese had made so little progress in fighting disease in spite of their four thousand years of research work, was the fundamental superstitions on which their work was based. They clung to the theory, still common today, that all diseases were the work of evil spirits and that these spirits must be driven out to effect a cure.

"A weird procedure was followed to exorcise the demon. At a good price an exorcist was engaged who came to the home of the patient followed by a group of assistants playing cymbals, horns and drums, and carrying images. At a signal from the exorcist, all started playing, cymbals clanging, drums pounding and horns blowing and voices shouting incantations. In due time the exorcist was supposed to catch the demon in a covered vessel. If, because of the noise, the patient died, another demon was blamed.

"But the Chinese had one good idea in medicine which is just beginning to be properly recognized in North America. Wealthy people paid their medical men regular fees to keep them healthy. When they were sick the contract lapsed.

J. FRAZER SMITH, M.D.

The Dragon at Close Range

(A Book on the China That Lies Beyond Shanghai)

The Dragon At Close Range, by Rt. Rev. William C. McGrath. 209 pages, illustrated. $2.45 postpaid, from St. F.X. Seminary, Scarboro Bluffs, Ont.

It is no little chagrin to a member of human society to suffer the taunt of not being "human". For some, such a charge would so obsess that they would go to the extent of being inhuman in endeavoring to be human.

That humanness is commonly and properly understood to be the preserving of a balance, a certain harmony in one's life between the gay and the grave, the sublime and the ludicrous.

Dispels Misgivings

There is a class of individuals who are generally looked upon as not being human; at the madir of this group stands the foreign missionary. Monsignor McGrath's book of essays on the priestly life in the Orient will do much to dispel that kind of misgiving by the warmth of his wit and good cheer—which qualities Americans are too often wont to exclude from the name of Chinese missionary.

A more serious-minded person will not be found than the expatriate youth who gives all to follow Christ. But more than that: a happier, more jubilant man will neither be found than a lover of Christ-in-men, working through life with a song in his heart.

The author convincingly gives this other, sunnier side of the missionary picture with a wealth of detail and keen observation. The gamut of his interest extends from a youthful Yangtze Boatman to the late celebrated Lo Pa Hong; from the peace of a musicale at Lishui to the horror of the bomb-disrupted bund at Shanghai.

Knows His China

Monsignor McGrath quite evidently knows China and is truly a missionary of the "bush", stationed as he is at Lishui, just south of Shanghai. He has experienced what he has written. Thus he has given us a colorful, authoritative series of essays truthfully depicting Chinese life, Chinese thought, Chinese civilization. For those human readers who love others who are human, this book will prove refreshing.—W. J. M., S.J.

A Shanghai street scene during the war.

TO BALANCE THE BUDGET

By Rev. C. STRANG

IT IS really (in one sense) too bad that bookkeeping is necessary in the preaching of the Word of God, that money must be worried about in the saving of priceless souls, that even the wants of the material body cannot be overlooked in caring for the wants of the immortal soul. It is too bad only in the sense that these things intrude, as it were, on the conduct of the most important, noble and sacred of all works, and in some measure limit its efficiency.

But, since it is Christ's way—since it is His desire that men use their time and energy (equivalent, in so many ways, to money) to work out with Him the plan of Redemption, it is therefore not too bad at all, but very good. It is only too bad when men fail to co-operate with Him in it.

Now, it must often occur to those who contribute to the missions to inquire just for what purposes their donations are expended. How do we manage on the Missions? From my own experience here at the Mission of Tsingtien I present for readers of "CHINA" a typical month's expenses as tabulated below.

Each item deals most directly with efforts being made for the salvation of souls, and it certainly would be too bad if some of these items disappeared from our books because the expenses could not be met. In the tabulation, all personal expenses of priests (save their food) are excluded, as also extraordinary expenses such as building, hospital fees, etc. I give you merely **the ordinary monthly expenses necessary in the maintenance of a Mission in which there are two priests, eleven catechists, eleven chapels, five schools and eight teachers, one thousand Christians, a few hundred catechumens, a few hundred more who are willing to listen to our message, and one million pagans who so far have heard little or nothing about the salvation of their souls.**

Perhaps it will help you to appreciate just what the missionaries are up against when I tell you that a Mission of that size and of such personnel is now being evangelized at a cost of a little over three hundred dollars a month, Chinese currency. Which is about one hundred dollars in Canadian or Newfoundland currency.

(*In Chinese Currency*)	
Salaries	$220.00
Fuel	3.00
Food	20.00
Rent	16.00
Travel	6.00
Oil	5.00
Candles	2.00
Repairs	3.00
New Desks	12.00
New Pews	15.00
Laundry	2.00
Miscellaneous	5.00
TOTAL	$309.00

Some short notes on each item may serve to give a clearer knowledge of the value received for the money expended. The ultimate good and the sure reward can be reckoned by the good Lord alone. When He said he would return it " a hundred fold" He did not limit Himself to the adding of two digits, but has promised to reward with a lavishness beyond our measure of giving .

Salaries, $220.00

This is the largest item and the most important. The greater part goes to the catechists who, at present, average $15.00 a month (50c a day), which is, in Canadian money, about 17c. On this amount the catechist supports his family and tries to put a little aside for such occasions as births, marriages, sicknesses, deaths, etc., in his family. In many cases this is altogether inadequate, and if the catechist has no other income (such as rent from a house or field, or interest on a legacy, etc.) he has to depend upon the personal help from a priest for any extraordinary expenses or else divide his time between catechising and doing business. There is one catechist in each of the eleven chapels in this parish, and each one of them is married. Those in the country do not have to pay any rent, as they live in the same house as the chapel is, but they pay their travel expenses each month to headquarters and back. The catechist in the city has the disadvantage of having to pay more for vegetables, etc., and to buy drinking water, i.e., pay a man to carry it.

Next come teachers. There are eight altogether, teaching about four hundred children in five different centers; only two of the teachers are married, so the six others receive less wages—from seven to eleven dollars a month.

The salary item is closed with that of domestics, which include a cook and two sacristans. The married cook gets nine dollars a month and cooks both for the priests and for the other employees, so he has to prepare six meals every day, besides doing the buying. The two sacristans, or "boys", are youths in their early teens and care for the chapel and priests' residence and serve meals; they receive a little less than five dollars a month, of which nearly four is used for their rice.

Fuel, $3.00

Wood and charcoal bought by the pound from the farmers and used in both kitchens. Some extra wood is used for heating purposes on the colder and damper days.

Laundry, $2.00

The priests' clothes are washed by a Christian woman at one dollar a month per priest. She buys her own soap and irons the clothes without starch. Church linens are sent to the Convent at Lishui.

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Repair, $3.00

This can be any of the ever-recurring jobs necessary for the upkeep of the various buildings, etc., this month it being repairs on broken pews in one of the chapels and on two of the windows in the residence.

Travel, $6.00

Though the use of the bicycle cuts this item a bit (the chief feature of the bicycle being its convenience), still three of the chapels are accessible only by mountain road or river, and four of the others have the bus road only half way to them. Furthermore, in travelling there is the Mass kit and bedding to be taken along, and in many cases the sacristans accompanying the priest. Boat fares, bus fares and carriers' fees quickly mount up.

Rent, $16.00

This is the yearly rent for one of our chapels. It is not for the whole house but just for the upstairs and for two rooms downstairs for the use of the catechist and his family. About half the chapels exceed the sixteen dollars mentioned above, one going as high as thirty dollars. In the circumstances that is the best we can do for the chapels; we certainly cannot buy houses for every Christian community, much less build there, and poor and unworthy as these houses may be for the sacred use for which we rent them, still they are adequate. They are no better or worse than the other houses and from the outside the only distinguishing mark is the red paper over the door on which is written in large characters: "Catholic Mission", or, to translate literally, "Heavenly Lord Hall".

Oil, $5.00

For the lamps of China Mission, for the sanctuary lamp, and for the oil pressure lamp which is used when doctrine is preached in outside houses. The five-gallon tin in ordinary times cost $4.50; during the war it went up to $5.30 and is now $6.00.

Food, $20.00

This is the grocer's and butcher's monthly bill and is meant to supply two priests; the employee's food bill is deducted from their wages. Local vegetables, sugar, flour, tea, and meat keep the bill as low as it is; tinned milk, which is bought by the case, is a bit more expensive, being in normal times twenty cents a tin (six cents Canadian). Sometimes there are little extras, as at the greater feasts when chicken is served, and such foreign commodities as soup, sausages, fish, jam, cake, pie, etc., are added to the menu. In general a priest can live on forty to fifty cents a day (less than twenty cents Canadian), but small as it is it often can be just merely paid and no more.

Candles, $2.00

This amount just about supplies a month's use on the altar, but excludes the beeswax candles used during Mass and made especially for the Missions, in Shanghai. The local ones are of parafin, and are used for Benediction, recitation of morning and night prayers, etc.

Desks, $12.00; New Pews, $15.00

Every month there is usually something extra to get, and this month with the increase of pupils new desks had to be made to accommodate them, and in one chapel for a long time the Christians have been doing with an insufficient number of pews. The desks cost $1.60 each, and the pews a little over $2.00.

That in general is a brief account of the expenses that never stop—expenses which are cut to a minimum and in many cases necessitated some shrewd bargaining. If the money was coming in as regular as the expenses the work could go ahead in leaps and bounds, but because our income is very low indeed there are many projects that have to be put aside, and many undertakings that would do a lot of good have to be rejected at first sight because of the insufficiency of money. Even as it is we can hardly pay for the above tabulated items.

We are putting them before you almost in desperation, and if this plea for help does not meet with success the case will be very sad indeed. Each item is separated with its cost attached, and we are asking you to choose at least one and try to take its responsibility for one month, or two, or six, or for a year. You tell us just what expense you wish to care for, just how you wish your money to be used and we will see that your wish is carried out. Will you pay a catechist's salary for a year, or part of a year? Sixty dollars will do for the year—five dollars or a month. Maybe you have something to do with a school—you can do wonders for our Catholic schools here at comparatively little expense—three dollars will pay a teacher's salary for a month. You who burn candles before various shrines can for sixty cents supply the altar here for a month; you who have nice churches and schools can pay for part of the furniture that goes in ours—seventy-five cents will make a pew (soon we shall be wanting thirty new pews for a new mission); fifty cents will make a desk to seat two pupils.

Pick your item now and the money you send will be used exclusively for your purpose and the reward will be directly yours. Mention your choice, enclose the money in Canadian bills or bank draft or cheque (not by postal order) and mail it in a letter addressed to:

Catholic Mission,
Tsingtien, Che.,
China.

It is only seldom that one of our missionaries makes a direct plea for specific needs of his particular Mission. In presenting Father Craig Strang's appeal here, we do so with the hope that some of his legion of friends, and readers of CHINA for whom he writes so regularly, will be moved to ease his burden in the Tsingtien mission by sending him sufficient to take care of some of the following requirements:

(In Canadian Currency)

For a Catechist:	
Yearly salary	**$60.00**
Monthly salary	**5.00**
For a Teacher:	
Yearly salary	**36.00**
For a term (5 months)	**15.00**
Monthly salary	**3.00**
For a Sacristan:	
Yearly salary	**25.00**
Monthly salary	**2.00**
For 2 Priests:	
Food for one month	**6.00**
Candles:	
Six months' supply	**$ 3.60**
Fuel:	
One year's supply	**12.00**
Travel Expenses:	
For one month	**2.00**
Pews:	
20 needed, at 75 each	**15.00**
School Desks:	
Each	**.60**
Oil:	
Five gallon tin	**2.00**

Donations for any of these purposes may be sent to the seminary at Scarboro Bluffs, Ontario, to be forwarded to Father Strang, or they may be sent directly as he mentions in his letter. Who will make a little sacrifice for Father Strang's Mission? Will you? Thank you. We suggest one, or several, of the above items as an objective for some Mission Group's efforts.

For children such as these the missionary gladly labours.

A CHINESE GIRL'S CONVERSION

SOCIAL contact with the Chinese community is the best foundation for our missionary work and the most fruitful source of conversions to the Faith. That fact was brought home to us very definitely during the past week, in the conversion and beautiful death of Miss Ellen Joe, a young Chinese girl of only eighteen years, who was well known and greatly loved by all members of the community.

She had on several occasions met the priests and sisters and our Chinese Catholic people and had attended entertainments given in our halls. These contracts seem to have left an impression on her, an impression that persisted and finally moved her to ask for baptism.

Through friends of hers, we learned one day last week that she was very seriously sick and had been taken to the General Hospital. It turned out that she had been ill for about four months in her home and that the nurses and doctors could do nothing for her, because it was a very advanced case of tuberculor meningitis. We arranged to have her transferred to Saint Joseph's Oriental Hospital, and the night before she died one of our Grey Sisters sat up with her. The girl could not speak but she could hear and see. She seemed greatly attracted to the crucifix that Sister wore and when Sister kissed it several times, the young girl intimated with her eyes that she wished to do the same. Sister then put the crucifix to Ellen Joe's lips and she kissed it several times with the greatest devotion. Asked if she wished to enter the Catholic Church and be baptized, the young lady made a sign to show that she was most anxious to receive the sacrament. Her condition was so serious that without further delay Father Turner baptized her. She died the very next day.

At the request of the family themselves, who are still pagan, she was buried in the Catholic section of Ocean View cemetery, after requiem High Mass at Sacred Heart Church. May God have mercy on her soul and may her good example bring about the conversion of the other members of her family and her friends here in Chinatown.

This little story should be for us all a great consolation, for it shows so wonderfully what a kind word or deed may accomplish. To what heavenly fruition may not our smallest acts attain, when we seek to sow good seeds in the souls of men. Pray God for our work here.

FATHER SHARKEY,
Chinese Catholic Mission,
568 East Georgia St.,
Vancouver, B.C.

HELP THE MISSIONS

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year—a life subscription costs ten dollars.
4. By making a Catholic Will — our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

SCHOOL IN SUNGYANG

(Continued from page 69)

precedented enrollment. Already we are "in the hole" with our budget. On top of that, the requests for next year indicate that we shall have need of a much larger school. Some have already advised me to buy another site for a new school. I certainly am willing to do so if I get the funds for that purpose. It would require between two and three thousand dollars for the project. So if there are any readers who feel they can spare something for a School in Sungyang I should be pleased to hear from them. Now that results are so evident after nine years of hard going, it would be a heartbreak to be forced to slow down through lack of funds.

Please offer a prayer for Father McGettigan and myself, and for our work here at Sungyang that it may continue to flourish and that many of our dear Chinese may be led into the One True Fold through the gates of the Catholic School. Our kindest regards to the friends "back home".

J. L. BEAL.

LUNGCHUAN LETTER

(Continued from page 70)

"Spring is stirring again. Japs or no Japs, our peach trees are in full bloom. The past few days were very warm, and we could almost see the buds opening. Our winter vegetables also flowered and went to seed, and we even heard the first croakings of a toad or two. Last night, however, it turned very cold, and today it is cold, rainy, and windy. We can expect a few days like this, but we are drawing near to the feast of 'Bright and Clear', April 5th, after which date the weather man guarantees that Spring is with us in earnest, and the danger of frost or snow is gone.

"The post-office is still functioning quite regularly in this section of China. We get mail only once a week, though, from Shanghai, via the boat to Wenchow.

"When the weather settles a bit, and if the situation continues peaceful, I will hop on my trusty bike and go down to Lishui to see Fathers Morrison, Stringer, and Venadam, who have, I hear, recently arrived from home.

"Just about the time this letter reaches you, Easter will be with you. May the Risen Saviour bless and protect you all. Keep me in your prayers."

(Rev.) JOSEPH VENINI.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer for the Conversion of China; (2) To go to Holy Communion once a montth for the Intention of Missionary Vocations. Certificates will be sent to all members.

SYDNEY MINES, N.S., "gets the call" this month, and a very special mention for their mission efforts of the pupils at St. John's and Notre Dame Schools there. We'll let you read a part of the letter from the secretary of St. Theresa's Mission Society of Grade 5, at Notre Dame:

"Dear Father Jim: The day on which we received your letter we decided to earn five dollars during the month with which to ransom a Chinese baby. No money was to be put in the mite-box which was not **earned** . . . on the 28th of the month we opened our savings box and were delighted to have enough saved for our purpose. . . . The class voted to name the baby "Charles Aloysius". "Charles" for Father Murphy, and "Aloysius" in honor of the Aloysian Sodality which he founded since coming to our parish."

Enclosed in that letter was a list of names, indicating how each pupil "earned" the money contributed, and it is worthwhile to mention how these youthful missionaries worked for the sake of the missions. Without mentioning names or amounts, here's how they earned their money: "For getting up one morning without complaining"; "gave up candy"; "ran errands"; "carried bag to station"; "for bringing in sticks"; "stayed away from the show"; "walked instead of going by street-car"; "sold bottles"; "for making 100 in Arithmetic"; "for minding the baby"; "sold papers"; "for washing the dishes"; "stayed from the rink"; "kept house"; "for shovelling coal", etc., etc.

Father Jim is quite proud to print the above "litany of things done for the missions". It goes to show how the young boys and girls will do fine deeds for a fine cause when properly encouraged. And I know there are many classes throughout the country's schools who would be willing to "put their earnings" in a mission mite-box, and be happy in the doing.

In addition to these material offerings, the pupils during Lent amassed a lengthy record of spiritual works performed for the Missions, particularly for Father Venadam's mission in China. So, congratulations to the teachers and pupils at Notre Dame, and also at St. John's.

* * *

On the "honor roll" this month for exceptionally generous gifts to our seminary we include the Boys at De La Salle School, Bond St., Toronto; the Boys of St. Paul's School, Queen St. E., Toronto; the Boys of Holy Cross Schools, St. John's, Nfld., whose mission representative, Pat Horan, collected $40.00 in addition to $20.00 sent in a short time ago; the Boys at St. Bonaventure's College, St. John's, Nfld, likewise for a second big gift within a short time; St. Peter's School, Grade 8, Dartmouth, N.S.; St. Brigid's School, Hamilton, Ont.; Grades I and II, St. Anthony's School, Passchendaele, N.S.; Primary Grades, St. Joseph's Convent, Mabou, C.B.; St. Mary's Boys' School, Hamilton.

* * *

Schools which have concentrated their efforts on securing ransoms for pagan babies are increasing in number, and we thank especially the following whose donations reached us recently:

St. Stanislaus' School, Fort William, Ont., Grades VI and VII; Grade VIII, St. Joseph's College School, Toronto; Sacred Heart School, Mildmay, Ont., whose pupils ransomed 3 babies from the proceeds of a candy sale and the use of mite-boxes; Room 2, St. Edward's School, Lansing, Ont.

* * *

The Crusaders at St. Joseph's Convent, Charlottetown, P.E.I., every every year send us a list of subscriptions secured for "CHINA". This year they boosted their total by 14 to make their total now 61. To Mary McCloskey and her Crusade associates we express our thanks for the lovely letter accompanying the subscriptions. Nice going, Crusaders, you are doing a great work.

* * *

The Crusade Unit at Little Bras d'Or, C.B., having "adopted" Father Venadam, recently held a play to gather funds to send him, and we were happy to have the privilege of forwarding the splendid donation to their missionary.

* * *

During April, at the invitation of the Pastor at Preston, Ontario, a priest from China Mission Seminary attended a Crusade meeting in the parish hall there. A very excellent mission programme was enacted by the pupils. Particularly interesting to the visiting missionary was the presentation of the class reports on mission endeavours for the month. A "Missionary Match" by the Senior Pupils showed the wealth of mission information learned by them. The group singing of "Trees", and a playlet "Star of the Sea" were exceptionally well staged. The presence of the Pastor and his Assistant, as well as many parents of the pupils, showed how well the mission spirit is being developed in the fortunate pupils at the Preston Separate School. At the

A Prayer for the Conversion of China

(To be said daily by Rose Garden members)

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls. —Amen.

With Ecclesiastical Approbation

conclusion of a lantern-lecture by the visiting missionary he was presented with a very generous offering for the Missions. Congratulations to all at Preston for their magnificent display of mission interest.

* * *

From Helen Grant, President of the "Little Flower's Mission Club" at Montague, P.E.I., came the following letter:

"Dear Father Jim: We received the Certificates for our members and are quite pleased with them and proud to be in your Club. We hold a meeting every second Sunday after Catechism. We are saving our pennies and our stamps for the missions. We had a candy sale yesterday and are striving to save for the ransom of a Chinese baby."

* * *

Another nice letter from Clare Butts of Sydney Mines brought along her own mite-box savings. Thanks for the newsy letter, and the gift, Clare.

* * *

I was pleased to hear again from Anna Crawford of Fairville, N.B., telling me of the progress of her Club members there.

* * *

From the Crusaders of Winnipeg, Man., per Anna Kusa, Secretary, came a request for a further supply of "Prayers for China" to be distributed to the Winnipeg Crusaders.

* * *

The boys at De La Salle "Oaklands", Toronto, are interested in missions in a big way. Thanks to Class Fourth-Year A for its donation. This Class has given one of its members to China Mission Seminary.

* * *

The Boys of Primary Class, St. Paul's School, sent a gift for Father Hudswell in China who is an old St. Paul's boy. The young lads at St. Paul's were engaged on a Chinese Mission project at the time of writing.

Grade 8 Pupils, St. Peter's School, Dartmouth, N.S. All good workers for the missions.

Suzanne Geneau, of St. Francis Xavier School, Brockville, Ontario, with her cousin, Raymond Latulippe. More pictures are on hand from Brockville and will be published in later issues. Father Jim would like to get lots of pictures from his Rose Garden members.

Those who are saving STAMPS for the Missions are advised to accumulate a large number before mailing them to us. When small envelopes of stamps are sent, it often happens that the postage paid on them far exceeds the value of the stamps sent. Ordinary Canadian and American low-value stamps are sold in bulk, and it requires a great number of them to give any worthwhile returns. If it costs you five or six cents to mail a small parcel of stamps, and it costs us three cents to send a letter of acknowledgment for same, you can see there is not much profit for the missions. So hold on to your used stamps till you have a big pile of them, and then mail them parcel post.

* * *

"Dot" Grady, of Peterboro, is rather worried lest there's an "age limit" to membership. "Once a member, always a member", Dot, so long as one carries out the conditions. We're glad you keep interested and now have Eleanor and Clare to support your efforts.

* * *

A welcome to our Club is heartily given to three MacDonalds from Antigonish: Roberta, Jessie, and Teresa. In case you want to correspond with them their address is Box 415.

* * *

The Crusade Secretary at Holy Name School, Toronto, has our thanks for the generous gift sent recently.

* * *

In sending a contribution from the Junior Sodality at Canso, N.S., Patricia Meagher, Secretary, asked for certificates for 20 Sodalists "because at our meeting the prefect spoke to us on the spiritual advantages to be gained for ourselves and the missions by becoming active members of your Club."

* * *

Anxious to hear from Canadian pen-pals is a new member from Cochrane St., Harbour Grace, Nfld., Philomena Moriarty. Philomena has a sister in our club, too.

Thanks to Isabel Dwyer, Bell Island, Nfld., for her package of used stamps for the missions.

Boys of Grade 3, Oxford Street School, Halifax, all members of our club.

Peter's Penny

SOMEWHERE in the United States there is a little boy named Peter who may never know the result of his good deed, but Our Lord and His Blessed Mother will not forget his sacrifice for the missions.

Not so very long ago, three Maryknoll Sisters visited the pastor of a city church to ask if his parishioners would be willing to help the foreign missions. The Sisters explained how hard it was for them to get money for their little, Oriental orphans and poor, sick folk. The pastor thought for a minute. "My people have had hard times, too," he said, "but God always blesses those who make sacrifices for Him. If you Sisters are willing to stand in the rear of the church and hold baskets, I shall ask the people to give you offerings for your mission work as they leave Mass."

The Sisters thanked the good priest, telling him they would do as he wished. It would not be easy for them to beg at the church door, but in Christ's dear Name, they were willing to do this for their needy charges in the Orient. Then, too, the Sisters did not like to take money from poor people and whenever they received offerings from them they always asked God to richly reward such sacrifices.

One Sunday, a small boy named Peter came to Mass. When he had climbed up the church steps, he noticed three Sisters standing in the vestibule. Peter took a good look at them, as did the other children, because these Sisters wore grey habits which he had never seen before. While Peter stood staring (he did not mean to be rude), one of the Sisters smiled at him, then gave him a yellow card which had pictures of Chinese babies. Peter remembered to remove his cap as he thanked the Sister, then he rushed into church. Looking about, he noticed that all the children had yellow cards, and many of the grown-ups, too.

Just before reading the Gospel, Father told the people about the Maryknoll Sisters, and of how they leave their own country to bring Christ to souls in far-off lands. "Please help these Sisters," asked Father, "and put an offering in the basket as you leave church this morning. Give what you can, be it much, or little, and God will bless you."

Peter thought over all Father had said about the poor little children who would have nothing to eat if the Sisters in America did not beg money for their food. Just then he remembered there was a shiny, new penny in his pocket, a penny which he had been saving for some time. Pennies were not easy to get in Peter's house because his father had to work very hard to keep Mama and the children fed and clothed. Peter thought of the poor Chinese and tried to forget his penny, but that little coin seemed to grow bigger and bigger, and several times he put his hand in his pocket just to feel it. Peter's mother had given him the penny because he had received such splendid marks on his last report card, and now it seemed, God wished him to give this well-earned reward to the missions.

Poor Peter became so miserable he could scarcely follow the Mass. At the Elevation of the Sacred Host and Chalice, he prayed for the grace to do what was right. Peter's Guardian Angel stayed close, and tried to help him.

"I know it will be hard to lose your penny," whispered the Angel, "but this is a real chance to do something for God."

Now the "Old Boy" was also near Peter, and of course up to his usual tricks, for he likes to plague people during Mass. "Keep your penny," he told Peter. "What's a penny, anyhow? It certainly won't help much in the foreign missions. Keep it, and buy yourself a nice, fat lollypop."

"Don't disappoint me, Peter," pleaded his Angel.

Just then, Father finished the "Hail Holy Queen", and the grown folks and children filed out of church. Peter held back to the very end. As he came into the vestibule, he heard people talking to the Sisters and asking them to pray for many intentions. Peter looked into the basket held by the Sister who stood nearest to him. In it were nickels, dimes, quarters, fifty cent pieces and even a few dollar bills, but nowhere could he spy a penny. The Sister, who had just finished speaking with an old man, turned to see a small boy with rumpled, red hair, and very blue eyes, looking at her as though he were quite worried. When Sister smiled at him Peter smiled in return; then forgetting good grammar in his anxiety he said, "Sister, I ain't got nutin' but a penny."

Sister assured him that the penny would be most welcome. Peter quickly dropped his offering into the basket. Then Sister asked him a few questions and before he knew it, he told her all about himself and the family, how hard his Daddy had to work to care for Mama and the children, and what a terrible time they had yesterday when the baby cut his tooth and almost had an honest-to-goodness fit. Sister said she could imagine how frightened Peter's Mama must have been, because she, herself, had taken care of Chinese children and knew what a dreadful time some poor babies had when cutting their teeth.

"Which babies yell loudest?" asked Peter, "Chinese or American ones?"

Sister told him that when it came to yelling, babies of all nations took first prize.

Peter found it so easy to talk to this Sister that he soon told her all about his report card, and how hard it was for him to part with his penny. Sister said that because he had made such a sacrifice, his penny would mean much more to Our Lord than if a rich man had dropped a hundred dollar bill into her basket! This thought made Peter so happy that he rushed home without even a peek at the lollypops in the drug store window.

That afternoon, the Sisters counted the money they had received at the church door, and the task kept them very busy. When they had finished, one of the Sisters who had been writing the amounts down on paper said, "We have ninety-nine dollars and ninety-nine cents."

"Oh dear!" sighed another Sister, looking at four pennies in a little pile before her. "If we only had one more cent we should have one hundred dollars."

Just then, the Sister to whom Peter had spoken, looked at the four pennies. Not one of them was shiny. "Wait a minute," she said, taking her basket and examining it very carefully, and there hidden under a strip of wicker, she found a lovely shining penny!

"God bless Peter," said Sister as she placed the coin on the table. "His penny has saved the day."

Then all the Sisters laughed, because they were so happy they could send one hundred dollars to the missions.

—Sister Mary Immaculata, O.P.,
in **The Maryknoll Junior.**

Shirley Brassor, Jean Sauvé, Mary Hickling, Collette and Rita Godin, all from St. F. X. School, Brockville, Ont.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Teacher: "Now, Robert, what are you doing? Learning something?"
Robert: "No, sir, I'm listening to you."

Mistress: "I wonder who broke this plate into two pieces?"
Maid: "You can be sure it wasn't me; when I break a plate I break it properly."

"You looked absent-minded when I spoke to you this morning."
"I was probably wrapped up in thought."
"It's a wonder you didn't take cold."

"Isn't the boiler factory next door a nuisance, Mrs. Clancy?"
"Ut's an aggravation, Mrs. McCarthy; iviry neighbor in the block moight be hoving a family scrap and we'd niver know it."

Teacher (during history lesson): "What are the races which have dominated England since the invasion of the Romans?"
Small Boy: "The Derby and the Grand National, Miss."

Mr. Humby (after four months of unemployment): 'What d'you think, lass? I've got a job as a postman."
Mrs. Humby: "Now, isn't that fine? It'll be much better than walking about the town all day."

In an Atlanta school a prize was offered for a story of the fewest words in rhyme. A colored boy won it:

A mule in the barnyard, lazy and slick,
A boy with a pin on the end of a stick,
Slips in behind him as still as a mouse—
Crepe on the door of the little boy's house.

Golfer, whose caddie has been replacing divots time and time again:
"I'll move heaven and earth to play this game properly."
Caddie: "You've only heaven to move now, sir!"

May: "Do you think Harry will love me even more when we are married!"
June: "Of course! He's crazy about married women."

Joe—"Are you and your wife on speaking terms?"
John—"Well, I'm listening again."

A small boy returned home from school and told his father he was now second in his class. The top place was held by a girl.
"But, surely, John," said the father, "you're not going to be beaten by a mere girl?"
"Well, you see, father," explained John, "girls are not nearly so mere as they used to be."

The rich farmer was paying a visit to his son at the University and thought it might be a good idea if they had their photograph taken.
The photographer suggested that the son should stand with his hand on his father's shoulder. The farmer objected.
"It would be much more lifelike," he said, "if he stood with his hand in my pocket."

The local doctor strolling along the village street, saw one of the old inhabitants seated on a chair in the doorway of his cottage.
"Well, Thomas, how are you?" enquired the doctor.
Thomas: "Well, I be better than I was, sir, but I hain't so well as I was before I was as bad as I be now."

"Deep-sea diving takes years of training." But beginners start at the top.

"Mummy, what becomes of a car when it gets too old to run?"
"Somebody sells it to your father!"

"My wife likes tea for breakfast, while I like coffee."
"You'll soon get used to tea."

Jasper: "Why do you want a rubber plant in your garden?"
Casper: "I want to raise tires for my garden truck."

Teacher: "Willie, what is a rabbit?"
Willie: "A rabbitt is a little animal that grows fur other animals get credit for when mamma wears it."

Writing to cancel a speaking engagement, an M.P. said that he had "a cold or something in his head". A cynical correspondent is certain that it must have been a cold.

Mother—"I'd like to go through one day without having to scold you, dear."
Daughter—"Well, mummy, you have my consent."

Hiram—"Yes, I've seen a few bad crop years in my time, too. One year our string beans were so poor that the crop didn't even pay for the string."
Silas—"That's nothing, Hi. In 1914 our corn crop was so bad that my old dad, who had a very poor appetite, ate up 14 acres of corn at a single meal."

Kathryn—"Jack Huggins just fell at my feet the moment he saw me."
Kittye—"Stumbled over them, I suppose."

Teacher—"Johnny Smith, how did you get that black eye?"
Johnny—"Please, miss, I sprained it doin' sums."

Golfer—"You must be the worst caddy in the world."
Caddie—"Hardly. That would be too much of a coincidence."

They met after ten years.
"Has your wife kept her charming figure?"
"Kept it? She has doubled it."

"Why do you say 'Now, Mike!' to your husband?"
"Oh, just a little warning—he's rather given to broadcasting."

One street hawker to another—"Buck up, Bill; life ain't always what yer want, but it's all you've got, so stick a geranium in yer 'at and be 'appy!"

Teacher—"Use the word 'commercial" in a sentence.
Student—"When I call my dog she'll either commercial stay!"

"When you married me you knew you were marrying a bank clerk, didn't you?"
"Yes. Why?"
"Oh, nothing. Only I thought perhaps you imagined you were marrying a bank."

"George!" cried the wife to her husband, "there's a man come to take away the car because you haven't kept up the instalments."
"Splendid!" cried George. "It's half-way through the house at the bottom of the hill."

He kissed her on her ruby lips,
It was a harmless frolic;
Although he kissed her only once,
He died—of painter's colic.

EVERY CATHOLIC FAMILY SHOULD SUBSCRIBE TO A MISSION MAGAZINE

HELP US PLACE "CHINA" In Every Catholic Home in Canada and Newfoundland

Keep in touch with your Missionaries by becoming a reader of **"China"**, the monthly publication of St. Francis Xavier China Mission Seminary. Make sure a copy comes to your own home every month. Interest your neighbours, too, and get them to subscribe. It costs only

FIFTY CENTS for ONE YEAR

TEN DOLLARS for a "LIFE" Subscription

SUBSCRIPTION BLANK

ST. FRANCIS XAVIER SEMINARY,
Scarboro Bluffs, Ontario.

Renewal ☐
New ☐

Dear Fathers:

Enclosed please find $.................................. for a subscription to "CHINA"

for .... years.

NAME .... NAME ....

ADDRESS .... ADDRESS ....

ST. FRANCIS XAVIER SEMINARY

Scarboro Bluffs, Ontario

PRAY FOR THE MISSIONS — WORK FOR THE MISSIONS

The Education of Priests

REALIZING your interest in the continuance and extension of our work, the Society offers generous Catholics an opportunity of founding burses for the education of students to the priesthood, or of contributing towards the completion of one or more burses.

● ●

A PERPETUAL BURSE is a gift of $5,000, given in one sum or in instalments, the interest upon which will insure in perpetuity the education of a student to the priesthood. When you have passed beyond the needs of this world, your gift will still be doing its work.

● ●

INABILITY to donate a complete burse need not deprive a generous-minded Catholic from a share in the benefits of the foundation of a burse. Each burse which you help to complete will bring the satisfaction and reward which comes to those whose charitable foresight has brought a priest to the altar.

If I were a man of the world, I should wish to have against all my sins—as a shield over my head and over the heads of my children—a Priest, who owes to me his education and his priesthood, and, who, standing every morning at the altar, would be to me a lightning conductor.

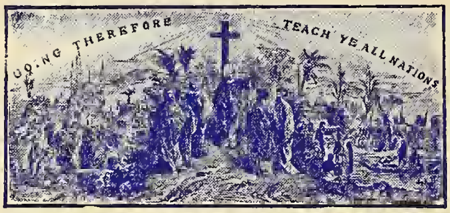
Our forefathers, to expiate their faults, used to found a perpetual lamp before the Blessed Sacrament.

Found a Priest who will be a better lamp, which will give to God more glory and to the world more light.

—Cardinal Manning.

FOUND A BURSE IN PERPETUITY

Think of the endless good you can do for yourself and others by disposing of surplus wealth before death.


GOING THEREFORE TEACH YE ALL NATIONS

CONTRIBUTE TO COMPLETE A BURSE

Your smallest gift will have its important part to play in building up a complete burse.

THE ANNUAL TUITION COST FOR EACH OF THE 42 STUDENTS AT OUR SEMINARY IS $250.00

Perhaps you would like to pay for one student's education for one year, or for his entire course of six years. We offer you the chance to "adopt" a future missionary.

Address all communications

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. J. E. McRae, President

CHINA

Scarboro Bluffs, Ont.
June, 1938

QUEBEC NATIONAL EUCHARISTIC CONGRESS

JUNE
22nd · 26t
1938

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press
263 Adelaide St. West · Toronto

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX JUNE, 1938 No. 6

CALVARY TO CATHAY THE CATHOLIC

NO matter how sceptical our modern world is growing today, no man can ever deny that religion is, and is a mighty and triumphant force in all things human. There is not a people on the face of the earth which has not felt the sweet breath of that unworldly wind. From the savage of darkest Africa to the herdsman of Asiatic plains, from the river-folk of China to the fisher-folk of Galilee, from the American Indian to the European who anchored on his shores, in the heart of every man be he white or yellow, black or brown that law is written, and the image of God has never ceased to yield back its reflection, though so very, very poorly at times. So universal is this superhuman influence that our great family can be described in no other way but religious—a people with a tie and bound to their God. Giving, or attempting to give, as it does, the glorious answer to the one great interrogation mark in the mind of mankind, religion will ever have an irresistable attraction for flesh and spirit, opening up for us in its own grand way the invisible world of the spiritual, and the secrets of our eternal destiny.

TODAY, as perhaps never before, religion is the theme of the hour. The world groans,—in its pain, one part of mankind grasps more tenaciously the great truths of Faith; the rest, the great majority, are turning their backs. Is religion dying? That which gathered not with Christ two thousand years ago is scattering now. That is dying. But our holy Faith will endure till the sunset of ages, the Holy Catholic Church and the Religion it teaches have reached out and grappled the very shores of Eternity. That great Faith for which so many of our own have given their life's blood is our greatest heritage of the ages,—our most magnificent bequest to posterity. The future age of our dreams is not one of natural splendor, nor yet of mechanical wonder, but it is an age in which the Faith of Christ will light the world to the peace of Christ. Hence it is that the unmistakable mark of your true Catholic is an undying zeal to spread that faith to the uttermost parts of the earth. Hence it is, too, that the watchful eye of Mother Church is ever on the morrow—almost feverishly planting in the eve to fill the barns at dawn.

TODAY the scene of Her most active labor of propagation, the Orient tomorrow is destined to be her most fruitful garden, the land where will flower that sanctity which will once again lead mankind back to God. This great corner of a wide, wide world can call into the service of religion all the resources of four thousand years of culture and civilization, kept alive from sheer necessity through centuries of pagan darkness. Religious to the core, the Chinese nation in particular sends forth an irresistable call to the founders of the new Christendom. Today the Western world is tottering. Exploiting with glee for the last few hundred years his more backward brethren in other lands, the Occidental materialist has fashioned from the error of his ways a world no longer safe to live in. A sorry world indeed, providing nothing but a meagre and treacherous existence for the countless multitudes. Our western man has grown afraid of himself. In his mad race for power, the great necessity has become the extermination of neighbour, the reckless glorification of self. Man has only two choices—God, or self. Through centuries of undisputed excellence and prosperity, he has softened pitifully—has begun to whimper under the very strain of life itself, a life which leads only to the veil of death and the great unknown beyond. The man of the East has suffered cruelly for the privilege of existing, and his will to live has grown so fiercely ardent that the magnificent fertility of the yellow race is a brutal fact which strikes terror into the heart of the Western world. This dauntless will to live in spite of insupportable burdens is the surest sign of a nation's endurance, that peculiar fortitude born only of long and unremitting pain. Indeed it is safe to say that if the worst should come to the worst, and a world conflagration destroyed the last vestiges of our civilization, the Chinese people alone would have the fundamental reserve to survive as a people and a nation. The Church of Christ is not attached to any nation in particular, nor to any single age. It transcends the merely natural world altogether. It has the power to descend like a heavenly city over the Chinese nation and elevate it to heights which can never be measured. And the Chinese through ages of hardship and a forced natural culture have built a fit foundation for her. Grace builds upon Nature and the Church holds fast to that which is good. China may well become the crib of the new Christendom. Will not the Mystical Christ once more be born in His cave of poverty and suffering?

(Continued on page 92)

NEWS FROM CHINA

FOLLOWING are some excerpts from a letter written at Lishui on March 27th by Monsignor McGrath:

"Fathers Morrison, Stringer, Vanadam and I returned here to Lishui three weeks ago. The other priests who were in Shanghai for the past several months are coming back shortly; Fathers Murphy and McFarland having already arrived. Frs. Reeves, Matte, Hudswell and Maurice are in Wenchow today and we are expecting them to arrive by special bus belonging to the Salt Administration Bureau. There is an American here, a Mr. Chapman, a refugee from Hanchow, who is in charge of that Department and he has been most obliging.

"When we came up here three weeks ago the ordinary busses were available; that is, if one did not mind a five-hour trip standing up and wedged in like a sardine. Honestly, I should prefer to pass through another Shanghai war than make that 90-mile bus trip again. Apart altogether from the discomfort, and the fact that a passenger elected to have a dose of mal de mer—or its land equivalent— when nobdy could get out of range, I was pretty scared for the first half of the journey.

"Overloaded about three times its capacity, and with baggage placed high on its roof, the bus lurched drunkenly at every hairpin curve (and there are lots of them). I could see nothing, only feel the sickening motion and clench my hands and reach for imaginary brakes. But I was all too conscious of what was below us, for the road wound along the river bed about 100 feet up on the cliff-side. And, to help matters along, one of the Polish Fathers at Wenhow had told us that morning at breakfast that he had seen a bus hurtling down the cliff a few days before when he was on his way to make a mission trip.

"Father Strang had had a nice experience previously when the steering gear of a bus gave way on a sharp turn and the two front wheels went over the cliff, the front of the bus resting on the axle about 150 feet in the air. The drivers run the busses ragged until they are read to fall to pieces. We are always saying to one another: 'Some day there *will* be an accident that will inculcate a sense of danger into the nonchalant travelling public.' So far, they think it is great fun when the bus heels over at a dangerous angle making a corner. For part of the way on our trip the road was covered with sleet, and, of course, that helped.

"AT Tsingtien, Fr. Venadam and I decided to get off to spend a day with Fr. Strang. But we could not get off. We were sandwiched in the middle, and as all passengers were for Lishui, and none were allowed to board the bus at Tsingtien, they resolutely refused to budge in spite of our pleas. We essayed to climb out of the windows but could not get close enough. So, there was nothing to do but continue the hair-raising journey. It was just as well we did. The very nex day all vehicles were commandeered by the Military, and it has been that way ever since. Even the Salt Administration officials have a job to hang on to their own bus, even though they are a Government concern. Mr. Chapman has promised to try to get the four priests up from Wenchow.

Bright Prospects

THROUGHOUT the Prefecture of Lishui things are going remarkably well. People are turning towards the Church as never before, and if we but had the funds, mission activities throughout the district would be at the peak. In all parishes the schools are well attended, and the crowds of catechumens are increasing. They seem to appreciate deeply the fact that we are standing by them; the Sisters, as ever, are doing wonderful work in their administrations to the sick. In spite of rumours of danger, we are going ahead as never before.

New Appointments

The following mission appointments have been made, and are effective immediately after Easter:

AT LISHUI: Monsignor McGrath; Rev. V. Morrison, Pastor; Rev. Joseph Venini, Bursar; Rev. Leo Curtin, Vicar-Delegate; Rev. Harold Murphy, Assistant.

AT TSINGTIEN: Rev. Desmond Stringer, Pastor; Rev. Craig Strang, Assistant.

AT DOLU: Rev. Hugh McGettigan, Pastor; Rev. William Matte, Assistant.

AT PI-WU-KA: Rev. Joseph King, Pastor; Rev. Paul Wong and Rev. John Maurice, Assistants.

AT SUNGYANG: Rev. Lawrence Beal, Pastor; Rev. Ronald Reeves and Rev. Leonard Hudswell, Assistants.

AT LUNGCHUANG: Rev. Arthur Venadam, Pastor; Rev. Lorne McFarland and Rev. Lawrence McAuliffe, Assistants.

Rev. Gerald Doyle and Rev. James Leonard are to remain in Shanghai for the time being.

Rev. Bernard Boudreau is returning to Canada on furlough.

Rev. William Amyot, Rev. Aaron Gignac and Rev. John MacDonald are already in Canada on furlough.

"You probably have been wondering how we managed to get even as far as Wenchow at all. Well, even before the three campaigners left Canada, boats began to run, spasmodically, from Shanghai to Wenchow. No set schedule was in force, but we were assured the service would continue. A week before we left Shanghai, all Chekiang ports, except Wenchow, were closed by order of the Chinese Government. By that time, the better boats were taken off the run and there were left only formerly Chinese-owned boats that had been transferred to Portuguese registry. And what tubs they are! We left Shanghai early Friday morning and arrived in Shanghai on Sunday afternoon. It is usually a 30-hour run by the old S.S. "Haean", but she has been sunk somewhere to help make a river blockade. Her death wasn't altogether premature, since she was built in 1873. The "Don Luis", on which we travelled, was formerly the old "Hsin Pa Wao", on which Fr. Stringer once spent 24 hours tossing around in the China Sea after she had lost her propeller. Now she is all dressed up, and even foreign food is served aboard her. But the best they can get out of her is about six knots an hour even with the safety valves lifting. Hence our speedy trip to Wenchow from Shanghai — 300 miles in 54 hours.

When it's Summer-time in Chekiang, the water buffalo proves a useful animal—and the plow he pulls is nothing like the latest Massey-Harris type.

"WELL, it's all very interesting. Just as we had begun to forget the screech of airplane power-dives we have to listen to them again. Lishui has been bombed heavily of late, not the city, but the airfield, which is about two miles from the mission. The bombs used are not as heavy as those used around Shanghai. We had great fun during the first air raid here since our return. They had all been saying: 'Oh, but wait till you hear the bombs drop and the windows rattle and the house shaking.' It was at dinner time one day that the planes arrived and the bombs landed. The house did shake all right, but the detonation was not nearly as heavy as that of the artillery duels in the Whangpoo when all Hell used to be let loose for a while. As a matter of fact, it does not require so much to make this old house shake. It is almost as ancient as the 'Haean', and some of its walls are of mud.

"Anyway, when I heard the explosion of the first bombs and they all turned to me as much as to say: 'Well, what did we tell you', I did my best to feign utter concern (which I was far from feeling). 'Surely', I said, 'you don't mean to tell me that little firecracker was a bomb. Why, you ought to have been in Shanghai.' It was just to get them going, and, incidentally, to allay any panic on the part of our Chinese boys. When they saw us all laughing, and knew that many witty remarks were being hurled in my direction, they at least stayed in the dining room. The Chinese boys usually make a bolt for our improvised dugouts at the first sign of danger. At that, the dugouts wouldn't protect very much. They are really nothing but shelters erected above ground. Monsignor Fraser built a real dugout at Kinhwa, but it filled with water. The shelters we have here are covered with about six feet of earth and would be effective against flying shrapnel, but nothing that we could construct here would be of any use against a direct hit of even a hundred pound bomb. There is not much danger of any direct hits, however. Only the airfield has so far attracted attention.

This member of the bucket-brigade is a small man for a big job. He's a very necessary helper at Lishui mission.

"LISHUI is a deserted city these days. Most of the people have made for the hills. On rainy or foggy days they venture to sneak back because on such days they know they are safe from raids. On account of our ranges of mountains it requires a 4,000-foot ceiling safely to negotiate the trip here by plane. So, believe us, we do *not* get the blues when it rains. A few years ago Dr. O'Hara of Shanghai, with two crack American pilots, was forced to turn back when coming to Lishui by plane to treat Father McNabb, who was down with pneumonia.

"Possibly the biggest excitement of late was caused one day when 21 planes arrived, flying low, and circled directly over the city. At first we did not know it, but they were Chinese and finally landed here. There was a foreigner in every plane, and most of them were Russians. The Chief of Police came up to our mission to ask for the loan of our forks and knives to help them entertain their distinguished foreign guests. I never figured our cutlery would be required to help along a banquet for Soviet Russian visitors. Personally, I did not relish the idea of Russians flying over the Mission in modern bombing planes. It made me think of Benson's 'Lord of the World' somehow. We met one of these Russians downtown a few days ago when Fr. McGettigan and I were out for a stroll. He did not take any notice of us. I was wondering just what was going through the mind of that child of the revolution as two cassocked priests strolled by.

"A SHORT while ago, twelve members of the Chekiang Provincial Government visited the Mission and asked permission to

(Continued on page 94)

A REPORT FROM SUNGYANG

By REV. HUGH McGETTIGAN

EXCUSES are seldom heard. I suppose it is because our self-justification is a bane to our neighbour—he suffers from what has not been done, not from why we didn't do it. Hasn't someone said that letters from tardy friends would be doubly welcome if the first half of the letter were not all excuses? Nevertheless, if I am to be blamed for a twelve-month's silence I have this to offer, it takes twelve months for spring to come around again.

* * *

The Campaigners returning from Canada came with what was supposed to be Spring. They brought something more than their trunks with them, and our welcome was given a little Canadian color as we greeted them through a veil of sleet and snow. Just a snow-flurry to them, but it kept us in for a week and surprised an archaic bus-service into a blushing stand-still.

* * *

But spring did come at last, and with it all the old familiar yet indefinable atmosphere of oldness made into new. There is an old saying that what is dying in the spring-time will die the more, and what is living will flower again with a new-found glory.

Perhaps that is why young life rejoices so, and old life grows more irritable. Our old Gatekeeper (whom you may remember from my last write-up) is bewailing the coming of spring, for to him, as to all in this part of China, it means the return of the hot months, the grime and sweat of a sweltering humanity. Every Gateman by a common law has the right to nag and scold, and to this our good man adds the privilege of an occasional bark. The occasions are much more frequent at this time of year—imagine a hundred and fifty young-ones, intoxicated with that something of spring, chasing in and out the narrow compound and, from the Gatekeeper's point of view anyway, with simply no other purpose than to leave his gate open on him. His outbursts of indignation impress them but momentarily, for young-folk were made that way—who is there who hasn't known the desperation of it? Cheer up, my good old Gateman! The stilling heat will soon be here, the noisy babble will be silenced, and even your wearly old gate will fold its tired hinges.

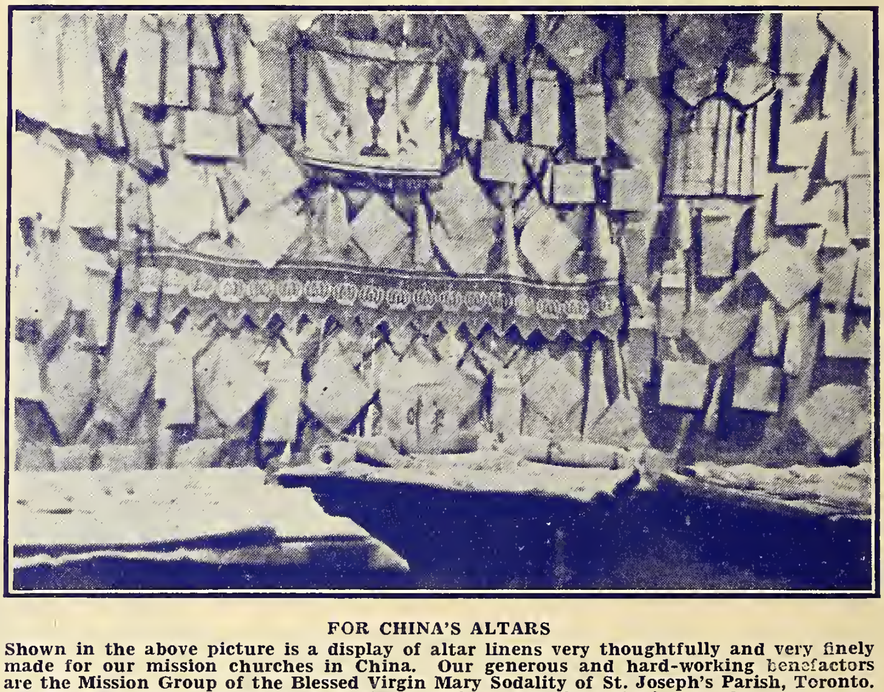
* * *

The Gatekeeper's nagging is not our only herald of spring. The beggars who crowd our streets these days are beginning to feel the sting of new life. As the cold grew more intense during the winter months new layers of clothing were added one atop the other until the fortifications were strong enough to defy the winter. Now as the sun pierces layer after layer, each must come off in its turn. Often there is more in those layers than meets the naked eye. As each garment is skinned off, it is raptly scrutinized. A quick dart—and something held triumphantly up to the light! Nature is all alive in the spring! Yes, your guess is as good as mine.

* * *

That blindness of prejudice which is born of ignorance is perhaps the most common obstacle to the Faith in the home-land countries. There the errors of Protestantism have cast a darkness over a large part of humanity. In China you would hardly expect to meet with this particular problem. But, sadly enough, it is encountered here too. Students educated by foreigners of other persuasions very often get more than a fair share of these little prejudices and half-truths — chestnuts, aren't they called? Sometimes they are a little hard to crack, but we get mostly the ordinary common garden-variety, easily picked apart. The other day, however, I met a new one altogether. What would you say? May Catholics marry? That was the question. Moreover, it came from an educated Chinese, a frequent visitor of ours—he comes to practise his English. He wasn't joking, he was serious—had heard it during his college days. Those who were baptized after mar-

(Continued on page 94)



FOR CHINA'S ALTARS

Shown in the above picture is a display of altar linens very thoughtfully and very finely made for our mission churches in China. Our generous and hard-working benefactors are the Mission Group of the Blessed Virgin Mary Sodality of St. Joseph's Parish, Toronto. On Sunday, April 24, these young ladies, practical Catholic Actionists as they are, entertained at a Silver Tea nearly two hundred interested members of their own parish, and of many other Toronto parishes also, setting off an enjoyable afternoon gathering with an exhibition of these linens, the product of their quiet winter hours. The display was tastefully arranged against the spacious bay-window of the Parish hall, banked in front with tables burdened with still more pieces of their delicate work. The little pieces on the tables each carried a card of explanation, with many a quotation from Sacred Scripture showing the deep significance of the use to which these altar linens are put. The whole was fittingly displayed on a background of the Papal colors. We owe a great debt of gratitude to these very energetic friends of ours, and more than one of our priests on the field will bless these benefactors when the linens are received in China. In addition to this most useful gift, it is our pleasure to acknowledge a substantial financial donation, the proceeds of the Tea which featured the display of linens. We are honored to give special mention to Misses Anna Coffey, Louise Anderson and Mary Kelz, the capable conveners of the affair, and all their willing colleagues are held high in our esteem. May their practical Catholic charity be an inspiration to all our good friends far and wide.

WE LEAVE SHANGHAI

By

REV. LORNE McFARLAND

"FRS. McFARLAND, MURPHY RETURN LISHUI IMMEDIATELY"

IT WAS THE TENTH of March that the telegram arrived. Father Murphy and I had good reason to celebrate, but the other five tenderfooters had that die-at-dawn look which showed how *they* felt about it. If our friends at home were ever to slave at Chinese for a solid twelve months they would appreciate such a telegram, the indication that we were about to be graduated from the kindergarten of missionary endeavour.

It was March 15 that we managed to get a boat for Wenchow, the jumping-off place for Lishui. Foreign food being generally rare-bit on a Chinese boat, we rather expected a black-fast for two days. Our needs, however, were thoughtfully provided for by two Catholic families of Shanghai, who are always very kind to the missionaries, and really our trip by boat turned out to be a proverbial picnic.

Our fellow priests and some other friends saw us out of Shanghai on the afternoon of the fifteenth. The ship slowly steamed up the Whang-Poo for the sea—the first lap of the voyage to Wenchow. Later we turned southwards, and darkness fell. Our cabins were in unusual Chinese style of course, built for summer, not for winter. Everything spoken and everything that happened in the adjoining cabins was our business, as well as everybody else's. The worst of this was the snoring at night—from the other cabins. It is said that a man often wakens from his own snores. How they could go on without waking each other up was more than I could figure out. Each seemed to be trying to outdo the other in volume, pitch and melody. It was cold and, in preparation for bed, collars and shoes alone were removed. We pulled a Chinese cover over us, overcoats and all, and lay back to sleep, if such a thing were possible. I dreamed of tooting boats and whistling trains, and wakened more stiff than the boards we had slept on.

By this time the sun was up, and we crawled to the deck to thaw out. It was a bright sunny day with all the prospects in the world, and really we had no reason to complain. Such a state of affairs heckled Father Murphy until he finally blurted out, "This trip is going so smoothly that I feel something is going to happen before we get to Lishui."

An extra cover kept us fairly warm that night, and in the morning we pulled into Wenchow with the tide. As usual, the Chinese were all in a rush to get off the boat; as for us, we waited the length of an hour hoping the Customs Inspector would get tired and run along. His patience proved greater than ours, and in the end we decided to run the gauntlet. He immediately ordered us to open up for inspection, but I was so slow about it that he compromised with the usual question. We knew all the answers and were on our way in next to no time. That night we stayed at Lazarist mission, with the intention of taking a bus for Lishui the next day. The soldiers, however, had commandeered all the busses for that day, so we could not make the attempt. The next morning, foolishly imagining we would be able to board a bus on the other bank, we crossed the river in a small boat. We argued and implored, but all to no avail. "Come again some other day" was all the encouragement afforded us. Already camped about the station were scores and scores of Chinese prepared to stay a couple of days if there was any prospect of getting a bus. We gave up and returned to the mission. This time a couple of amazons rowed us back, and while they sweated over the oars we sat quite comfortably.

"First-class passengers get out and walk." And that's just what Fr. Harold Murphy, of Kingston, did on the trip from Wenchow to Tsingtien. He and Fr. McFarland think that "life ashore" is much better than on a boat in Chinese waters.

TWO days we waited at the mission, the whole time finding it impossible to board a bus. We newcomers to China have always looked down our noses at the sampan, but this time it proved to be the old reliable, slow but sure. We hired a boat, and in company with thirty others, it started up the river on March 21. They were all fastened one to another, and the whole lot to a motor boat so they could be pulled about twenty miles up-river and out of the reach of the tide. A real family gathering—no less; the boatmen had a grand time running from boat to boat, and chatting with each other all the while. Everything was fine—until they started to cook their meals. It may be true that where there is smoke there is fire, but I am now more impressed with the saying that "where there is fire there is smoke". I am positive that a Chinese fire is at least ninety per cent. smoke. Carrying on the battle in the rear-guard of the procession we got more than a share of it, and after a while we felt, well, just groggy. Set loose about seventeen miles from Tsingtien, we were left to the mercy of the winds, and our old boatman. He poled along at snail's pace. Father Murphy thought that the boat wasn't moving at all, and jumped ashore to prove his theory. But he was wrong. He did actually have to walk slowly ahead to keep pace with the boat. Later in the day a wind blew up and we went ahead at better speed. But darkness found us still a couple of miles below Tsingtien, and our boatman decided to stop there for the night.

But we had had enough of boats, and started off on foot through the darkness. Luckily we met up with a rickshaw boy, and he offered to take us to the mission. Both of us

(Continued on page 94)

THE FIRST FACULTY

SILVER

1913

THE A

Our Congratulations

SILVER JUBILEE! Twenty-five years of admirable achievement and progress! St. Augustine's Seminary is worthy of the highest praise we can give. In common with all those who have experienced the goodness which has emanated within its portals, we tender our felicitations to St. Augustine's on the attainment of its first quarter century of existence, a span of years which has seen the Toronto Diocesan Seminary make its deep and abiding impress on the forward march of the Catholic Church throughout the confines of Canada.

Under the inspirational guidance of His Grace, Archbishop McEvay, and his Vicar-General, Monsignor Whelan, and aided by the liberal patronage of Sir Eugene O'Keefe, the clergy and faithful of the Archdiocese of Toronto in 1913 witnessed the completion and initial occupation of the majestic edifice whose mighty cross-surmounted dome dominates the countryside above the cliffs of Lake Ontario at Scarboro. For twenty-five years it has been graced by capable faculties and executives who have trained and educated and sent forth an admirable army of officers for service in the army of Christ the King. To our congratulatory greetings we add our prayers for the continued success of this famed seat of priestly training, St. Augustine's Seminary.

HIS EXCELLENCY,
MOST REV. J. A. O'SULLIVAN,
BISHOP OF CHARLOTTETOWN,
PRESIDENT, 1925-1931.

HIS EXCELLENCY,
MOST REV. J. T. KIDD, BISHOP OF LONDON,
PRESIDENT, 1913-1925.

T

SAINT A

Y,
ORONTO.

REST

JUBILEE

1
9
3
8

THE PRESENT FACULTY

To St. Augustine's

OF ALL the institutions which it has been the distinct privilege of man to conceive, found, and foster, the Catholic Seminary is unique, and in many respects is unparalleled in the very loftiness of its purpose. God has given no greater gift to mankind than His own Holy Priesthood. If it be worthy and just that the nations should acclaim the enlightenment of their Halls of Science, and exult over the martial splendour of their Army and Navy Training Schools, then it is indeed more truly worthy and just that the faithful ones of Christ should both acclaim and exult on the attainment of a Silver Jubilee for one of the great cradles of the Catholic Priesthood in Canada.

When the Fathers of the memorable Council of Trent in the 16th Century legislated for the protection and expansion of the Catholic Faith throughout the world, one of their most far-reaching ordinances called into being Catholic Seminaries. Yet young in years, St. Augustine's ranks high amongst such Institutions. More than seven hundred priests in Canada, the United States, and Newfoundland are proud to claim it as their Alma Mater. May God prosper her in the future, as she has been singularly blessed in the past, and may the Lord of the Harvest guide all her grateful children.

HIS EXCELLENCY,
MOST REV. F. P. CARROLL,
BISHOP OF CALGARY,
PRESIDENT, 1931-1936.

SEMINARY

RIGHT REVEREND MONSIGNOR
EDWARD M. BRENNAN, D.P., V.G.,
PRESIDENT SINCE 1936.

OUT OF THE DARKNESS

By

REV. B. BOUDREAU

"WHO still sit in darkness and in the shadow of death . . ."

UNDER the general title of "Out of the Darkness" we have published during the past year several articles by Father Boudeau dealing with his experiences at Tantz, a promising new mission in the northwestern section of Lishui Prefecture. Here we continue his commentary on the "Prayer for the Conversion of China", given in the form of an instruction to his catechumens.

He was coming along slowly, using his slender bamboo pole to feel his way. From side to side with a tap-tap-tap he would assure himself of his next step. He was blind, this poor fellow, and from the look of his clothes he had few friends in this world. He seemed quite resigned to his lot. He was cheeful and appeared much at peace. His empty stomach was his only enemy. The lot of the blind in China is the saddest of all. Death to them is the greatest of blessings.

We met a wealthy blind man one day. He wore glasses to fool the people and walked without the assistance of a bamboo pole. I did not perceive that he was blind until my catechist told me. "He has money," he informed me, "so it is not so bad."

The spiritually blind (unconsciously so) are all around us; people who can see and walk, hear and work, conscious of this magnificent universe of ours, which gains beauty with age. Man grows homely and uncomfortable wtih age. Flowers bloom and fade, but only until the following season. Man blooms and fades, but his fading away is for eternity. To him his following season is either heaven or hell. Blindness of the eyes is a misfortune indeed. Only a blind man can tell you how it feels to be blind—but what of the blindness enveloping the soul? It is the greatest misfortune, but cannot it be dispelled by the Eternal Light?

"Who created man?"

"God."

"Why did God create man?"

"To love and serve Him in this world and to give glory to Him hereafter in heaven."

"Can blind people become Christians?"

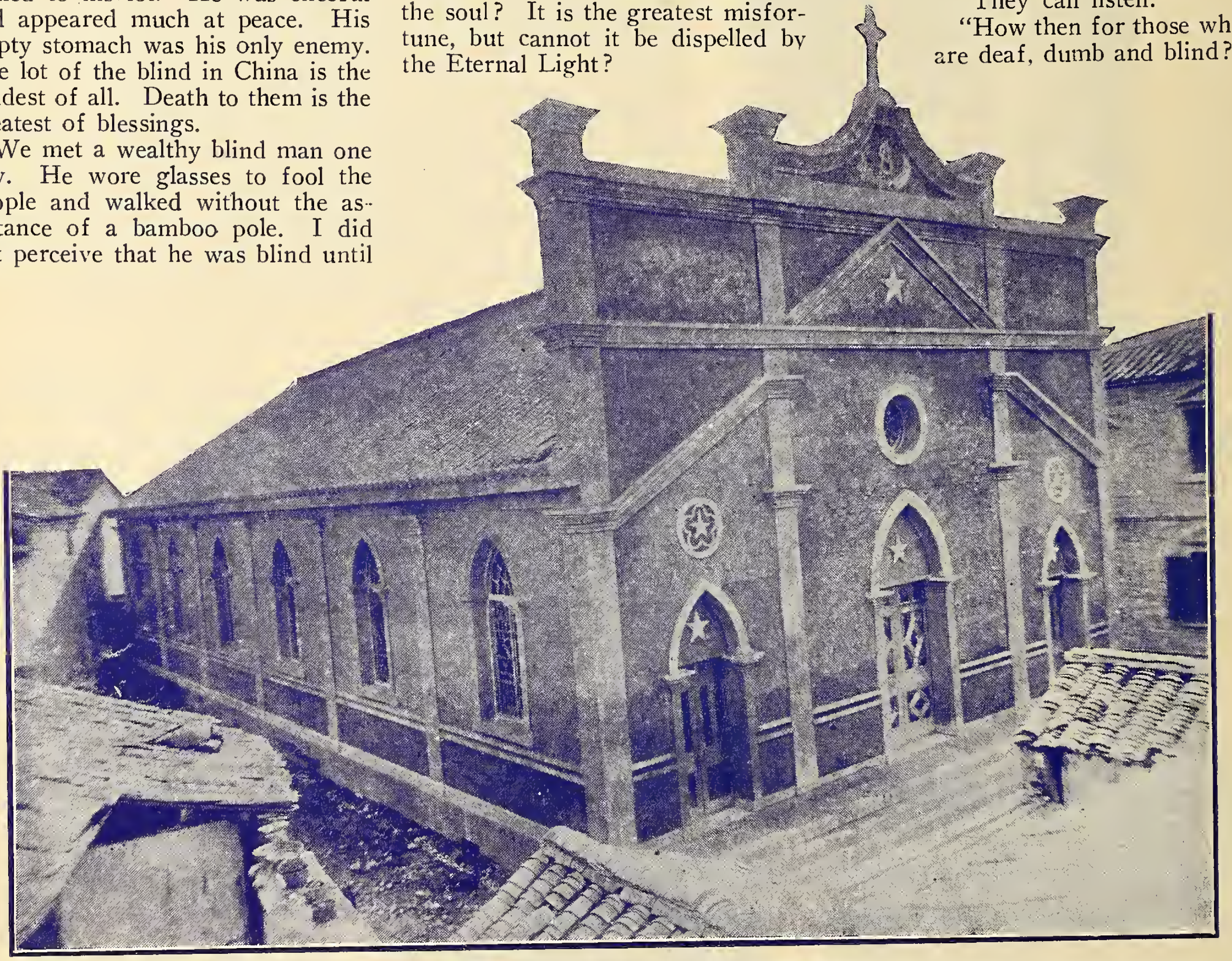
O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open open now Thy most Sacred Heart in Mercy to the people of China, **who still sit in darkness and in the shadow of death,** and shower Thy graces on them, that they may come to the knowledge of Thy Gospel. Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls.—Amen.

"Yes."

"But they cannot read characters. How can they learn prayers?"

"They can listen."

"How then for those who are deaf, dumb and blind?"



ANOTHER NEW CHURCH IN KINHWA DISTRICT

The new church of St. Anastasia, in the city of Lanchi, the laying of the cornerstone of which appeared in last year's CHINA. cost $1,500, gift of an American benefactor to Monsignor Fraser's Mission. Brick walls, cut stone foundations, concrete floor, three altars, seating capacity 500 or 600. The slate-color of the walls is a safeguard against air-raids required by the government. Lanchi, a city of 100,000 population, is situated 15 miles from the city of Kinhwa, headquarters of Msgr. Fraser. There is now a flourishing congregation under the care of one of his native Assistants, the Rev. Michael Ouang.

"God knows."

"God knows indeed, and a deaf, dumb and blind person will get to heaven quicker than the blind of heart, and there is no blinder person than a pagan, although he himself is quite unaware of it."

"Do you believe in 'Kon-ling kou'?"

"I did once," answered Lo-hsiang with a giggle, "but not now." It sounded so ridiculous to her now that she was a Christian.

"Kon-ling kou" is a superstitious practice quite favored by the women. They make a little business of it. The main actor is a woman, and the questioners are all women. The fee is from three coppers up, or what have you. This is how I saw it work in my Mission.

There is a square table in the centre of the room. On it is a joss stick burning. Before the burning joss stick is the lady medium with head down over her folded arms. When the joss stick has burned down about an inch or so, she rouses herself and in a sleepy voice says—"Lai liao has come." Then the inquiry begins according to the difficulty. This time it was for a dead child. So the wanted spirit has been located and has entered into the lady medium. The woman with the spirit in her grumbles slightly and makes weird sounds. The spirit speaks through the medium and a conversation is carried on with the questioners. The seance is concluded, and the lady medium gets up slowly and walks like one in a trance, picks up her coppers and goes home. It is needless to say that there was much laughing and joking and many foolish questions asked. How else could foolish answers be given? Mind you this is serious business. The women believe it and swear by its efficaciousness. It is the only way of getting into communication with the departed. Here is a good story about this superstition, and a true one.

A certain Li was coming home late one evening from a gambling spree. There were many ladies in the house. They were going at it for dear life. The wife asks the medium—"Has my husband any money?" "Yes," says the medium. So the husband takes off his first garment—no money. He takes off the second garment—no money. Then he takes off the third—still no money. He had left on now only his trousers, which had no pockets. He takes hold of his wife and kicks her out of the house. He was broke—he had lost everything.

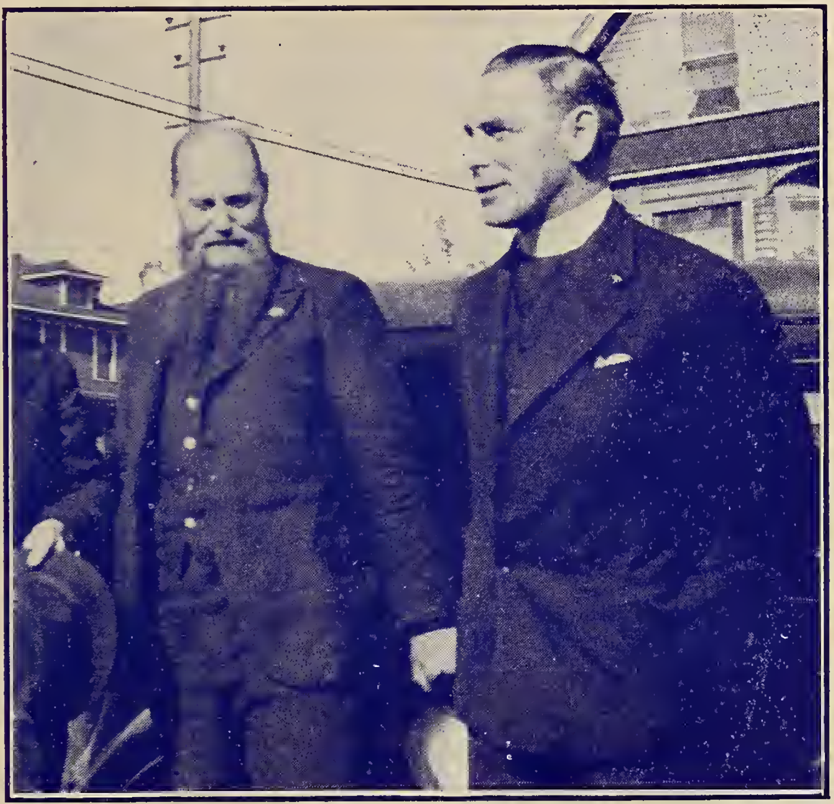
(Continued on page 94)

MISSIONARIES TO RETURN FROM LISHUI

REV. BERNARD BOUDREAU

REV. AARON GIGNAC

We have been advised from Lishui that FATHER GIGNAC, of Ridgetown, Ont., is now on his way home for a year's furlough. He has been in China since 1929, and lately has been Pastor at our central mission of Lishui, as well as Instructor in the Language School for our new missionaries. During the summer, FATHER BERNARD BOUDREAU, of New Bedford, Mass., will return home on furlough. Fr. Boudreau went to China in Oct., 1929, and has been Pastor at the flourishing mission of Pi-Wu-Ka where he built a fine new church in 1933. (The photos of the priests, above, were taken in 1929.)



TWO PRIESTS HOME FROM CHINA

FATHER WILLIAM AMYOT, of Ottawa, and Father John J. MacDonald, of Windsor, N.S., arrived at San Francisco from Shanghai early in April, and having spent some time at our Chinese Mission in Vancouver, B.C., proceeded to their homes in May. Fr. Amyot went to China in Oct., 1928. A few years ago he was forced to fly for his life when bandits visited his mission at Huang T'An. For many months past he had been in a serious condition with heart trouble. The above picture, taken in Vancouver, shows he has refused to part with his beard. FATHER JOHN ("CHOOK") MacDONALD has been in China since 1931, and for the past few years has held the important position of Procurator of our Lishui Prefecture. Fr. "Chook" is a former hockey star of St. F. X. University. Three years ago he figured in a single-handed fight against a group of Chinese thugs, and the incident was featured in almost every paper in North America. Both priests are home for an indefinite health-furlough.

CALVARY TO CATHAY THE CATHOLIC

(Continued from editorial page)

HAD not God through His Christ made that greatest of all visitations, our world would not now be tottering — it would be in ruins. But the Redemption of man was accomplished, and the New Testament was sealed on a lonely hill without the walls of Jerusalem. The eternal Sacrifice of Calvary was the salvation of the human race. That Sacrifice is still being offered. From inch to inch of space, from point to point of time the work of redemption goes on, ever saving and retrieving to build a new and more beautiful city from the desolate ruins of Eden. Every moment of time, as that great act of Calvary is being commemorated on our altars, the frontiers of the Kingdom of Christ are pushed farther and farther ahead over territory taken from the Prince of this world in the grandest battle of all ages. The armaments are bread and wine, and the sign of this triumphant conquest is the Holy Eucharist. As a sacrifice it is the instrument of our victory: as a sacrament it is nourishment for the victors and the conquered — Living Food for living stones.

MORE than ever to-day our Christ is lifted up on high, and he is securely drawing all things to Himself. An earnest, triumphant and universal devotion to the Holy Sacrament is the mark of our age. This intense devotion to Christ in the Eucharist is the token of to-morrow's victory—the present assurance that the Faith will not die, but will shine with a newer glory in the land of to-morrow, Cathay? Who knows? But our own Canada will not be counted the least among the planters. Her activity in the work of the foreign missions is well known. Already there are several great enterprises in this land of but four million Catholics. That is one side of this picture. The other side of the portrayal of the propagation of our Faith will be seen in all its strength and grandeur this very month in Quebec City. There, amidst the enthusiastic homage of thousands and thousands of our people, Our Eucharistic Lord will gaze down upon an active and loyal army, counting even a party of Eskimos who are to make the journey by dog-sled. Catholics of Canada, in your homes and on your fields, in your mines and in your forests, on the rivers and on the sea; on the streets, in factories, and over desks; in the school-room, the lecture-hall, and in high station; children, the young, and the elders, all you followers of Christ, join with your brethren in that great devotional convocation in Quebec City, June 22-26, and unite with them in this inspired outpouring of Charity for the Incarnate God! What is done for Him in His Sacrament of Calvary is done for the mission work so near and dear to His Sacred Heart.

HELP THE MISSIONS

1. By praying every day for the propagation of the Faith.
2. By your generous material assistance to our Seminary.
3. By becoming a subscriber to "CHINA", the official publication of St. F. X. Seminary. The subscription price is fifty cents for one year—a life subscription costs ten dollars.
4. By making a Catholic Will — our legal title is Saint Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario.

NATIONAL EUCHARISTIC CONGRESS, QUEBEC

His Eminence
Cardinal J.-M. Rodrigue Villeneuve
Archbishop of Quebec,
Patron of the Congress.

PRINCIPAL EVENTS AT BATTLEFIELDS PARK

For the men, married and single:
Thursday night, 11 o'clock: Holy Hour followed by midnight Mass and general communion.

For the children:
Great demonstration. Friday, June 24, at 3.00 p.m.
Saturday morning, 10.00 o'clock, Dialogue Mass.

For the women, married and single:
Saturday afternoon, 4.00 o'clock, great rally.

For the young people:
Saturday evening, 9.00 o'clock, presentation of Gheon's play on the Mystery of the Mass.

FOR ALL:
Thursday morning, June 23, at 10.00 o'clock: Pontificial Mass and official opening of the Congress.
Sunday morning, June 26: Pontificial Mass at 10.00 o'clock.
Sunday afternoon at 3.00 o'clock: Solemn procession and close of the Congress.

His Excellency
Most Reverend James Charles McGuigan
Archbishop of Toronto,
Head of the English section of the Congress.

Remarkable Progress at Vancouver Mission

ON Low Sunday, 22 Chinese converts received their First Holy Communion in the little chapel at the Vancouver Chinese Catholic Mission. On April 28th, 19 Chinese Catholics received the Sacrament of Confirmation from His Excellency, Archbishop Duke of Vancouver, in Sacred Heart Church. This arrangement was made possible through the kindness of His Excellency and Father Bortignon, our chapel being too small to hold the ceremony here. It was the third Confirmation ceremony since the Mission was established less than five years ago.

The number of our Chinese pupils in the Kindergarten School is steadily on the increase; as many as 35 attend on some days—as large a number as there is in any Chinese kindergarten school in the city.

Every evening during May devotions were held in our chapel, and our benefactors were very specially remembered.

VANCOUVER MISSION STAFF

The Grey Nuns of the Immaculate Conception are Sisters Gertrude, Oswald (Superior), and Anne Marie; the priests (right to left) are: Fr. Roberts, Fr. Sharkey (Superior), and Fr. Turner; Frs. Amyot and MacDonald, visiting missionaries. The Chinese Catholic Mission address in Vancouver is 568 East Georgia St.

+ + SEMINARY ITEMS + +

Our students terminated their Spring semestre at St. Augustine's Seminary on Monday, May 23. The term examinations are being held during the two weeks following. The annual June retreat, to be preached by Father John Cotter, S.J., will begin on June 4, the eve of Pentecost Sunday. The Seminary will close officially with the ceremony of Ordination on June 11th in St. Michael's Cathedral.

A goodly number of our own students will be among the candidates on this occasion. Seven students will receive the Sacred Order of Subdiaconate. They are: M. Dwyer, Halifax; F. Deimert, Mildmay, Ont.; A. Clement and C. MacDonald, Montreal; R. White, Placentia, Nfld.; F. MacIsaac, Sydney, N.S.; J. Walsh, Toronto. The above-named young men have successfully completed their third year in the study of Sacred Theology.

In addition to these candidates for Sacred Orders, the following have been called to First Tonsure and first Minor Orders, after completing their second year in Sacred Theology; P. Burke, Brigus, Nfld.; M. MacSween, Ironville, N.S.; R. Pelow, Kingston; S. Larkin, Ottawa; M. Maloney, St. John's, Nfld.; T. McQuaid, Seaforth, Ont.; R. Hymus and J. Murphy, Toronto. Before their promotion to the clerical state, these young men will take the Oath of Fidelity to the Missions.

The scholastic year has been passed very successfully and now all are looking forward to a well-deserved vacation. For the most part returning to their parental homes to pass the summer months, many of our Seminarians will occupy themselves with the Annual Subscription Drive for "CHINA".

To His Excellency Most Reverend James Charles McGuigan, D.D., Archbishop of Toronto and Chairman of the Board of Control of our Seminary, we offer our deepest sympathy in the loss of his mother, Mrs. Anne McGuigan. Mrs. McGuigan died in Charlottetown on May 14, at the age of 72. She was a native of Kelly's Cross, P.E.I. To the other members of the sorrowing family St. Francis Xavier Seminary likewise extends sincere condolences, and we earnestly request the prayers of our readers for the eternal rest of this departed soul.

Pope Praises Antigonish

THROUGH Cardinal Pacelli, his Secretary of State, the Holy Father has been pleased to communicate a stirring message of congratulation and praise to Bishop Morrison and his co-workers of St. F. X. University on what, as he himself says, is by common designation known as the Antigonish Movement.

The letter, dressed in the solemn wisdom of the Father of Christendom, is a happy tribute to one of our best loved Canadian institutions.

The Holy Father, expressing great grief over a world pertinaciously set against the standards of right-living, hastens to assure our admirable friends of Antigonish that their work is a special joy to his heart in a time of great distress. He sternly decries the vain and misguided efforts of those false social leaders who have divorced themselves from Christ, and their teaching from His Gospel. Even reason, he declares, can give them the lie, and he adds the warning that our lives must soar *above* the world of natural reason, drawing its inspiration from Faith, Hope, and Charity, else it is doomed to descend *below* the level of human nature. There is no middle path. The peace of right order is the gift of God, and unless we make God the centre of our universe, ours must needs be a topsy-turvy world. Contrasting with these false ideals and their deadly practice the enlightened minds and fruitful labors of the Antigonish leaders, guided as they are by the Papal declarations themselves, he heartily endorses this Canadian endeavour, confidently spurring them on to an enlightened position in the van of progress. Concisely laying down for their guidance a few essential social principles, he opens up to them the inspiring grandeur of the ideal of a Christian people.

Concluding this congratulatory and advisory message, His Holiness invokes upon His Excellency Bishop Morrison and the Faculty of the University, His Apostolic Benediction.

CHINA takes great pleasure in this official recognition of the Antigonish movement, and joyfully adds its own entirely inadequate congratulations to those of our common Father, the Vicar of Christ.

NOTICE

There will be no Summer edition of CHINA. The next issue will be for September.

REPORT FROM SUNGYANG

(Continued from page 86)

riage were permitted to keep their wives just to save a lot of trouble. Those who were baptized in infancy and then took wives on reaching man's estate—well, he just hadn't bothered to find the answer to that. Still he was right sincere in his prejudice. We Catholics must be horrible hypocrites to have survived for two thousand years in spite of being forbidden to marry! Imagine the harm done by a calumny like that whispered in the simple and unsuspecting ears of a pagan Chinese boy. It is hard enough to make conversions as it is without a lie like that floating around. Imagine preaching in this fruitful land, where all is centered in the family, the clan, and the departed ones, a gospel forbidding the holy sacrament of matrimony.

* * *

Another caller I had—a little more consoling this time. A teacher from one of the outside schools. He comes often, but a morning visit meant that there was something in the air. The usual greetings over, he was assured that my time was his until he was content. After a little bush-beating, he blurted out without much warning, "Father, my soul is troubled". Reading doctrinal books of late, he has come to think now that all is not well with him. He was rather gravely concerned over his manifold duties towards his students, which is really remarkable when we remember the jealous care exercised by many of us over the lesser points of the law, while we heartlessly snub that "stern daughter of the voice of God" into a convenient silence. He was very grateful to have his duties outlined for him, and now he has not only the good will to follow them out, but even to make a little prayer to his Creator each morning for light to guide him further. To relate the inmost secrets of one's troubled soul to a stranger, such as I must be to him, calls for a deal of virtue whatever be its origin. Oft-times Catholics with generations of the Faith behind them find it difficult to approach a priest outside the confessional with the troubles of their souls. Inside, too, sometimes. What must it have been for this pagan, to a foreign priest at that? He's sincere enough and has plenty of courage. He has begun to attend Mass now and then, and is carefully studying doctrine. Please God, the Fisherman's hook, or the Shepherd's crook will catch him yet. Is it too much to ask my readers to pray for him?

WE LEAVE SHANGHAI

(Continued from page 87)

climbed into the rickshaw, but the poor little fellow wasn't equal to it. He was riding too—whenever we leaned back we discovered that he was treading on air. When one is going downhill this is hardly a sedative for any kind of nerves. Father Murphy was elected, and he walked while I rode. Guided by the boy, we straggled through the streets of Tsingtien to the Mission. All alone there, Father Stringer had just finished supper, but he put the cook through an extra session for us while we washed and chatted. The cook rose nobly to the occasion, and our host's imported food supply came down from the shelf to return no more. We topped it off with Christmas cake from Canada.

THE next day, and the day after that again, we tried in vain to board a bus for Lishui, but, waiting all day in the rain, the only thing we caught was a cold. Several trucks passed crowded with people after the good old manner of cattle freight. We managed to fight our way on to three different trucks, but succeeded only in covering ourselves with oil and dirt, for all were forced to get off. At last one bus roared and rattled to a stand-still. Jammed! Of course! Still that didn't stop the Chinese around—they figure there's always room for one more. One good man climbed in through a window and drifted over the heads of the passengers until he finally found a place to drop to the floor. Others pushed heavily for half-an-hour until by some miracle three or four managed to squirm in. Even some soldiers found a berth on the top of the bus, but they were soon ordered off.

Well, it began to look as though we would have to return to our old friend the sampan. A telephone call to Lishui and we discovered that arrangements had been made to bring us the rest of the way to hearquarters by private bus, which would stop at Tsingtien the following day. The day came, and at noon a messenger was at the mission to tell us the bus had just pulled in. No time for dinner with an opportunity of getting to Lishui in the offing! To the envy of many prospective passengers, we were escorted to the bus, and given the best seats they had to offer. We were happy indeed as we arrived at the mission, which we have not seen in many months. All's well that ends well.

NEWS FROM CHINA

(Continued from page 85)

occupy the top storey of our school. We refused, gently but firmly. To allow the premises to be occupied by officials, above all, if there should be question of Military officials, would be only to invite trouble and perhaps unpleasant attention from aerial visitors.

"The greater part of the Chekiang Provincial Government is scattered throughout our district. Lishui has become very important these days, but the Hangchow people who have been driven to take refuge in this part of Chekiang do not enthuse over our surroundings. One of them remarked that in Pi-Wu the people were living in the 16th century, and they asked Fr. Beal how he could possibly stick it out in Sungyang where the food was so poor and everything was so dirty. They are stepping things up a bit. Modern Chinese restaurants (not foreign food, of course) are appearing in Lishui, and we hear that a modern electric light plant is to be installed."

OUT OF THE DARKNESS

(Continued from page 91)

That these poor people who believe such superstitions are deluded and misled is putting it mildly. The peculiar and sad part of it all is that some things are said in truth and cause some to blush. That the devil has a hand in it is true in many cases. In most cases, however, it is safe to say that it is all fraud and just another way of playing upon the minds of people, causing them to worry and fret and giving plenty of business for the gad-abouts. That it has its bad effects upon the family is certain. Tell the womenfolk that it is all nonsense and they will agree with you in your presence, but laugh at you afterwards. They will just say—"The foreigners are so queer."

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A bishop preaching to a wealthy and fashionable congregation of average sinfulness, thought it advisable to pull his punches. He addressed them thus:

"Brethern, unless you repent, as it were; and be converted, in a sense; you will, I regret to say, be damned to some extent."

The wife had been put on the budget plan. At the end of each month she and her husband would go over the accounts together. Every once in a while he would find an item "L.O.K., $3.00", and a little further on, "L.O.K. $6.00".

Finally he said: "My dear, what is this 'L.O.K.'?"

"Lord Only Knows," she replied.

Valet: "There's a burglar downstairs, sir!"

Colonel Twiddle: "Righto, Smithson; just fetch my gun and sports suit—the heather mixture one."

Lady (after tramp finished eating): "It's merely a suggestion. The woodpile is in the back yard."

Tramp: "You don't say. What a splendid place for a woodpile."

"Maggie," said Angus to his wife, "here's a wee ticket for tonight's conjuring show, and when he comes to that part where he takes a teaspoonful o' flour and one egg and makes 20 omellettes, watch verra close."

Wife (at breakfast): "Could I have a little money for shopping today, dear?"

Husband: "Certainly. Would you rather have an old five or a new one?"

Wife: "A new one, of course."

Husband: "Here's the one—and I'm $4 to the good."

An elderly woman who had never been in the city was very anxious to go to the theatre. On arriving she was rather late. When she got to the ticket office, she was told the seats were all taken but a box. "A box!" she exclaimed. "Oh, well, bring it along, that'll do me."

"They say Jones is devoted to his golf, and his wife is equally fond of auction sales."

"Yes, and the funny part about it is that they both talk in their sleep. The other night the people in the next flat heard him shout, 'Fore!' and immediately his wife yelled, 'Five!'"

A man who was running for public office found the first half of his speech in the local paper. He went to the Editor and wanted to know why they didn't print all his speech. The Editor replied, "We ran out of capital I's."

Pat was told by his lawyer that his best course was to plead guilty to the charge against him.

He stepped into the dock with a determined air, and when asked by the judge if he pleaded guilty or not guilty replied with vim: "Guilty, me lord, an' I've witnesses here to prove it."

Schoolboy Howlers

These are samples of what the teacher reads on examination papers.

"Income is a yearly tax."

"Chivalry is the attitude of a man toward a strange woman."

"A teetotaller is a man you do not see drinking."

"He heard a horn blow and was struck in the back. A lady was evidently trying to pass."

"A Conservative is a kind of greenhouse where you can look at the moon."

"Diagrams are delicate things just below the ribs and above the stomach."

"The Soviet is what the middle classes call their napkin."

"Wolsey's fate," wrote one child thus misguided, "is attributed to his having shot at the pope." The textbook had said that Wolsey aimed at the papacy.

"Coup de grace" is "A lawnmower."

"They gave Wellington a glorious funeral. It took six men to carry the beer."

"Columbus as a great navigator who cursed about the Atlantic."

"Cannibal is two brothers who killed each other in the Bible."

"A kaiser is a stream of hot water jumping up and disturbing the earth."

"The chief clause in the Magna Charta was that no freeman should be put to death or be imprisoned without his own consent."

"Edward III would have been king of France if his mother had been a man."

"Stability is taking care of a stable."

"An anachronism is a thing a man puts in writing in the past before it has taken place in the future."

"Ambiguity means telling the truth when you don't mean to."

A tramp had been knocked down by a motor-car. When he opened his eyes he heard a stern voice say: "Stand back and give him air."

"Lumme, mister," he protested, "haven't they got nothing else? I've lived on that for a week."

One evening at dinner a big-game hunter told a story which, though perhaps a little exaggerated, was doubtless substantially true. A Scotsman, however, immediately capped it with an account of a fishing adventure in which he landed a sea-serpent two hundred feet long. The hunter was offended and left the table. "Now, Mr. McTavish," said the host, "you've insulted a friend of mine and ought to apologise." "Weel," said McTavish, "if he'll tak' a wee bit off that tiger, Ah'll see what Ah can do aboot ma serpent."

And you thought of me?"

"I did. I said to myself, 'Why, isn't this where what's-her-name lives?"

Proud Father: "Every time the baby looks up into my face he smiles."

Mother: "Well, it may not be so polite, but it shows he has a sense of humor."

Passenger (to captain of sinking ship): "Captain, as there are no more lifebelts and all the boats are full, will you teach me how to swim?"

Mrs. Gnaggs: "Have you shut up everything in the house for the night, Elmer?"

Elmer: "I've shut up everything that can be shut up, my dear."

"You have a nice collection of books, but you should have more shelves."

"I know, but nobody seems to lend me shelves."

"Well, did you get any surprise present for your birthday?"

"Yes, rather. I got a book from Bill I lent you last year."

Lady: "Is it difficult to write well?"

Budding Author: "Not at all, but it is difficult to make people realize that one does."

Young Mother: "Nurse, what is the most difficult thing for a young mother to learn?"

Nurse: "That other people have perfect children too."

TO CORRECT A FALSE IMPRESSION

A FEW years ago, when Mrs. Theresa Small, of Toronto, died, and named China Mission Seminary in her will as one of five residuary legatees of her vast fortune, friends of ours felt happy that, at last, the Seminary would be able to "stand on its feet" financially.

NOW, in justice to the Seminary, we wish to inform the public that China Mission Seminary has not received one cent from the late Mrs. Small's Estate. Nor is it likely to benefit anything for long years to come. Litigation, large annuities, and many huge liabilities have reduced the Estate to such a position that many years must elapse before the residuary legatees can be paid anything, and even then the financial benefits, if any, will be very meagre.

CHINA Mission Seminary must continue to look to other sources for the wherewithal to carry on its work. Our need for financial assistance is acute.

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO
Very Rev. J. E. McRae, President

CHINA

Scarboro Bluffs, Ont.

September, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

- - - - - - - - - - - - - - - - - -

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX SEPTEMBER, 1938 No. 7

THE CASE FOR THE MISSIONARY

LAST year's graduation class was the largest in the history of China Mission Seminary, when eleven priests were ordained. War conditions in China prevented any of them from going to the Missions. They were loaned for service in various dioceses of Canada. This year six more priests graduated from the seminary. Two of the latter, Fathers McGoey and Pinfold, will remain in Canada for a year working in the Archdiocese of Toronto. At the present writing (August 10th), definite plans have not been formulated concerning the other priests, but it is certain that some of them will be leaving for China in October. How many, and who, are to go to the Missions this Fall has yet to be decided. Indications are that at least seven priests, and possibly as many as twelve, will receive the eagerly-awaited "call" to Lishui.

A GOOD many people find it hard to understand why young missionaries should be anxious to get off to their field of labour in China. Particularly to the war-torn China of today. "Why, it's silly for you to want to go to China, especially when things are so tough over there now". We've heard it dozens of times, and all our priests have had to face it. It's reached the stage where such remarks amuse rather than amaze us. The shortest answer we can make to such statements is this: "How would you feel if you had thought of a work for years, and then spent six difficult years preparing for it, to find at the end of that time you were delayed from fulfilling your ambition? It would be hard, wouldn't it?" That's the way our priests feel about it. They have answered what they know to have been the Call of the Master to labour in His Vineyard in China. They have given the best six years of their life in rigid discipline and study to fit themselves for priestly service in China, and what more natural than that they should be happy, and consider themselves privileged, to begin their life's work. It is their vocation, and they do not agree with well-meaning folks who suggest they are making a "mistake" in going to China.

OF course, one can make allowances for those who "hate" to see young priests go to China because of the dangers involved. After all, China does appear to be a "dangerous" place at the moment. But it is important for our Catholic people to try to understand the motives which prompt a missionary to cheerfully face possible hardships and danger. It does not matter much to the missionary whether or not the people amongst whom he labours appreciate or understand his sacrifice. No missionary worthy of the name ever goes to a foreign pagan land for either appreciation or "understanding". As far as he is concerned he goes to bring something to the Chinese, not to receive anything from them. And it is precisely because he realizes the value of the Gift he has to bring that the missionary is anxious to "get going". He wants to bring to poor neglected pagans the knowledge of God that will ultimately bring these souls to eternal happiness. In such a work there is joy, and the incidental hardships encountered are not sufficient to deter the missionary from his objective. His is a mission of love, a mission of sacrifice, and a mission sanctioned — even commanded — by our Divine Lord. And who is more wise than the man who would save his own soul by striving for the salvation of the souls of others?

YOU who are seated in your own home in comfort, surrounded by things that please you, have every right to sympathize with those young priests who are going to China, if you feel that way about it. But would it not be more in keeping with the spirit of your Catholic Faith if you felt thrilled and proud to know that once again Catholic mission effort in Canada is being blessed by the sending forth of a new contingent of young apostles? Yes, "more priests going to China" should have that effect on you; it should arouse in you a real burning desire to share in the work that these departing missionaries are going to do for souls. They go to China as your representatives; they are returning thanks to God in a most practical way for the gift of their Faith and of your Faith, and surely you will want to help them. You can make their going easier, you can lift worry from their shoulders, you can cheer them up and fill them with confidence by being generous with your prayers for their success as missionaries, and generous with your financial assistance to help them pay for their passage. Regard their going to China with the same enthusiasm as they do themselves. Help them to get there, and for the sake of the noble work they are going to do, "be with them all the way."

LISHUI IN WAR TIMES

By a Grey Sister of the Immaculate Conception

AEROPLANES flying, bombs coming down right here in Lishui, and we are, thank God, still able to carry on in our little sphere. Our number of dispensary patients has decreased considerably, as the poor people are timid about moving around these days. Even our calls to the sick in their homes have been hindered, as we are not allowed out after bells, and they have been ringing often of late. We have been caught out a couple of times in the city and once in a little village about five li away. We had left town extra early so as to be home before any warning bells would ring, and thought we were making good time, when just as we left the village, homeward bound, eighteen planes loomed up overhead. The people fled in all directions. An old lady ushered us back to the village, and though many begged us to take shelter in their dugouts, we preferred the Mission Chapel. We were there for about half an hour when the suspense was lifted by a man shouting through the village, "Chinese planes! Chinese planes!" As soon as we were assured of the fact we started for home. The planes, circling noisily overhead, were just a bit too low for our comfort. We reached the city gate just as the soldier on guard was about to close it. He told us to hurry, as the bell announcing Japanese planes had rung. Inside the city we met Father Gignac, who was on his way to meet us. Father had himself but returned from a funeral and had had some difficulty getting into the city—the guard on that particular gate was not as courteous as our good friend.

WITH fewer pupils than formerly our school is open. The irregularity of classes has hindered the would-be progress of our young students. With warning bells ringing and bombing planes daily overhead we have had little time for classwork. Our little ones have spent more of this term in the dugout than in the classrooms, and could write a better examination on air war activities than on the "Three Principles" or any other work that a Chinese student must know. Noisily studying, they sometimes do not hear the warning bells or planes until the latter are overhead. Then they rush to the dining-room and hide under the table—since the day of the machine-gunning no one cares to run out to the dugout while the planes are in sight. This morning about forty of the girls were left alone in the Church while Japanese planes circled and re-circled overhead. The boys had fled at the first sound of planes, but the girls obeyed orders and remained to continue their thanksgiving. Poor children, they kept up their prayers until the bombs began to fall. The Church windows rattled vigorously and the girls lay flat on the floor under the benches. Girl-like they cried and it took some time to calm them down when all was over. Whether in the dugout or under the dining-room tables, our little ones, Christians and pagans alike, spend these anxious moments in fervent prayer. When the all-clear bell rings, not a child leaves her hide-out until the chorus of Aves has risen in thanksgiving for our Heavenly Mother's protection. May our Blessed Mother ever find our little girls at her feet when future danger threatens.

THE GREY SISTERS OF THE IMMACULATE CONCEPTION AT LISHUI.

A FEW months ago our little Chiu Ying tearfully watched her soldier Daddy march off to war. Her heart, though heavy, was somewhat lightened by the lovely farewell promises of her father—home again after the war, gifts, all kinds of them would he bring when the battles were over and the Japanese driven back. Chiu, unique in being the only child in school whose father was in war, delighted in relating to her little friends the wonders that were in store for her. Two weeks ago her childish dreams were shattered and her little heart almost broken when word was received that her Daddy had been killed by flying shrapnel from a Japanese bomb. Chiu Ying, our little war orphan, looks wistfully on as her little companions make sacrifices of their coppers for the brave wounded soldiers. Coppers she has none to give, but what more could be expected of a small girl who has given up her Dad for the glory of her dear China. An honour it may be, but a sorely gotten one and there is no one envious of Chiu Ying.

May it please God that the near future will bring peace to China, and that this useless destruction and pitiful loss of lives be ended.

MRS. NGAW has done her share, too, for the cause and really does like to be called "wounded soldier's mother". Her son was one of the brave men who fought so well for China during the Shanghai Incident. He was wounded and from his hospital cot wrote a short letter to his mother, telling her how fortunate he was to be still living; his wounds were not so serious, considering what he had been through. He had his rosary and prayed constantly during those horrible nights of battle. One would expect Mrs. Ngaw to become quite upset, but no. After the letter was read to her she just smiled and said: "He is thinking of his soul; he speaks of his rosary; I am not worrying about him." Now, after months in a military hospital, he is preparing again for action. Mrs. Ngaw is proud of her son—her soldier boy. She will take a few moments off her washing or ironing any time to relate to anyone interested the contents of his letters. Mrs. Ngaw has been doing the Mission washing for the last ten years. She does not depend on her son, and though surprised last week to receive a cheque from him, she will not touch it. "He will need it himself when the war is over and I want to have it for him then," was her remark.

RELIGIOUS EDUCATION IN CHINA

BESTOWING high praise on the work of missionaries throughout China, Madame Chiang Kai-shek, in an address at a missionary gathering in Hankow, announced the decision of the Generalissimo to rescind the order which forbids religion to be made a compulsory study in any private school.

The amending of the law in question, which for the past decade has greatly hampered mission effort in China, is of great consequence to the Christian apostolate in that country.

"The Generalissimo wishes me to tell you," declared Madame Chiang in her speech, "that he deeply appreciates the fine work which you have been doing to help our people. . . . We both feel deeply that words are inadequate to express our thanks to the whole missionary body in China who have so loyally stood their ground. . . . Throughout the country, wherever help has been called for, the missionaries have given themselves wholeheartedly. . .

"Those who criticized you in the past have today been completely won over by the knowledge of what you are doing. . . . By your work and the spirit that underlies it, you have made manifest the meaning of true Christianity.

GENERALISSIMO

of the Chinese armies, Marshal Chiang Kai-Shek, and his wife, Madame Chiang Kai-Shek. Recognizing the charity of foreign missionaries during the most trying war-time conditions, Madame Chiang Kai-Shek declared recently that Generalissimo Chiang has rescinded a decade-old Chinese law forbidding compulsory religious teaching in Christian schools. She described the decision as "the greatest testimony in Chinese history of China's appreciation of the value of the real vital contributions Christianity has made to the spiritual well-being and livelihood of the Chinese people." Madame Chiang explained that the removal of restrictions against religious teaching was made possible by the changed Chinese attitude toward the missionaries since the war due to the latter's devotion to duty despite danger.

"The results of your efforts are so appreciated by the Government and the people that the Generalissimo has now found it possible to have that law (forbidding religion to be compulsorily taught in Christian schools) amended so that religious subjects may henceforth be taught in registered mission schools.

"This decision," Madame Chiang adds, "is the greatest testimony in the history of China of our appreciation of the value of the real, vital contribution that Christianity has made to the spiritual wellbeing and the livelihood of our people. . . ."

Action of the National Government in lifting the ban against compulsory education in mission schools will be accepted by mission circles as a pleasant and constructive recognition of their services to China.

Those close to Madame Chiang Kai-shek do not doubt the sincerity of her religious conviction nor the depth of her feeling of indebtedness to the Christian faith. Undoubtedly her personal influence played a considerable part, perhaps the deciding part, in causing the Government to act.

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

IF YOU have a China Mission Mite-Box in your home, its contents will be welcomed at the seminary. If you have not a Mite-Box, please make use of the coupon on the inside front cover of CHINA.

I GET MY FIRST APPOINTMENT

By

REV. WILLIAM MATTE

IT WAS on April 13th, just as we sat down to the noon meal, that Monsignor remarked: "Well, a very important document has just been hung on the bulletin board"; and he added, with a wink to Father Morrison: "But I know, of course, that the young priests are not the *least* bit interested." There were "loud" smiles in response to this last statement as we all knew just what the referred-to document contained—our appointments; and all knew, too, that since our return from Shanghai we had been anxiously, albeit silently, waiting for an official announcement regarding our various posts on the Missions. It had come finally, after long months of waiting (this due to the war, of course) and even though it was expected it nevertheless came like a bolt from the blue when we were off guard. And I presume that most of us felt very much like leaving the table then and there to peruse in person this decisive notice, but I suppose rudimentary politeness held us back.

At the right is Father Matte, of Gogama, Ontario, newly appointed as assistant at Dolu, Chekiang. With him is Father Strang, who succeeds Father Boudreau (now at his home in New Bedford, Mass.) as Pastor at Pi-Wu-Ka. Fr. Strang humorously refers to his bicycle as "a beautiful beast".

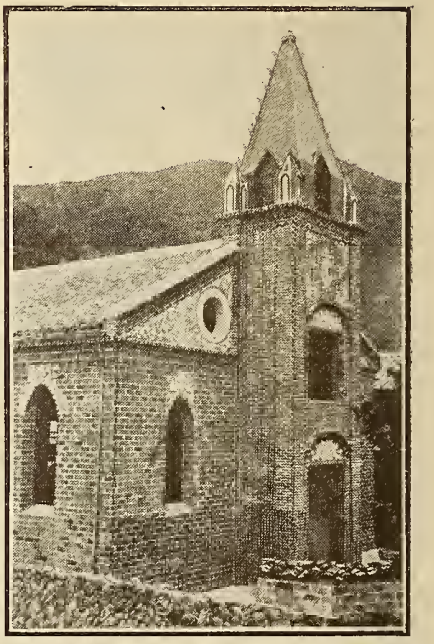
Well, dear reader, that was one meal during which all the health injunctions of long ago were completely forgotten. We ignored entirely the thirty bites to the mouthful; we nibbled at this and poked at that—even the dessert went by unscathed. We sat back—waiting. "Golly! will those men at the head of the table *ever* finish?" Father Gignac, still working on his solids, asked: "What's the matter, boys? No appetite today?" Laughter again. Then Father Reeves, all in fun, pipes up: "My goodness! some people *are* slow! When did you have the last meal, Father Gignac? You mustn't have eaten in the last three days!" Well, we finally trouped out of the dining-room, made a visit to the Blessed Sacrament, and then, forgetting all sense of clerical decorum, we raced to the recreation-room in three seconds flat and crowded around the bulletin, mouths open like gawky boys.

LungChuan, Pihu, SungYang, they all had their quota of zealous young apostles, and to Dolu, whose people are described by Father Serra as "having a wonderful Catholic spirit", Father McGettigan was appointed pastor with the debatable luck of yours truly as curate. It was a great relief to be attached to a particular post. Here at last was something tangible and definite. Our initiation days were over—we were to go out now and work side by side with the older, experienced missionaries.

WHERE *is* Dolu? Well, you come down the bus road, travelling east from Lishui, and you keep going for about thirty-five miles, when you'll reach the little village of Dayeh, right on the highway. Follow, then, the little cobblestone path winding to the north, and within half an hour you'll reach our Dolu establishment.

The first time I had occasion to visit the Mission here was on Easter Monday, when I came down with Father Gignac. It was he, incidentally, who purchased the property here about five years ago when he was then pastor of Tsingtien. Since then he has been interested, naturally, in our little parish, realizing the need of a resident priest, a suitable church, instead of the old tumble-down chapel, and a school for the children. These three building were erected last year by Father Doyle, and now that they had finally materialized, Father Gignac was anxious, before taking home leave, to see the fulfilment of his hopes. It was our rare fortune to have a private car that day and we arrived at Dayeh in record time. Father Stringer was there waiting for us. Then, leaving the car, surrounded by curious urchins and a few old crones—a rare event for a car to stop at Dayeh—we left for Dolu.

The little stone path led us through typical Chinese farm land. It was as hot as a day in July back home, and all was quiet under the blazing noon-day sun. Here, a little girl with tanned cheeks and a big straw hat tended her water buffalo. There, smoking his long pipe—with anything but Herbert Tarryton in it—sat an old man, cooling his bunioned feet in the brook. Here again, sitting on her cottage doorstep, was an old lady—probably three score and ten—cutting greens to be dried in the sun. In a dirty puddle a few ducks were having the time of their lives, while down in the muddy gullies black pigs wallowed contentedly. And all this on the crazy-quilt background of green rice paddies and golden Fall wheat. Spontaneously I recalled the words of our Lord: "The fields are white unto the harvest", and I hoped that as this grain would soon fall before their sickles, so, too, these people themselves would soon yield to the sweet yoke of Christ. We walked along, and finally, coming around a grove of trees, I saw for the first time my present headquarters. The



The new church at Dolu completed last year by Father Doyle. It is dedicated to the "Little Flower", St. Therese. Father Hugh McGettigan, of St. John's, Nfld., is the new pastor of Dolu.

The boat on which our priests made the dangerous voyage from Shanghai to Wenchow some months ago en route to Lishui.

church and house are of a neat grey brick, neither of them pretentious, but both of a pleasing easy elegance indicative of the taste and careful planning of the builder—Father Doyle.

It will be fitting to say here, I think, that Father Doyle, in directing the work here, encountered unusual difficulties. Practically no material of any kind was available here. All such equipment as lumber, brick, and cement had to be transported over a long trek from outside —all adding to expense and delay. Then, too, in a plot of ground measuring one hundred and seventy odd, feet by fifty odd feet, he had to erect the three buildings. Completed, the church has now a seating capacity of two hundred, the house is comfortably roomy, and the school accommodates fifty children.

It was but a hurried visit we paid Dolu on Easter Monday, but short as it was we were very favorably impressed. Its closing meant the parting of the ways for Father Gignac and myself. He onward to Shanghai to catch his boat for Canada, and I back to Lishui to finish packing and to "purloin", despite the ever-vigilant but freehanded Father Procurator, all household necessities available, against the day when pastor and curate would move into the new parish, bag and baggage.

THAT happened on April 28th. Rose early that morning, said Mass, breakfasted, and then down to the river, where two sampans, already loaded with our equipment, were waiting for us. Leaving Lishui, which is to us all a second home over here, and drifting down the sleepy river on an honest-to-goodness mission trip made me think of such men as St. Francis Xavier and Felix Westerwoudt, and to contrast our lot with theirs. They, in fragile sailing craft, had to face the raging oceans. We, in solid little boats, had but a few hours' trip down the lazy river. They, the pioneers, had to endure untold hardships in blazing the trail for the missionaries who would come after them. We were merely carrying on in the work of our predecessors. But one thing we had in common with these men. Their quest and ours was one and the same—that of pagan souls redeemed by Christ by right of conquest.

We arrived at Dayeh at 2 p.m. and were there welcomed by the Dolu children. About fifty of them. All tanned, bright-eyed youngsters who immediately began the serious business of sizing up the two new "Shen Fu's". Covering the five li from Dayed we finally trouped into the Dolu premises and here again were greeted by many adult Christians. A long series of bows and "polite" talk followed—inevitable in China. "What is your honorable name?" we asked one. "My humble name is Wong." "And yours?" we asked another. "My name is Wong," he said. Nearly all of them Wongs. It seems that long ago a certain Wong family opened this settlement, and these, no doubt, are their descendants. About 60% of the village has the same name.

Since our arrival here nothing of a startling nature has occurred. Any exciting event, I think, would make the old fore-fathers turn in their graves. It seems that they selected this little spot for its peace and quiet, intending that it would remain so, and so it still remains. Surrounded on three sides by towering mountains, the farmers day by day go about tending their little plots of ground, seeming to reverence the stillness. Sons of the soil as their fathers before them, they are out in their little rice paddies from dawn till dark, using the same crude implements and the same drudging systems as of old. I doubt if it will ever change.

THE Catholics are kind, simple folk. Judging from the numerous Confessions and Communions of the last three weeks, our coming among them with the intention of permanent residence here seems to have given them new courage in fighting the paganism that still surrounds them and which must, even yet, offer trying temptations. Frequently they have brought us eggs, potatoes, and vegetables. Only this morning a white-haired old lady with bound feet pegged into the Mission with a few pounds of flour. "I know," she said, "that the foreign priests find the Chinese food difficult to eat, so I am giving you this flour—you can prepare it in the American fashion." And then she pegged off again, shouting: "Pu K'e Ch'i!" (Don't be polite) when we thanked her for it.

Inside the Mission Compound, Lishui.

To conclude, dear reader, permit us to solicit your daily prayers for these quaint folk and for ourselves, too, particularly that we'll be able to master as soon as possible, the local dialect. Until we are able to converse freely with them little effective work can be done, and there is any amount of it to do.

WHEN LISHU

RT. REV.

PREFE

Lishui, June 15th, 1938

ON THE morning of May 26th the air-raid alarm sounded and, as usual, we divided our personnel between here and the Convent. Some of the priests went to the Convent dugout where there were three Sisters, the school children and friends from outside; others went to the basement of the Convent, another place of refuge, also well patronized that morning. The rest of us, except Father Morrison, went to the top storey of our school. He entered the Mission dugout, which gives me the creeps because of its dark, dank atmosphere and because of the fact that I hate being cramped up in a little hole unable to see what is going on around us. As usual, we expected a few bombs on the airfield. This morning there were only three planes. They made their usual wide circle to reconnoitre and seemed to be taking their bearings, as they always do, from the Church. They always fly directly over us and that gives one an uncomfortable sort of feeling. Well, the first thing we knew, bombs were released over a spot near the bus station. Huge clouds of smoke and flame went up and the school shook badly. After a short while there were two explosions and we noticed an enormous smoke ring sailing skywards. The planes returned again and dropped bombs near the same locality. This was the first time any had been dropped anywhere other than on the airfield.

The substantial brick building above is the Boys' School at Lishui, erected a few years ago under the supervision of Father Boudreau.

That afternoon Father Murphy, Father Leonard and I went out to see the wreckage. The place was a shambles. The bus station had been hit square amidships; three bombs fell in an adjoining yard where busses were parked, on each side of the street the houses were demolished and some of them were still burning. Under the shelter of several huge camphor trees, whose leaves seemed to afford perfect camouflage, a row of eight busses had been parked for a long time, under repair. They were completely destroyed, as was an oil depot nearby whence the explosion had come. The bombing had been uncannily accurate and certainly not the least bit indiscriminate in this instance as the planes had concentrated upon objectives that could really be called military, the busses that carry soldiers and the oil for fuel.

What we saw that afternoon will long live in our memory. Crowds of people were thronged round one spot where eight people had been killed when they left the shelter of their dugout. Among them were a woman and two children, all of the same family, we were told. They were still lying where they had fallen. The man's head was blown off, his entrails were torn out and his right leg was twisted round almost in a circle. There were other equally gruesome sights, such as several still lying under wreckage. To add to the general pandemonium, some of the women relatives of the deceased were wailing over the corpses.

On our way home, the rickshaw coolies took us to another spot nearby where a bomb had exploded right in the courtyard of a private home. One woman, who was washing clothes less than twenty feet from where the bomb had fallen, was telling her story to a curious throng. Her home was in splinters and two horses lay dead among the wreckage of an outhouse. But

Showing the city, river, and surrounding mountains, this is a fine view of the central mission

WAS BOMBED

McGRATH,

OLIC

she wasn't scratched. We gave an alms to the poor creature to start her on the way to another home, and this gesture met with vigorous approval from the crowd. We saw only twelve dead but it was reported that there were twenty-five killed.

But that was nothing. The real raid was to come four days later when fifteen planes turned it on. That morning most of us took to the ground floor of the school as it was shaking so badly we were afraid to go upstairs. It is a solid brick building, but some idea of the force of those bombs may be gathered from the fact that the report of the explosion is audible in Tsingtien, sixty miles distant; and in Pi Wu Ka, fifteen miles away, the Church shakes, too. Well, this bombing was less than a mile away and there were about seventy bombs dropped, as far as we could ascertain.

Back and forth they flew, always directly overhead on their way to their objectives. The priests who were standing by the Sisters' dugout could see the bombs leaving the planes, and—worse still—hear the swish as they came through the air. Some of them were released as the planes were almost directly overhead but the speed carried them to their objectives. I tell you, it is anything but a pleasant feeling while you are lying there, and bombs are falling all around, and you really do not know where the next one will fall.

ONCE more the bombing was amazingly accurate. In a little village a mile upstream where huge stores of oil had been placed in warehouses, one bomb killed a hundred people, sank 45 little sampans. What was left of the bus station got it again, and Mr. Ghing's match factory, where the Provincial Government had been in residence, was reduced to a shambles. One thousand-pound bomb was discovered, unexploded, nearby after the raid. Off the main street near the bus station a bomb dug a hole about thirty feet in diameter and fully twenty feet deep.

Well, it lasted for nearly an hour and all we could do was to lie there and hope for the best. The Chinese servants were praying very fervently. The little dog was whimpering in the Sisters' dugout, as he had been through many air raids in Hankow and had developed canine shell-shock. Strange thing, the birds all disappeared when the planes came over. They usually do. Possibly they take them for huge hawks.

Some of the Senior Girls under the care of the Grey Sisters of the Immaculate Conception.

In all over 150 were killed that day. Twenty-two died in hospital as a result of their serious wounds, but not before our zealous catechist had had the opportunity of instructing and baptizing a number of them.

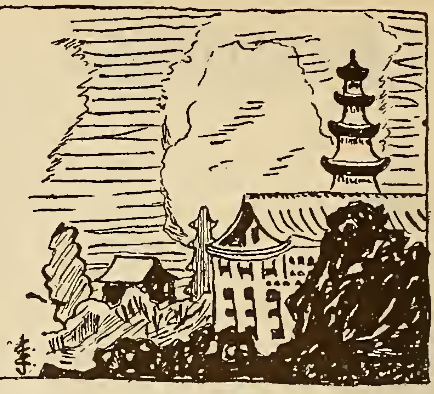
After that, there was a general exodus from the town and now most of the people stay away till evening time. It is impossible to get any work done during the daytime. In the air raids since then, none as serious and confined only to the airfield, we notice that a greater number of the people who remain come to the mission for safety. As I said, the bombing is carried out with amazing accuracy and we do not feel that there is very great danger. Nobody believes that the mission will be bombed, since the Missions at Ningpo and Chuchowfu have been spared in spite of continual and intensive bombing. Our Wenchow friends

(Continued on page 110)

ure of Lishui. The church and the Convent of the Grey Sisters are the outstanding buildings.

—FASHION—
Talk of the Ages —and the Sages

By REV. C. STRANG



OFTEN regarded with such importance and often taken so much for granted, dress, with all its peculiarities of clime, climate, and clientele, presents the occasion to describe briefly the native costume for our readers. The difference in taste need not be a reflection upon us, or upon them, nor need the comparison of modes be odious to anyone. And while it is quite easy to be "funny" at the expense of others, to treat this theme with a mere frivolity would do more harm than good. It can be light without being satirical, it can be a bit humorous without being irritating, and it can be interesting even to those who pay little attention to the fashion-plates.

Various as are the different cuts of dress worn by us, the Chinese have one peculiar to themselves. It is one founded in the antiquity of centuries and not a fleeting mode of the moment; inspired by practicality and comfort, and not the creation of the fickle mandates of a self-established bureau; ever obedient to simplicity, and never yielding to fantastic extremes; rigidly preserving the beautiful qualities of decorum and modesty, but forgetting neither dignity nor comfort; and made always with an eye for economy, yet never failing to please and even delight.

The main distinction in Chinese dress is, at bottom, two-fold; we could call it formal and informal and not be far wrong, the long gown carrying the banner for the former class.

The Long Gown

In general: It is just a long dress covering the whole body, not unlike a priest's soutane in appearance, and though it is of a different cut, in point of fact it is actually worn as such by many priests, both foreign and Chinese. Only four pieces of cloth go to make it, presenting a neat seam the whole length of the front and back, with none at the shoulders; two more seams join the sides, but fail the whole length by a little (cf. below). The collar is much the same as that of a soutane, but in most cases higher, touching the lobes of the ears. The skirt effect is avoided by a slit in the sides reaching as high as the knee for the men—only about six inches high for the ladies. When donned, it is fastened at the sides by cloth loops, much more effective than buttons, and smarter looking too. For the men there are four or five such loops; the women multiply them many times, making of them one of the distinctive features of the feminine frock. The gown may be lined or not, depending upon the season and the price. Winter robes have a very heavy lining about blanket-thickness, and as warm; yet somehow it does not cause a bulging appearance. Others for warmth just add a few more gowns, and neither is this displeasing to the eye. There are pockets inside the loops on the right side where the pieces over-lap, eliminating all unsightly drag, or distracting bulge.

For Gentlemen

AS mentioned already, the gowns for men are much more loose-fitting than those for women; greater latitude is allowed for longer strides, according to the length of the slit up the side. The sleeves are ample enough to fold arms within them, thus solving the problem of self-conscious hands, and giving a certain dignity and grace to the wearer, especially to the more elderly; in addition they are adequate substitution for gloves, and a safe and handy receptacle for the handkerchief. The throat is just barely exposed where the ends of the collar meet and turn a little outward in a graceful curve. As for color, blue is by far the most popular, and the cheapest; black and brown come next. Though plain for the most part, many nevertheless have geometric or even floral designs woven into the cloth, but always remaining simple and conservative. Some years ago, I understand, an attempt was made at Nanking to settle on one color for formal occasions. The legislators chose blue; it was an attempt at unity in imitation of our "top-hat, white tie, and tails", but its purpose was defeated by the many hues of blue, and so, whilst gentlemen followed the convention in color, they presented quite a variety in shades and tones. Nothing like that, however, has come this far, and the men here still choose from personal taste, and all ends are still served just the same. Funny, but it's true.

For you to admire.

Listen, Ladies Gay!

Much more variety is allowed the ladies in choosing their cloth and even in tailoring, without, however, permitting a change in form. All colors are received, and any combination of them, but in spite of this, there are very many unadorned gowns which are just as pleasing in their simplicity as the others are in their intricate designs. Blue and green play into each other; yellow twisted silk cord often graces the loops, and, though rarely, is also seen on the cuffs. No other embellishment such as embroidery is added. The high collar conceals even the throat, being clasped by loops, sometimes as many as five in the two or three inches. The slit up the side is just enough to permit short, dignified steps to the wearer, and to make graceful little flaps. The whole garment seems to envelope them in a vase of fragility, and is perfectly in keeping with the Chinese ideals of womanhood.

Rev. James Leonard, of Toronto, sailed from Shanghai on July 24th for San Francisco. He will visit widely in the United States in the interests of the Prefecture of Lishui.

These gowns make little men and little women of the children; a bit cumbersome, true ,in their playing, but then they don't play as the children do at home; hop-scotch is perhaps the nearest approach, and they lift the tails for that. The tiny ones indeed present a pretty picture as they walk about in them—little mechnical toys with feet in shy concealment, peeping unawares at times.

SO much for the gown, the distinguishing dress of the priorborns, or gentlemen of culture, who always wear it; the dress of the working class who on rest-days join the former; and the dress of everyone, of course, who would pass the New Year and the feasts in all propriety.

When this gown is not worn, the common attire is a jacket and a pair of trousers (both of which, to be sure, are worn inside the long garments also). The jacket is usually of cotton, not unmilitary in design, with its raised collar and looped breast; it extends to the waist, close fitting or loose according to the season, and with an inch slit up each side. For the women, it loops at the side as does the gown, and the back closes up in the grace of a balanced curve. The trousers are wide and baggy, but drop loosely straight after the fashion of the summer culotte. No buttons here either. The wide belt, or top of the trousers, is about a foot longer than the waist measurement of the wearer, and, overlapped at the front, it is held with a belt of cloth, or a piece of string—doesn't really matter which, for the jacket conceals it. Nor need this belt be tight, for the trousers are light, and no pockets or heavy material are there to require it. Men and women alike patronize the self-same cut.

The smaller articles of clothing are also peculiar to the race, the most worthy of note being the "water-melon hat", so-called because of its resemblance to a water-melon cut in half. It is all crown with a small tassel on top; the hat is always black, the tassel nearly always so, though red ones are seen, and for mourning, white ones. It fits the head snugly and looks quite attractive on the Chinese, failing to create the same effect for foreigners. Something to learn there.

Genuine Chinese stockings are like our long boots, reaching to the calf. The whole of stiff cloth, the soles are sewn to the legs. As for color, they are mostly white, the one feature failing the demands of our taste. Only the old wear them now, the others buy cotton ones, the work of girls who sit over their machines all the day long, earning something less than twenty-cents. The shoes are also of cloth, with cloth or leather soles, no heels of course, thus producing something very much like the friendly bed-room slipper of the home-land.

MASS INTENTIONS

are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

Fabrics

A few words on the material cloth used, and then we can speak of foreign influence. Cotton certainly is the stand-by for all garments. The ubiquitous blue which bedecks the working classes and therefore nearly every Chinese, is like a coarse hemp, to us very rough and stiff, but to them adequate covering supplying all needs. Finer material they may have for the smaller garments, whether these be inner or outer. It is at once cheap and serviceable, very often outliving the wearer, and passing on to the sons and grandsons. Often there is no attempt made to change the survival in any way, and it is a common sight to see youngsters wearing garments too long and too loose for them; if the sleeves are too long, they roll the cuffs; if the garment sweeps the floor as they walk, they suspend it with a cord about the waist; and if it is too short, there isn't very much they can do about that, except to wear it as it is. Reminiscing? Often, too, such a hand-me-down will have as much cloth in patches as the survival itself. Which is just hard-headed economy, and no shame at all. A shame it would be to discard while there is yet good cloth to be found in it.

In the cities silk is used a good deal for the outer garments, or, in summer, for the only three that are worn—jacket, trousers, and possibly long gown. As the days grow colder, one garment is donned over another: jacket over jacket, trousers over trousers, gown over gown. Step-by-step this goes on, until, come mid-winter, a person may have on as many as *four of each,* quite easily counted by the protruding collars, or, in the case of gowns, by the flaps at the legs. Indeed so muffled-up are the children at this time of year, that when they fall they simply have to lie on their stomachs, like a turtle on its back, until someone has the kindness to come along and pick them up. It has its advantages though—many a cut and bruise is cheated of its toll;

(Continued on page 110)

Who's afraid of school re-opening?

OUT OF THE DARKNESS

By

REV. B. BOUDREAU

UNDER the general title of "Out of the Darkness" we have published during the past year several articles by Father Boudreau dealing with his experiences at Tantz, a promising new mission in the northwestern section of Lishui Prefecture. Here we conclude his commentary on the "Prayer for the Conversion of China", given in the form of an instruction to his catechumens.

"AND Shower Thy Graces Upon Them . . . ."

"Can one save his soul relying upon his own efforts, Ai-Ching?"

"No. We have to rely on the grace of God."

"Isn't there something similar between the man helping your father to till the soil and God helping us, Lo-Yang?"

"Well, my father cannot do all the work alone. He needs outside help."

"Right. And God helps us. Unlike the hired man though, who only helps us until we need him no more, God helps us all the time, and in a very special way at times. That's just how it is with you who are now Christians. By calling you to become Christians God has bestowed a very special grace on you, and now that you have received baptism He helps you to remain good by giving you all kinds of opportunities to use His graces and to gain much merit.

That there is a special grace from God preceding conversion is not to be doubted. All circumstances taken into consideration, a special grace is also necessary to persevere after conversion and baptism. Ten commandments to keep; and six precepts to observe. Not easy for a people disciplined to irregularity, delicately endowed with a free conscience. Throw in the extra obedience to spiritual superiors. For one who has been steeped in idolatry for most of his life, all these new things are by no means easy to grasp.

O LORD JESUS CHRIST, who didst come on earth to save the souls of men, open now Thy most Sacred Heart in Mercy to the people of China, who still sit in darkness and in the shadow of death, **and shower Thy graces on them, that they may come to the knowledge of Thy Gospel.** Bless also and protect Thy missionaries, and make their work fruitful for Thee of countless souls.—Amen.

One must be in the midst of idolators to know what idolatry is. You have to see them in action to get even the least understanding of superstition—even the least appreciation of the beautiful return to God. When you see a comic tragedy like this you wonder. . . . A lady kneels before an idol, kowtowing again and again. The face of the idol is unrelenting; hers, a well of determination. She rises, proceeds to the main altar of sacrifice. She pulls to herself a round bamboo holder filled with long thin sticks. Very casually (yes, that's it —chance) she shakes it up and down. Out drops one of the sticks, the fateful one. What number? She goes in haste to the presiding monk. He receives her and looks at the number. Shuffling to a rack where hang hundreds of slips of paper in full variety of color he pulls down a pack, and tears off a slip. "Yun-Chi Hao" (lucky). This he puts in her trembling hands. Her eyes close, open slowly, and anxious-like she reads the high decree. She smiles, makes a bow to the Monk, another to the idol. The Monk retires to his post, and she goes on her way, homeward and happy. Is it her believing simplicity—or her unbelievable sincerity? God only knows, but it

This picture was taken at Kinhwa shortly before Father Boudreau (seated, left) sailed for home. In the centre is Monsignor Fraser, P.A. Standing behind him is Mr. Hsia, a military secretary in the Kinhwa district. The three priests of the Kinhwa Mission are Fathers Ouang, Ly, and Fang.

makes you wonder. If she obtained her wish she will tell you that the idol is very "ling"; if she does not obtain it, then it is the will of "tien" (heaven) and she has no "fa-tz" (plan).

I often tell my flock that the help of God is as necessary to us all as the hand of the parent holding up the child for its first steps. Without the grace of God we can do nothing. The pagan will have extraordinary things happen to him, and always he will give the credit to his favorite idol, or to other natural belief. The old fellow up at the north end of the town swears he was stone-blind last year. He tried all kinds of medicine with no good results. He finally took joss-stick ashes from a bowl in front of an idol, rubbed his eyes with them and said a few prayers. The following day he got back his sight. Faith in the devil then, if you can believe the old man. But you can't believe him—only God. Without Him we can do—nothing.

Since the fall of Adam sorrow is much the reason for our happiness It is part of life. The people with whom I am in continual contact have convinced me of this. A trial, an affliction, a burden, will press so heavily against our hearts that at times we are led almost to despair; but the thought of God and all His wonderful gifts consoles and encourages us in our lot. Religion teaches us that in seeking things from God a man must first consider his soul. All things in this world are means and helps to adore God and to save our souls. Herein lies the difficulty of our work. The pagan soul finds rest in his idols and often bluffs himself with a superficial peace—finds a sort of happiness consistent with his illusion. But the grace of God is not lost to him. He gets it; but, alas, too stubborn to admit it, he goes his way in a spirit of indifferentism or dogged pertinacity. This spirit destroys his ambition, hinders his progress in virtue, and drags him ever deeper into a bottomless pit of natural longing. He is like a field of grain which is grown half, and, wanting rain, is withering away.

"Supposing," I say to Liungnan, "there is fifty thousand dollars hidden under a tree. I tell you about it. Because of laziness or some other poor excuse you delay. Somebody else finds out about it. During the night he goes and gets it. Up you get in the morning and go to the place. To your amazement it is gone. What do you say?"

"I have no luck."

"Wrong. Had you had ambition, yes, sense enough, you would not have delayed, and now you would be happy. It is in this fashion that God works with us. He helps you all the time and sees that there is enough nourishment for your soul. But if you are lazy, put off at times, and then suffer for it, do not say 'I have no luck': say 'I have no push'. Then you will be telling the truth. God is the greatest of benefactors and bestows on us only good things. No one would dare to give a three-year-old child a knife or a pair of scissors to play with. Neither does God give us trials and temptations and tribulations merely for us to play with. These are special and necessary helps to our progress in virtue, like the farmer who uses nasty material to enrich the soil in his fields. Make good use of God's shower of graces. Every gift bears with it an obligation. Gifts from God are not like ordinary gifts—given for worldly purposes. His are given for an everlasting purpose."

VANCOUVER CHINESE MISSION

The tales we read as children of Princes and Princesses, of witches and dwarfs, of elves and fairies, do not seem to lose their charm for us in later years. At least this is the impression left with us after being present at the operetta "Snow White and the Seven Dwarfs", played by the children of the Chinese Catholic Mission in Holy Rosary Auditorium, Vancouver. An audience of about four hundred and fifty were carried away by the singing and acting of the children from the first plotting of the wicked Queen against Snow-White until the latter's wedding with her Prince and the banishment of the Queen.

Miss Dorothy Lee, of St. Francis Xavier Chinese Mission, Vancouver, played the role of Princess Snow white in the successful presentation of the Operetta "Snow White and the Seven Dwarfs".

This year's dramatic and musical presentation marked a departure from the Oriental type of play enacted in the past. It marked a step forward in playing in a large hall and it also brought to light several new stars. The Princess Snow-White was played by Miss Dorothy Lee, whose stage appearance, command of English and sweet voice, endeared her to the audience. The role of wicked Queen was enacted by Miss Maureen Jang. Maureen is not really wicked, of course, anything but that, but she succeeded in making her audience hate the arrogance, cruelty and pride of the Queen who endeavors to guard her title of "most beautiful in the land" even at the cost of the Princess' life. The third in a trio of newcomers was Miss Mabel Wong. As Carl the Huntsman she played the difficult part in which he is torn between obedience to the Queen and affection for Snow-White and finally compromises by leaving her alone and unharmed in the forest. The gallant Prince was played by Miss Myrtle Wong. Myrtle stepped from her role of Princess in last June's operetta to enact the new one equally well. Her singing was beautiful.

Throughout the tragic story a thread of humor was woven by the singing, dancing and antics of the seven little men—the Seven Dwarfs, who shelter Snow-White in their home in the forest. The Forest Children hover protectingly about the Princess like tiny guardian angels and sing their way into everybody's heart. The Queen succeeds in getting Snow-White to eat the poisoned apple, but the lovely Princess is awakened from the sleep of death by love's first kiss when found by the Prince.

One of the attractions of the evening's performance was the Graduation Exercises of the Kindergarten. Our guest of honor for the occasion, His Excellency Chunhow

H. Pao, Consul General for China, presented diplomas to the little graduates who were attractively dressed in mortar-board and gown of green and gold. After the presentation, the Consul General addressed the audience and praised the work of the Catholic Church among his people.

The program was well balanced with a number of dances by the Junior and Senior girls. A song and dance number, "Dancing Sweethearts", by little Ethel Kong and her brother Harry, proved a big hit.

Another year's Kindergarten graduates are passing from our hands and we reluctantly see them go to the Public School because we have no Primary School by means of which we might continue their Catholic education. We earnestly ask you, dear reader of "CHINA", to pray that means may be found to keep these children with us to assure their moral and intellectual education in the Catholic School. Any little material help towards this end which you feel could be spared would be greatly appreciated by us and will not go unrewarded.

FASHIONS

(Continued from page 107)

hockey goalies have nothing on our little Chinese when the ice comes. Some of them have a special heavy woollen material which they wear within, but it is always of a pleasing color, so that the extremities can be seen to give impetus to the imagination.

Foreign Invasions

Little by little, though, the foreign clothes are coming in. The men are readier victims than the women, and it is all from a desire to imitate rather than from any personal taste in styles. Very seldom do they look the better for the change, often quite ridiculous when they haven't grasped the *savoir faire* of the borrowed fashion. Hats are worn at rakish angles. Shirt-tails never seem to find their way inside trousers, but like the native jackets, are left outside; and this especially in summer, though not unreasonably, for they find their own way a deal cooler. Often worn with the heel folded down, tennis shoes, or "sneakers", are the most popular thing in foreign footwear, lasting longer than the cloth shoes, and cheaper. Shirts are worn without collars, and socks without garters. Simply the last word made its appearance the other day when a lad came into possession of a union suit. He found it so warm and snug that he wore but a sleeveless jacket outside it!

There are many other aspects of Chinese garb indeed, but enough has been written to show that the Chinese fashions have much in their favor, though differing greatly from ours in cut, and even in significance. Li Liweng, writing in the seventeenth century, came close to the mark—at least for one part of society—when he said, "The important thing about women's dress is not fineness of material, but neatness; not gorgeous beauty, but elegance; not agreement with her family standing, but with her face."

So maybe not so different after all, eh?

The commodious third storey of the new Boys' School at Lishui is used as a dormitory for the Chinese pupils.

Our Priests in China

AT LISHUI: Monsignor McGrath; Rev. V. Morrison, Pastor; Rev. Joseph Venini, Bursar; Rev. Leo Curtin, Vicar-Delegate; Rev. P. Kam and Rev. Harold Murphy, Assistants.

AT TSINGTIEN: Rev. Desmond Stringer, Pastor; Rev. Lawrence McAuliffe, Assistant.

AT DOLU: Rev. Hugh McGettigan, Pastor; Rev. William Matte, Assistant.

AT PI-WU-KA: Rev. Craig Strang, Pastor; Rev. John Maurice, Assistant.

AT SUNGYAUNG: Rev. Lawrence Beal, Pastor; Rev. Ronald Reeves and Rev. Leonard Hudswell, Assistants.

AT LUNGCHUANG: Rev. Arthur Venadam, Pastor; Rev. Lorne McFarland, Assistant.

AT HUANG T'AN: Rev. Joseph King, Pastor; Rev. Paul Wong, Assistant.

AT SHANGHAI: Rev. Gerald Doyle. (44 Rue Chapsal).

WHEN LISHUI WAS BOMBED

(Continued from page 105)

have urged us to smear a huge Union Jack over the property, but we have no flag flying. The Cross on the Church is our flag and it has been rigorously respected by the aviators.

That, I think, is about as much as we can say. It is a bit of a nervous strain during the actual bombing, but when there are a few days respite in between (no raid for over a week now) we soon get over it. Nobody can prophesy what the future has in store, but I have always felt that if one uses human prudence and avoids foolhardy risks, God's Providence will protect us till our work is done. It would not be the part of wisdom to stand on the airfield and ask God to work a miracle, but from all over China come the most amazing stories of miraculous escapes from death on the part of priests and sisters. So, we shall stick to our little dugouts and trust in a protecting Providence."

HIGH PRAISE

for Msgr. McGrath's Book

"THE DRAGON AT CLOSE RANGE"

"His Holiness prays that your book on China may serve greatly to increase the determination of the people at home to support unstintly the heralds of the Gospel in China."

E. Cardinal Pacelli,
Sec'y to His Holiness Pope Pius XI.

"I hope that your book on China will reach the Canadian Catholics especially. The Foreword by Professor Somerville is assurance enough that they will read it and be edified if they are fortunate enough to receive it."

P. Cardinal Fumasoni-Biondi,
Prefect of the Sacred Congregation "De Propaganda Fide".

"Your book is extremely interesting and portrays in a very vivid and sympathetic way the life in China."

J. M. Rod. Card. Villeneuve, O.M.I.
Cardinal Archbishop of Quebec.

"The book is a splendid production from cover to cover, and reading it makes me homesick for China all over again."

Most Rev. Jas. E. Walsh, D.D.,
Superior General, Maryknoll.

"'The Dragon at Close Range' is interesting in the highest degree. As a matter of fact, to me, it is thrilling."

Rev. James M. Gillis,
Editor "The Catholic World".

ORDER YOUR COPY FROM ST. FRANCIS XAVIER SEMINARY, SCARBORO BLUFFS, ONT. PRICE, $2.45, Postpaid.

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Yankee Tourist (outside Houses of Parliament, addressing Cockney workman): "I say, guy, who built these rabbit hutches?"

Cockney Workman: "Why, me and my mate, last Saturday afternoon."

"I've been thinking it over," said the husband, "and I've decided to agree with you."

"That won't do you any good," said his wife. "I've changed my mind."

Hubby: "What are we having for dinner?"

Wife: "Sponge cake, dear. I sponged the eggs from Mrs. Jones, the flour from Mrs. Brown, and the milk from Mrs. Smith."

A doctor received a note which read as follows:

"Please call and see my husband. It's his head. He's had it off and on all yesterday, and today he's sitting with it in his hands between his knees."

An English tourist travelling in the North of Scotland, far away from anywhere, exclaimed to one of the natives:

"Why, what do you do when any of you are ill? You can never get a doctor."

"Nae, sir," replied Sandy. "We've just to dee a natural death."

Hubby: "Isn't there something wrong with this cake you made, darling?"

Wifey: "No, dear, it must be your taste. The cookery book says it's delicious."

Husband (reading a newspaper account of an incident at travelling menagerie): "With an 'oarse roar, the lion sprang at the trainer and pandemonium broke loose!"

Wife: "What queer names they give animals, to be sure!"

Architect: "Now, if you'll give me a general idea of the kind of house you need . . ."

Client: "I want to have something to go with a door-knocker my wife brought home from Oxford."

"Iceland," said the teacher, "is about as large as Siam."

"Iceland," wrote Willie afterwards, "is about as big as teacher."

Landlady: "What part of the turkey do you wish?"

Boarder: "Some of the meat, please."

"How did your wife like the diamond brooch you gave her for her birthday?"

"Delighted! She was awfully nice for a couple of days; but she's herself again now."

For those planning a motor tour, it is best to get a large road map. This will tell you everything you want to know, except how to fold it up again.

Overheard while the boat was passing through a storm:

Steward: "Ye ain't sick, are ye?"

Passenger: "Not exactly, but I'd hate to yawn."

"Yes, sir, these are the ruins of a building that was in existence 2,500 years ago," declared the guide.

"What rubbish!" one member of the tourist party answered. "Why it's only 1937 now."

"Hey, mister! Your engine's smokin'."

"Well, it's old enough."

Ma: "Where's the cow, Johnnie?"

Johnnie: "I can't get her home; she's down by the railroad track flirting with the tobacco sign."

A newspaper once offered a prize for the best recipe for making the hands beautiful. There was a deluge of answers, from which the following was chosen:

"Soak the hands three times a day in dishwater while mother rests."

"Absent from parade—anything to say?" asked the commanding officer of a Cockney private.

"Yessir. One o' my mules kicked the quartermaster, an' I 'ad ter fix it, sir."

"Fix it?"

"Yessir, the mule's 'off, sir."

"Is she very pretty?"

"Pretty? Say, when she gets on a street car the advertising is a total loss."

The teacher had been giving a lesson on modern inventions to his class.

"Can any of you boys," he said, "tell me of anything of importance which did not exist fifty years ago?"

"Me," exclaimed one of them.

Mrs. Parker: "Did you take a constitutional this morning, grandma?"

Grandma (who has a confirmed habit of appropriating other people's property): "You mind your own business. I haven't taken anything belonging to you."

Father: "Where's that young man who was calling on you?"

Daughter: "Oh, he left in a huff!"

Father: "A huff? A huff? They are getting so many new cars on the market now, a fellow simply can't keep track of them."

"And now, Farmer Jurgins, how do you manage to get on these hard times?"

Farmer: "Oh, last year we lived upon faith, this year we are living on hope, and next year, if all goes well, we'll be living on charity."

"I understand your husband is something of an after-dinner speaker."

"Yes," answered young Mrs. Torkins. "What Charley is liable to say after dinner is the reason we can't keep a cook."

"Name, please," asked the minister engaged in baptizing the infant.

"Cholmondeley Chillingworth Montgomery Percival Marmaduke Burpingham 3d."

"More water, please," said the minister to his assistant.

The Son: "What is a dead-heat, dad?"

The Father: "Two women trying to have the last word, my boy."

"Isn't this bill rather steep?" he asked his tailor.

"You should know best, sir, for it was run up by you."

An emigrant was preparing to leave his native land to try his luck abroad. An acquaintance inquired casually: "What are you going to do when you arrive in America?"

"Oh, take up land."

"Much?"

"Only a shovelful at a time."

"Did you notice how the Daily Humdrum slammed my latest play?"

"Oh, don't mind that. The critic on the paper is notoriously like a parrot—he only repeats what everybody else is saying."

"THROUGHOUT the Prefecture of Lishui things are going remarkably well. People are turning towards the Church as never before, and if we but had the funds, mission activities throughout the district would be at the peak. In all parishes the schools are well attended, and the crowds of catechumens are increasing. They seem to appreciate deeply the fact that we are standing by them; the Sisters, as ever, are doing wonderful work in their administrations to the sick. In spite of rumours of danger, we are going ahead as never before."

RT. REV. W. C. McGRATH,
Prefect-Apostolic of Lishui.

War or no war, the work of the Missions goes on!

Canadian Missionaries in the Prefecture of Lishui, Chekiang, are being sent reinforcements.

Certainly seven, and probably twelve, priests will sail for China in October.

It will cost China Mission Seminary four hundred dollars for the transportation of each missionary.

The Seminary appeals to its friends to supply our missionaries with their travelling expenses.

A little gift from many will do it. You can mail your gift to the address given on the form below.

ST. FRANCIS XAVIER SEMINARY

RE-OPENS 6 P.M.,

Monday, Sept. 19th

Very Rev. J. E. McRae,
President.

To
The Young Priests Going to China,
St. Francis Xavier Seminary,
Scarboro' Bluffs, Ontario.

Dear Fathers:

God be with you on your voyage and in your sacred work during the years to come. Let me share in your missionary life by contributing the enclosed $.......................... for the expenses of your first journey.

Sincerely Yours,

Name ....

Adrress ....

....

CHINA

Scarboro Bluffs, Ont. October, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $......................................."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX OCTOBER, 1938 No. 8

FORWARD IN VANCOUVER

IT has been our privilege to chronicle many an important news item regarding the Chinese Catholic Mission in Vancouver. During the past five years readers of "China" have read of the humble beginnings of that Mission, of the early sacrifices and difficulties. The various milestones in its, as yet, short career have been referred to—the classes for Baptisms and Confirmations, the progress of the little kindergarten school, the entertainments and operettas, and the annual bazaars. This issue of "China" brings you the greatest news item of all about the Vancouver Chinese Mission, the most wonderful forward step made by the Mission. Read Father Sharkey's article on the next page and you'll see why it is rightly entitled "A Miracle of Grace". Know, as you read, that your help for the Vancouver Chinese Mission would be deeply appreciated by Father Sharkey and his assistants, Fathers Turner and Roberts, and the six Grey Sisters at the Mission.

* * *

DEPARTURE

SHORTLY before the commencement of the present academic year, Dr. McRae, President of the Seminary, received assurance that conditions in our mission district of Lishui warranted the sending of new missionaries to China, and forthwith our priests who were temporarily engaged in diocesan work in Canada received word to prepare to go to the Missions. Due to the fact that no departure was possible last year, this year's departure group constitutes the largest yet sent to China at one time. St. Michael's Cathedral, Toronto, will witness the impressive farewell service for our twelve missionaries on the evening of Mission Sunday, October 23rd, and the seminary cordially invites its friends to attend. On the following Saturday, October 29th, the "Empress of Asia" sailing from Vancouver will bring our priests across the Pacific. Two Grey Sisters of the Immaculate Concepiton, Pembroke, will journey with them to Lishui, welcome additions to the little band of seven Sisters now labouring there.

The arrival of these new missionaries (whose pictures appear on the centre pages) will bring the number of Scarboro priests in the Orient to 33. Five priests are in Canada on leave from China; three priests are engaged in diocesan work for the coming year in Canada; three are at the Chinese Mission in Vancouver, and four are on the staff of the seminary at Scarboro Bluffs.

* * *

AT THE SEMINARY

WITH the re-opening of the Seminary on Sept. 19th came Retreat, preached by Rev. Basil Doyle, C.S.P., Toronto, and then Ordinations. Seven students were ordained to the Diaconate, and seven to Second Minor Orders. Classes were resumed on Sept. 26th. This year, forty-four students are registered at China Mission Seminary; ten of them are new students entering their Philosophy course. These new men are from the following places: Toronto (2); St. John's, Nfld. (2); North Bay, Ont.; Sydney, C.B.; Brantford, Ont.; Dalhousie, Que.; Seaforth, Ont.; and Brockville, Ont.

* * *

MISSION SUNDAY

IN calling all Catholics to the observance of Mission Sunday, October 23, Pope Pius XI reminds us that "the Church has no other reason for existence than by enlarging the Kingdom of Christ throughout the world, to make all men participate in His salutary redemption." As a corollary the Vicar of Christ comments that "no charity equals charity towards the Missions." Indeed, in these days of bitter strife between Church and State, it is the material and spiritual aid contributed for Catholic Missions around the world that is the chief consolation of the Holy Father. It is the specific objective of Mission Sunday to stimulate membership in the Society for the Propagation of the Faith and in all Mission aid organizations, in order that those still outside may be gathered within the one true fold of Christ.

JUBILARIAN

St. Francis Xavier Seminary heartily felicitates Most Rev. M. J. O'Brien, D.D., Archbishop of Kingston, on the attainment of the Silver Jubilee of his Episcopal Consecration. His Excellency has ever been a staunch friend of China Mission, having served on our Board of Control for the past fourteen years. May God long spare His Excellency to preside over the destinies of his flourishing Archdiocese.

A MIRACLE OF GRACE

The complete top storey of this Bank Building on Pender Street, Vancouver, is now in use as the Catholic Primary School for the Chinese. Three Grey Sisters of the Immaculate Conception from Pembroke, Ontario, here teach pupils in eight Grades.

By Rev. Hugh Sharkey

IN 1932, St. Francis Xavier Seminary recalled one of its missionaries from China to establish a Mission amongst the Chinese in Vancouver, B.C. On December 3rd, 1933, the Mission was formally opened when His Excellency, Archbishop Duke of Vancouver, said the first mass in the new mission centre, and in the course of his sermon that morning he drew attention to the fact that there was not a single Catholic Chinese present. There were none to be present. That was less than five years ago.

To the accounts already given in "China" concerning the progress of the Chinese Mission in Vancouver, we are extremely happy to add a new chapter. The story here told is another evident proof of the workings of Divine Providence towards the conversion of the Chinese in Canada. We feel that what we chronicle here deserves to be told, that God's sweet Providence may be praised and honoured and the interest of the Catholic people of this country focused on a missionary endeavour that has so signally experienced the blessings of God.

Nothing less than a miracle of Grace has been this latest forward movement at the Chinese Catholic Mission, the opening in September of a Chinese Catholic Primary School. It has happened in spite of difficulties that appeared insurmountable.

Where there was not a single baptized Catholic among ten thousand Chinese in Vancouver in 1933 there flourishes today a very creditable Chinese Catholic community. Social contact with the Chinese, especially through our kindergarten school, under the care of the Grey Sisters of the Immaculate Conception from Pembroke, Ontario, has brought about over one hundred conversions in four short years. The lack of a church or school, particularly the latter, has been keenly felt and had greatly retarded the work of the mission. At the most we were able to keep the Chinese children in the kindergarten school only two years; some for only one year. In such a short period it was most difficult to make any lasting impression on them or to become sufficiently acquainted with their parents to interest them solidly in the Faith.

OUR dream had always been a Chinese Catholic School of our own, where, through eight years of Catholic educational influence, under the direction of the Sisters, these Chinese boys and girls would grow up in a truly Catholic atmosphere. This would not only help to preserve the faith of those already baptized, but would undoubtedly aid in the conversion of many others.

This year we felt we could go on no longer without a school of our own, so we set out to look for a suitable place that we could rent, since we were in no position to build. A place ideally suited for school purposes was discovered by Father Turner right in the heart of Chinatown. It was the vacant third floor of the Bank of Commerce building, at the corner of Main and East Pender Streets. The fact that it was the only place we could find and was at the same time perfectly adapted to our needs, seemed to us nothing less than providential. But then, unforseen difficulties arose.

For a time it seemed that the city fire warden would not give us permission to use the building as a school, and when he did there were expenses occasioned by his regulations. Many of the parents, not understanding the object of private schools, had to be convinced that it was for the good of their children to attend our school, and the convincing was by no means easily done. The rental asked for the floor we were to use was at first prohibitive, but we were made a better offer. Then, when all other difficulties were surmounted, we were told that the Grey Sisters could not spare us the teachers we had asked for. Repeated telegrams, letters, and appeals were sent to the Mother General, but though she felt heart-broken about the necessity to

REV. HUGH SHARKEY,
of St. John, N.B., under whose leadership the Chinese Mission in Vancouver has made remarkable strides in the five years since its foundation. In addition to the Primary School (shown on previous page), and the Convent (picture at right) which houses six Grey Sisters, there is a residence for three priests, and a Kindergarten School.

refuse, there was no other course open to her. All this time we were offering Mass after Mass and novena after novena, literally storming heaven with our prayers. Alas, everything seemed useless. We felt that we would have to resign ourselves to the bitterest disappointment of our lives.

Convinced beyond a doubt that the opening of a Chinese Catholic School was the will of God, and encouraged by the solution of other formidable difficulties against great odds, we had recourse to still another novena—to Our Lady of Perpetual Help.

Then, one last effort was made—a long-distance phone call from Vancouver to Pembroke, Ontario, at four o'clock in the morning by our time on the Pacific Coast. Speaking over a distance of three thousand miles to the Mother General at Pembroke, Father Turner and myself made one final plea for Sisters. We hung up the receiver feeling that all now rested in the hands of God. The Mother General had told us that we would receive her final answer in a telegram that day, but to be prepared for an adverse decision.

We waited anxiously all morning, and on through the afternoon, and then at last came the telegram. We could have cried for very joy and an immense feeling of gratitude welled up in our hearts as we read the words: "Am sending Sisters, pray hard."

THE message had arrived but one week before the date set for the opening of the school, so you can imagine the feverish activity that ensued. The classrooms had to be calcimined, painting had to be done, floors needed scrubbing and waxing, books had to be procured, accommodations prepared for the new sisters at the convent, desks and blackboards erected in the school, etc. Everyone gave a hand and wonders were accomplished in a short time.

The three Grey Sisters arrived on Saturday morning, Sept. 3rd, and school opened on the following Monday morning. These sisters now conducting our Chinese Catholic School are: Sister St. Hilda, Sister Mary Philip, and Sister Francis Regis. They bring to the work experience as teachers and character and disposition ideally suited to missionary work among the Chinese people. Their coming has given us all unbounded joy and filled us with a new hope. May the good God richly bless their labours and reward the great sacrifices they have made.

Sister St. Hilda, principal of the school, is teaching Grades six, seven and eight; Sr. Mary Philip is in charge of Grades three, four and five; Sr. Francis Regis takes care of the little ones in Grades one and two. About 55 children are enrolled at present, most of them our own Catholic Chinese boys and girls.

THAT is the story of the Chinese Catholic Primary School in Vancouver's Chinatown. It is presented to the public because we humbly desire to record our thanks to the good God for His great gift. But all our difficulties are not overcome, and the expense of equipping this eight-grade school and its yearly upkeep is something that we wish to put before the Catholic people of Canada upon whom we must necessarily rely for our material needs. China Mission Seminary at Scarboro "launched out into the deep" when it undertook to supply personnel and provide financial support for its work amongst the Chinese in Canada. The venture has brought magnificent results as attested by the work already done. The only restraining influence that can mar brilliant future progress is lack of money. We frankly ask your help for the upkeep of our Chinese Catholic School.

(Continued on page 122)

ST. FRANCIS XAVIER
CHINESE
CATHOLIC MISSION
天主教會

"FIRST NIGHTS" IN LUNGCHUAN

By
Rev. Lorne McFarland

WE HAVE our "First Nights" here in Lungchuan — first and last. One day there was a great stir in town. The movies had arrived. Everyone in the place was invited to the performance which was scheduled to begin at eight-thirty in the evening. Our theatre was the open air, the screen the wall of a building. Standing-room was free—and pushing fair. We were the guests of the government and everybody enjoyed themselves immensely. The movie could hardly be classed as a "three star" picture. Perhaps it is just as well the show does not run for a week, otherwise there would be grave danger it would lose its popularity.

Of course, the movie was a war-propaganda picture. The government is not in the habit of sending movies about the country just to help the people pass idle evening hours in July. The first part of the program was the singing of war songs so that the audience might enter into the proper spirit of the show. It was supposed to be a community sing-song, but it was not much of a success. A girl dressed in blue overalls mounted a platform, sang lustily, and beat frantically. Mild interest in her antics was the only response. The folks came to see a picture, not to give a concert.

After about an hour of this, when they thought the people had been aroused to the pitch where they would cheer their troops on to victory, they spun the gasoline motor which was to generate power for the picture. A few splutters, and the motor failed. The whole effect was spoiled. But finally the picture was under way.

The first film showed the manufacture of poison gas, gas masks and their use. I do not think the people were very interested. Later there were a few pictures of the war which showed the Chinese crushing the Japanese, but the townspeople looked on stolidly, probably wondering what made the pictures move. Most of the audience had never seen a movie before, so their interest was rather in the movie itself than in what it portrayed.

We jumped suddenly from the battlefield to the playground to watch children sliding and climbing trees; then on to the zoo to catch the graceful white swans moving majestically across a pool, to find monkeys hanging by their tails and a fox slinking about his pen. Then back to the war again. This time it was a cartoon showing the air raids of the Japanese in China. It was at that moment I began to wonder what would happen if there should be an air alarm, and I edged nervously out of the crowd. However, the show was soon over, and we were on our way back to the mission — blessing the day that brought the diversion of the movies to this part of China.

"Most of the audience had never seen a movie before".

THE anniversary of the outbreak of the war was the occasion for our second "treat". This time the theatre was an old temple. The players went through their act as Buddha gazed placidly on. They were imported talent under government auspices. There was little need for stage hands. The only claim the platform could have for being called a stage was that it was closed off with a curtain.

When I arrived the place was already packed, and on the stage stood a young man giving an excellent imitation of the silent drama. That wasn't his idea, of course, but the audience had more interest in its own intimate gossip than anything a member of the cast could possibly have to say.

"Have you eaten yet?"

"No, I have a pain in the stomach."

"These Japanese are awful people, aren't they?"

"You said it."

"It's very hot these days, but in a few weeks it will cool off again." And so on through a multitude of ordinary remarks. To these people it was just a get-together. At intervals I could hear raised voices haggling over the price of a cake or some rice. They have buyers and sellers in these temples also. They sell peanuts, too. "Take me out to the ball game."

However, the racket didn't bother the players one little bit. Their job was to speak their lines, not to worry about whether they were heard or not. Not even an expression of annoyance crossed their faces. They shouted their lines and let it go at that.

The scene was a dugout on a bridge in Peking. The Japanese held one end of the bridge, the Chinese the other end. The soldiers sat about in the Chinese dugout while the officers harangued them. According to him, the Japanese were becoming too proud and demanding too many concessions. Something would have to be done about it. Then a succession of Japanese spys entered on the scene. Some escaped with their information, others were caught and executed.

Then the fireworks started. They made a good imitation of the crackling of rifle fire. Soon the soldiers dragged a dying boy and his weeping mother into the dugout. The mother related a pitiful tale of the shooting of her child by the Japanese. Making war on women and children! That was too much. The officer in command leaped to the top step of the dugout to lead an attack on the enemy. Then he fell dead. The soldiers responded instantly. With hoarse cries they struggled over the top in a desperate charge on the enemy. And so began the historic struggle.

The curtain closed. A moment later a head appeared and spoke the equivalent of "That's all, folks!" The crowd began to disperse—wondering more than anything whether the weather would soon cool again.

MASS INTENTIONS
are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

WEEK-END AT BA-NGA

By

Rev. Lawrence McAuliffe

I WAS only settled in my new home at Tsingtien but a few weeks when Father Stringer decided to give me a taste of "out-mission" life. Ba Nga, one of our outlying missions some seventy li away, was to be the scene of my first week-end away from our centre.

Accordingly, after mass on a Saturday morning my "boy" and I boarded the public boat about 6:30 a.m. We had with us the ever-necessary bedding, mosquito netting, and other requisites for a mission visit. There was quite a crowd on the little river boat, and it wasn't long before I was being bombarded with questions by my fellow-travellers. "Where did I come from? What was my name? Where was I going? Why was I going?" A stranger does not travel hermit fashion in China. I did my best to satisfy their curiosity.

Although the boat trip is somewhat long and tedious, there is something interesting and fascinating about it for the first time. At first, one is inclined to pity the boatmen as they groan and grunt poling the boat against the current, but one soon finds that there are tricks to every game and these hardy fellows know how to make the hard work become easier than it actually appears to be. I was much amused to hear the boatmen whistle for the wind when it died down. I think they didn't regard me any too pleasantly when I laughed at this procedure. One can't be too courteous to the god of the wind whose good favour is so important on a boat trip.

As "tiffin" hour approached I had some misgivings, but I ate a bit of the steaming bowl of mien (a dish something like our noodles) and finished up with a good old cup of cocoa which my boy had brought along. The rest of my food I presented to the boatmen. It "gained face" for me, and made the boatmen happy to have the few extras for their meal.

The boat proceeded extremely slowly. The hours dragged along, the monotony broken only occasionally when a disembarking passenger refused to pay the stipulated fare. That was the signal for a red-hot argument, much to the amusement of everybody. Probably the one who laughed loudest would be engaged in a similar argument himself when he reached his destination. The Chinese thrive on arguments, particularly when haggling over the price of anything. Cut-and-dried stated fares would rob the journey of its only excitement.

Darkness was just setting in as we came in sight of Ba Nga about 7 p.m. I certainly was not prepared for the fine welcome accorded me by the Christians and the school children. Escorted by the catechist, we went up to the large stone house which now serves as a chapel, school, and residence. We have to be satisfied with that for the present, although it is wholly inadequate for its purpose. The Christians want a real church there, and we hope their desires can be satisfied some time.

After the customary tea and round of polite talk, I was shown to my little room and my bed was prepared. Supper consisted of hard-boiled eggs, fried potatoes, and a bowl of rice. I thoroughly enjoyed it. At eight o'clock we said night prayers. The usual smoke and chat followed. The hard boards which made my bed did not at all interfere with my night's sleep.

ON Sunday morning as I heard some confessions and said mass for these people, I experienced a real thrill at being "on my own" for the first time in China. There was immeasurable consolation in hearing the chant of the prayers by the assembled Christians.

The usual visits to the homes of the Christians were made during the day, and some business attended to. I found time in the afternoon to pay a visit to a rather crudely-constructed "bandit-tower" on a nearby hill. To this "fortress" the people rush for safety whenever an alarm is sounded that mauraders are approaching their village. In the cool of the evening, accompanied by some of the schoolboys, I had a refreshing dip in the mountain stream.

After night prayers on Sunday there was a gathering of Christians and pagans. The shyness of the pagans wore off in a short time, and in the catechetical talk that ensued I think I acquired the use of a few new Chinese words, and perhaps my auditors picked up a few sayings in English, too.

After Mass on Monday morning the Christians came down to the boat to see me off and to wish me a safe and good trip. The school-boys even attempted to line up militarily and give a salute. They were genuinely grateful at having a visit from the new Father.

Father Stringer greeted me cordially when I got back home about one o'clock, and when he handed me a pack of foreign letters I felt it was a good close to my initial venture in Tsingtien mission.

Chinese Village to Be Attraction at G. G. Exposition

A $1,250,000 Chinese Village, occupying more than a city block in space, will be built at the 1939 Golden Gate International Exposition on Treasure Island in San Francisco Bay.

The Chinese Village will be erected in the concession area of the Exposition at the north end of Treasure Island, and will be built around a Chinese temple, near which will be planted a "Tree of Lofty Thoughts", traditional tree of meditation of every Chinese home and village.

Rare pieces from the collection of William Colby, ancient and priceless jade carvings, mandarin robes, silk tapestries, and other objects of art will be displayed.

Educational Value

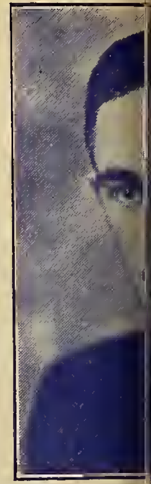
There will be a small section of Chinese village life, including actual tillage of the soil. Chinese farmers and village craftsmen will be brought from China for this section of the Village, and the entire concession will have scattered through it rare spots of educational value which will be free to the public.

The concessions within the Village will contain a Chinese Theatre, typical Chinese village stores, at which the work of the craftsmen of the Village can be purchased. Bits of native life from the interior of China will be brought to the Exposition for the Village. A typical farmer of interior China, using an old wooden plow drawn by water buffalo, will be seen at work.

The workmen and attendants of the Village will live there, wearing Chinese costume. Gates, temples, buildings and walls will be in Chinese black and crimson and gold, making the spot one of the most colorful in the United States.

Rev. MICHAEL CAREY,
Fortune Hr., Nfld.

Rev. EDWARD MORIARTY,
Hr. Grace, Nfld.



Rev. HA
Old E

The largest Departure Group in the history of China Mission Seminary

Rev. GERARD McKERNAN,
Brantford, Ont.

THE DEPART

TWELV
GOING

will b

ST. MICHAEL'S CA

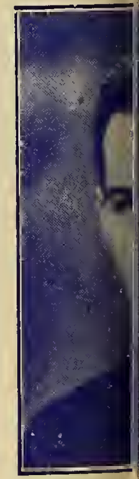
SUNDAY EVENI

The Sermon for the occasion
Most Rev. J. C. McGuiga

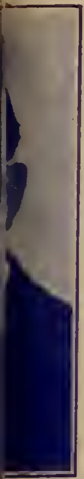
Rev. DANIEL McNEIL,
Ironville, N.S.

Rev. ALEX. McINTOSH,
St. Andrew's, N.S.

Rev. CH
S



Please Send a Donation to Help the Seminary Pay for



LE,
.

CEREMONY

IESTS
CHINA

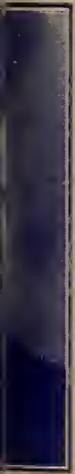
in

RAL, TORONTO

CTOBER 23rd

ivered by His Excellency,
Archbishop of Toronto.

HY,



Rev. LEO BURKE,
Brigus, Nfld.

Rev. ALLAN McRAE,
St. Raphael's, Ont.

Rev. JOHN KELLY,
Eganville, Ont.

Rev. EDWARD LYONS,
Calgary, Alberta.

Two Grey Sisters of the Immaculate Conception, from Pembroke, Ont., will also sail from Vancouver for Lishui on October 29th.

Rev. THOMAS MORRISSEY,
North River, Nfld.

nsportation From Scarboro Bluffs to Lishui, China.

THE CASE OF YU CHING

By Rev. Leo Curtin

RECENTLY a missionary of long experience in China said that it was his conviction that more converts are made through the practice of charity than through the preaching of the gospel, and even to those of very short experience here, the statement seems almost self evident. The Chinese are such practical people that the preaching of the gospel would have little affect on them were it not accompanied by the practice of the charity of Christ and the gospel. How often are we reminded of the words of St. James, "Be ye doers of the word", and how firmly do we realize the truth of the axiom, "Example is more forcible than precept." The life of the late-lamented Mr. Lo Pa Hong was a living example of this.: Hundreds of poor souls in the prisons and hospitals of Shanghai were brought to a realization of the Divinity of the Catholic Church through the charity and unworldliness of this devout lay man.

Every day the same truth is brought home to Christ's poor by the Sisters, who see in them the Person of Him who said, "As long as you did it to one of these My least brethren, you did it to Me", and very often their ministrations are crowned by the only reward they hope for in this life, the conversion of their patient. The members of our little community, the Grey Sisters at Lishui, have frequently experienced this consolation, as the following incident will demonstrate.

About a year ago a young man, an ex-soldier, came to the dispensary in Lishui and gave his name as Yu Ching. He had been discharged from the army after an accident that left him no longer fit for military service. His right side had been badly scalded and his right arm hung limp by his side. He had come from Szechuen Province and found himself a stranger in a strange land. He was homeless, without money or friends, an outcast, with no one to care whether he lived or died. Then he came to the dispensary of the Sisters. He was a hospital case, but there was no hospital where he could be given the care he needed if his life was to be saved. An old store-room near the dispensary was cleared out, a cot was found for him, and Yu Ching was put to bed, the first bed he had seen for many days.

The Sisters visited him frequently, and it was not long before he began to respond to treatment, as happens so often in cases in China which at first look hopeless. His sores began to heal, but it was doubtful if he would ever have the use of his right arm again. About the time he was able to be up and around again he had a companion in the improvised "hospital". A beggar boy came to the mission gate begging for a little rice, and because he was suffering from a serious Oriental disease, was also given a cot in Yu Ching's tiny room. He was in a dying condition, and the catechist went to instruct him in the rudiments of the faith, to which he listened with interest. Yu Ching, so pleased with the treatment he had received, became his constant attendant, and looked after him like a devoted nurse. He, too, listened to the catechist's instruction, but owing to the difference in dialects, could understand very little of it. He was given a catechism, and began the serious study of it. The beggar boy asked for baptism, and as it was being administered to him one night shortly before he died, one of the interested spectators was Yu Ching, who remained in constant attendance to the edification of us all until the poor beggar boy passed away early next morning.

MEANWHILE, our ex-soldier friend was making favourable progress, and seemed anxious to show his gratitude to the Sisters and the mission for the kindness he had received. One of the priests surreptiously presented him with a suit of clothes to replace the rags he wore when he came, and he does not know yet who his benefactor was, but he is grateful. He found a garden rake, and was often seen raking up leaves in the mission yard, although he had the use of only one arm. Later, when his right arm became stronger he went to work on the weeds in the garden. In his spare time at night he faithfully studied his catechism.

In October the Sisters' gateman suddenly resigned his position, and Yu Ching was asked if he wanted it. He was overjoyed to accept, not only because it was a job, but that he might have an opportunity to return some of the kindness he had received at the hands of the Sisters. His work is not heavy, but steady. He must be on duty constantly, and he has little time away from his post. He is sometimes sent on messages to the mission, and on such occasions he rarely misses the opportunity to pay a visit to the Blessed Sacrament. He is still unbaptized, but his interest in our teaching and his devotion are most edifying. He is now in perfect health, and shows by his every action how much he appreciates what has been done for him.

YU CHING

Thorough instruction must always precede reception of converts into the Church, and Yu Ching will soon see the day when he will have the joy of being admitted by Baptism into the Mystical Body of Christ. The Charity of our missionaries has opened new visions to another pagan soul, and through the care of a wrecked body has come the healing of a precious soul.

A MIRACLE OF GRACE

(Continued from page 117)

God has made possible this great forward step. He has planted the seed—you are asked as truly Catholic in your heart and missionary in your outlook, to do your share. The success of our work in the future depends on the boys and girls now attending our Catholic Chinese School. They will be the foundation stones for all future efforts. Only in a Catholic school will they receive that training, that moral outlook on life, that love of God and our Holy Faith which will fit them to be good Catholic men and women.

From Father Strang

FOLLOWING are a few extracts from a letter written by Father Strang in mid-August from his mission of Pihu, Chekiang:

"The Chinese Autumn started officially about two weeks ago, which might be another way the Chinese have of giving nice names to things that are not so nice—a case in point being the anything - but - Autumn-weather we are now experiencing."

"We are carrying on now much the same as at the beginning of the year. There are lots of refugees around here, both in the cities and towns and in the country. That, and the bomb holes near the bus station are the two main indications that there is a war on. Of course, I am excluding the raise in price that many things, especially all foreign commodities, have undergone. The local cigarettes have jumped from seventeen coppers a package (less than two cents Canadian) to thirty-five. Oil has increased in cost from four dollars a tin to over six. The bus fares went up last week, but I'll fool 'em as soon as it is cool enough to get out 'my beast' (bicycle) again" . . .

"I had a slight attack of malaria during the summer, and my assistant, Father Maurice, of Ingersoll, Ont., also went under with it for a while . . . Fathers Morrison and McGettigan have been down to Shanghai for medical treatment, and Fr. Beal has had to take a rest because of illness. Except for these, we are all keeping in good shape, and we are anxiously awaiting the arrival of the new men from Scarboro Bluffs." . . .

"The annual retreat begins at Lishui on September 26th. It will be given by an American Dominican Father." . . .

Msgr. Wang Dead

A despatch from Peking announces that on August 18th the death occurred of Rt. Rev. Peter Wang, Prefect-Apostolic of Chumatien, Honan. He was 48 years old. His higher studies were made at the Propaganda College in Rome, and he was ordained there in 1919. He was named Prefect-Apostolic in 1933, and became the first Chinese Alumnus of the famous old Propaganda College to be named head of a mission in China. (One of Msgr. Wang's priests, Fr. Joseph Liu, was a visitor to China Mission Seminary a year ago).

"THE DRAGON AT CLOSE RANGE"

"Msgr. McGrath shows us China as we nave never seen it before in any other work. There isn't a dull page in the whole book. We congratulate the 'O Henry' of the Foreign Missions on 'The Dragon at Close Range'." **Catholic Opinion, Kingston, Jamaica.**

"That China, too, has her contribution to make to the annals of 'Believe It or Not' is amply proved by Msgr. William C. McGrath's book, 'The Dragon at Close Range'. Bright discussions on potatoes, toothpaste, violins and the art of eating with chopsticks are interspersed with thrilling tales of martyrdom, battles with Red bandits and of Missionaries working daily in the closest proximity to death. 'The Red Siege of Kanchow' is only one of the many true stories in this book which could take their place unchallenged beside the best modern, imaginative fiction." **The Universe, London.**

"In the 209 pages of this book will be found some of the most enthralling adventures, some of the most human stories, some of the richest fun, some of the profoundest wisdom, and some of the staunchest faith ever recorded within two covers of a book. . . . The most blase reader, to whom a book by a missionary would be strictly taboo, would rub his eyes and think again after a page or two of this intensely alive collection of thumbnail sketches of a country and a people who are wrapped in a veil of mystery." **New Zealand Tablet.**

ORDER YOUR COPY OF "THE DRAGON AT CLOSE RANGE", BY MONSIGNOR McGRATH, FROM ST. FRANCIS XAVIER SEMINARY, SCARBORO BLUFFS, ONT. PRICE, $2.45, POSTPAID.

In this group of Polish Vincentians at Wenchow, Chekiang, the martyred Brother Ladislaus is the second figure from the right. (See Father Doyle's account below).

Wenchow has been a frequent port of call for our priests in Lishui and we have always received a warm welcome from the Polish Vincentians in charge of this flourishing mission district. Assisting the priests in their work was Brother Ladislaus Princ. His accomplishments were many and included bookbinding and cooking. When Father Paciorek, in one of the outside missions, needed an expert to instruct his new cook, Brother Ladislaus quickly went to the rescue and taught the Chinese cook a few tricks.

While at this out-mission there was a bandit scare and Brother Ladislaus was rather nervous, but then he prayed and thought things over clearly and said to Father Paciorek: "After all, Father, it would be a great honour for Poland if one of us were martryed here in China."

Shortly after this, Brother Ladislaus was sent to the north of China as his superiors thought the colder climate would be better for him.

Then came the "China Incident" and on October 9th of last year Brother Ladislaus was captured at Shun-te-fu, Hopei, with Bishop Schraven and several others and put to death by irregular troops. The manner of their death is uncertain but one story is that while at dinner the soldiers entered and tied their hands behind their backs and brought them into the country. Their stomachs were cut open, gasoline poured in and a match applied. Another story is that they were bayoneted and shot. At all events they were martyred. And Brother Ladislaus, once a familiar figure at the Wenchow Mission, now is in Heaven among the glorious Martyrs whose numbers are ever increasing.

—Rev. G. Doyle.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

CLUB'S EFFORTS APPRECIATED BY MISSIONARIES

DURING the Summer, Father Jim received a letter from one of the misisonaries in Lishui. It was addressed to the members of the "Rose Garden"', and mentioned at length the attitude of all the priests in China towards our Club, saying how they watched each issue of "China" to note what the boys and girls were doing to aid the missions, and how much the missionaries were encouraged by the continued efforts of our Club members to aid them by their prayers and sacrifices. In keeping up their mission work during the present school year it is nice to know that the "Rose Garden" members are so highly thought of by the missionaries whom they so generously aid. I quote here a few paragraphs from the letter from Lishui:

"Because of my age I hope I will not be ruled out as a correspondent for your 'Rose Garden'. . . . I am particularly pleased to notice that you often stress the conditions of membership in your Club, daily prayer and monthly communion for the Missions.

"God seems to give ear, in an extraordinary way, to the prayers of children. Every priest and Sister, and indeed every teacher in our Catholic schools, realizes this, and when large groups of boys and girls, such as your Club boasts, get interested in a particular cause sufficiently enough to pray daily for that cause, then Divine favours are sure to follow.

"Your Club members may be interested to know that during the past few months here at our Mission in China we have had three striking examples of the power of children's prayers. The first was the case of Sister Catherine, whose almost miraculous recovery from illness is attributed to the fervour with which our boys and girls prayed for her. Grief-stricken at the news from the Shanghai Hospital that Sister's life was despaired of, the Chinese school-children made repeated Novenas for her. It was truly edifying to watch these children visit the Blessed Sacrament at every opportunity, make the way of the Cross, and chant their prayers with great devotion. Their reward came when a telegram from Shanghai announced Sister would recover. . . .

"A similar experience was the case of Father Amyot's recovery. Father Amyot is now home in Canada on sick leave. Of all the sick people I have ever attended, I think he went closer to Death's door than any other and yet rallied. As he lay dying, as all thought, the children were in the church beseeching God to spare him to the missions, and their prayers were answered. . . .

"Floods in China can be very destructive, and everybody fears the floods which are not an uncommon occurrence here. Last year we had the worst flood since our missionaries set foot in Chekiang. A few days of rain swelled the river beyond its banks, and the water gradually crept closer and closer to the mission. The Convent garden was completely under water, and the rising water threatened the kitchen, laundry, woodshed, and all the ground floor of the mission buildings. The children were marshalled to the rescue again, and we all feel that their prayers were responsible for the ultimate saving of the property.

"I would ask the favour of you, Father Jim, to make known to your 'Buds' the great value all of us here set on the prayers of your Club members, and as they begin another school year please urge them to continue to aid our Canadian missionaries. We are going through pretty difficult times over here, and we are conscious of the great need of prayer if our work is to go ahead and we are to avoid disaster from the terrible war in China. Ask your 'Buds' to keep us in mind every time they assist at Holy Mass and go to Holy Communion."

As this is the first issue of "CHINA" published since the re-opening of School, Father Jim once again wishes to make known to teachers and pupils in our Catholic Schools that he welcomes correspondence from any boys or girls who wish to enroll as new members of "The Little Flower's Rose Garden". The purpose of the "Rose Garden" is to stimulate interest in the work of the Missions by banding together the youthful readers of "CHINA" into a veritable army of young people who, by their spiritual remembrances, will provide missionaries with their most necessary weapon in the fight against paganism, which weapon is Prayer. The conditions of membership in our Club are set forth at the top of this page. There are absolutely no fees. A beautiful Certificate of Membership is provided each individual applicant. Where school classes apply in a group, a single certificate is sent to the Class. Father Jim would be pleased to receive pictures from his Club members, and accounts of mission-doings in their school. Write today, and let us have your picture.

At right, Mary C. McEachern, Broad Cove Chapel, N.S., with a school companion.

Dear Father Jim:

As we are interested in the missionary labours of Father Aaron Gignac in Lishui, we were very happy to read in the "China" that he is coming home to Canada. We, the members of Form III D, at St. Joseph's Convent School, have offered our missionary efforts of the last few months for Father Gignac.

We have already sent you a letter with five dollars enclosed to be used by Father Gignac in ransoming one of the Chinese baby girls of Lishui. We had not prepared our spiritual bouquet, so we are sending it now. If it is possible, we would like the prayers to be given to Father Gignac from his humble Canadian helpers. Because of the war in China, the missionaries must be seriously in need of help from Canada, and we desire to do our part.

Please accept our Masses, prayers and sacrifices and ask Father Gignac to remember us in his prayers now and then. As Father Gignac has been our special missionary priest, we want him to know we have prayed for him and will keep on praying and hoping for his success in the saving of souls.

Please accept our small offering and ask God to help us to do more for His missionaries.

MARGARET ANN MOFFET,
St. Joseph's Convent School,
Toronto.

This letter, and a great spiritual bouquet, came to the seminary shortly before Father Gignac arrived from China, and he answered it personally, promising to visit his young friends who have done so much for him as their "adopted" missionary.

* * *

"Dear Father Jim:

"Enclosed are 36 names of children who would like to be enrolled in your 'Rose Garden'. Each of them has been provided with a mitebox, and I will collect these boxes before Christmas. There are seven others whose names I will send soon."

Gertrude MacDonald, Salmon River Road, Truro, N.S., is the active "Bud" who secured all these new members and who volunteered to have them keep a mitebox each.

* * *

The Crusaders at St. Mary's Convent, Souris, P.E.I., were not long back at school before they renewed subscriptions for their copies of "CHINA".

A regular correspondent, and one of our pioneer members, is Dot. Grady of Peterboro. Her latest letter told me of efforts she made during the summer to "find out" things about Father Jim.

* * *

Philip Dunne, the Secretary of the Crusaders at Almonte, Ont., forwarded a splendid gift for the missions in August, including a contribution for Father Strang, Dolu, for altar supplies. Almonte Crusaders have special reason to be interested in China Mission, for it was in Almonte that Monsignor Fraser first established his College in 1918.

The familiar "Prayer for the Conversion of China" is no longer an Indulgenced Prayer, and henceforth in its place will be used the following Indulgenced Prayer, as recommended by the Congregation de Propaganda in Rome. In future, copies of this prayer will be sent to members of our "Rose Garden" instead of the one formerly in use. All are asked to memorize the following prayer, and use it daily as the required condition for membership in our Club. Cut out this copy and keep it in your prayer book. There is an Indulgence of 500 days for the recitation of the prayer, and a Plenary Indulgence may be gained once a month if the prayer is said every day for a month.

Prayer of St. Francis Xavier for the Conversion of Infidels

"ETERNAL GOD, the maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after Thy own image and likeness. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and, forgetting their idolatory and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, who is our salvation, life, and resurrection, through whom we are saved and set free; to whom be glory forever and ever. Amen."

500 *days' Indulgence*
Plenary, Once a Month

Years ago, when a small boy in school, Alfred Cahin, of Fairville, N.B., joined our Club. This summer he got his first job, and one of his first thoughts was the sending of a gift for the missions.

* * *

Grades Two and Three of St. Joseph's School, Sydney, N.S., became members last year, and in the first week of school in September the Boys in these grades sent three dollars for the missions.

A former "Bud", now teaching school in P.E.I., has interested her pupils in the Club of which she was herself an enthusiastic member for many years, and together with the applications for membership came the proceeds of their mitebox collections.

* * *

Cecil Chalbot, of Coniston, Ont., was glad of the opportunity during the summer to assist the seminarian who canvassed for "CHINA" subscriptions in his parish. Cecil has long corresponded with Father Jim, and many of his companions have joined our Club because of his efforts.

* * *

Pat. Horan, of Holy Cross School, St. John's, Nfld., sent in $15.00 during the summer as the mitebox savings from the boys at Holy Cross. The big "Fair" put on by the School proved that Holy Cross doesn't do things on any small scale, and that goes for their mission help, too.

* * *

"We are sending five dollars, saved by Grade 2, Mount St. Joseph, North Sydney, N.S., to buy a Chinese baby. Please call it 'Mary Angela'. We are also sending 3 subscriptions to 'CHINA'. Our Crusaders are sending $5.00 to Monsignor McGrath in Lishui, and $5.00 to Father Venadam at Lungchuan. We met Father Venadam when he was in Canada last year."

* * *

Letters and donations from the following were among the many received during the Summer:

Mount St. Joseph, Immaculate Conception School, Peterboro, Ont.; Pupils of Room 3, St. Mary's School, St. Catharines, Ont.; St. Agnes Missionary Band, St. Agnes School, Guelph, Ont.; St. Basil's School, Brantford, Ont.; St. Joseph's School, North Bay, Ont.; and an especially generous gift from Forms 3, 4 and 5 at St. Peter's Private School, Peterboro, Ont.

The above interesting little snap was sent by Martina Fitzgerald, of St. F.X School, Brockville, Ont.

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Mike was going to London for the first time in his life and his friend Pat was giving him a few hints on what to do and where to go in the city, finally advising him not on any account to miss a visit to the Zoo.

"What do I do when I go to the Zoo?" asked Mike.

"You be careful about the Zoo," advised Pat. "You'll see foine animals if you follow the words 'To the Lions' or 'To the Elephants', but take no notice of the one 'To the Exit', for, begorrah, Mike, it's a fraud, and it's outside I found myself when I went to look at it."

"Sambo," said the magistrate reproachfully to the negro before him, "I cannot conceive of a meaner, more cowardly act than yours of deserting your wife. Do you realize you are a deserter?"

"If you knowed dat lady as Ah does," replied Sambo, "you wouldn't call me no deserter. Ah is a refugee—dat's what Ah is."

"Horace is going to teach me to play cards so that I'll know all about it after we're married."

"That's right. What game is he going to teach you?"

"I think he called it solitaire."

A motorist who owns one of those baby cars which everybody makes jokes about was recounting an experience to a friend.

"I had a bit of bad luck coming up from Brighton the other day," he said. "I ran into a trap."

"Is that so?" said his friend. "Any cheese in it?"

Girl: "I maintain that love-making is just the same as it always was."

Boy Friend: "How do you know?"

Girl: "I just read about a Greek maiden who sat and listened to a lyre all evening."

A boy went into a big drug store in America and asked: "Could you fix a dose of castor oil so the oil won't taste?"

"Certainly. Won't you have a glass of ice cream soda while you're waiting?" courteously replied the assistant.

Jakie drank the soda with relish.

"Anything else?" asked the chemist. "No, nothing but the oil," the boy replied.

"But you just drank it," was the smiling answer.

"Gee whiz!" exclaimed Jackie. "I wanted that for dad!"

First Salesman: "What do you sell?"

Second Salesman: "Salt."

First: "Why, I'm a seller, too!"

Second: "Shake!"

"Ah," said the customs officer, producing a bottle of whiskey, "I thought you said there were only old clothes in that trunk?"

"Aye, that's ma night cap," said the Aberdonian.

Two casual golf acquaintances were walking towards the green when they sighted two women coming over the hill.

"Here comes my wife with some old hag she's picked up somewhere," said one of them.

"And here comes mine with another," retorted the other, icily.

Judge: "You stole no chickens?"

Suspect: "No, sir."

Judge: "No geese?"

Suspect: "No, sir."

Judge: "Any turkey?"

Suspect: "No, sir."

Judge: "Case dismissed."

Suspect (grinning): "Boy, I sure was scared you'd say ducks."

Two Welshmen were fishing about two miles from land. They had had an excellent catch. Thomas said to David: "We'd better mark the spot in case we come out tomorrow!"

On reaching the shore Thomas asked, "Did you mark the place?"

"Yes," said David, "I put a chalk mark on the left-hand side of the boat."

To which Thomas replied, "Silly, we might not have the same boat tomorrow!"

Rubb: "Fine weather today, isn't it?"

Dubb—"Yes, but I expect it will rain. I've washed my car, shined my shoes and put on my new suit."

Teacher: "If I subtract 26 from 94, what's the difference?"

Bored Pupil: "That's what I say! Who cares?"

Tourist: "Don't you ever get lonesome up here?"

Mountaineer: "Oh yes, but I have a couple of good jokes to tell myself."

Wife: "I'm convinced you only married me because my father left me all his money."

Husband: "Nonsense. I didn't care a darn who left you the money.

"What happens when light falls into water at an angle of 45 degrees?" asked teacher.

"It goes out, sir," said the bright pupil.

Some New York blackmailers wrote to a prominent bank manager saying that they would kidnap his wife unless he sent them $50,000 immediately.

The letter miscarried to a laborer of the same name who replied: "I haven't a dollar, but I am deeply interested in your proposition."

Angus seated himself at the dairy lunch counter and drew a nickel from his pocket. "Say," he asked, "what can I get for a nickel?"

"A glass of buttermilk," replied the counterman.

Angus looked disappointed. He picked up the coin. "I think I can do better than that," he declared.

"Go ahead," said the counterman.

Angus left. And it was just two years later to the day that he again entered the same place. He spotted the same counterman.

"Okay," he cried. "But put plenty of butter in it!"

Two farmers, chatting over the gate saw coming towards them a hefty young laborer.

"Yon's a bonnie youth," said one. "There must be a deal of work in him." "Aye!" admitted the other, "there must be, for I never saw any come out!"

Little Betty and Junior had attended a talk by a returned missionary.

"What did he tell you about the heathen?" asked their grandmother.

"Oh, he said that they were often very hungry, and when they beat on their tum-tums, it could be heard for miles."

First Co-ed: "The cheek of that conductor. He glared at me as if I hadn't paid my fare."

Second Co-ed: "And what did you do?"

First Co-ed: "I glared right back as if I had."

Tuan: "What was all that laughter and noise that I heard last evening, Ahmed?"

Ahmed: "Excuse me, Tuan, but the cook and I were celebrating our silver wedding!"

Tuan: "Well, just see that it does not happen again."

It May Be

that you long have had the desire to contribute a gift to China Mission Seminary. Now is a good time to put your desires into effect. With a capacity enrolment of students at the seminary for the year's work ahead, and with the largest Departure Group in its history leaving for China this month, the seminary is in great need of financial assistance.

It May Be

that you have considered the donation you could afford as too small to go to the trouble of sending. The Seminary and the Missions depend on small donations from many friends, so send along yours now. However small it may be, it will be big to us.

It May Be

that you are in a position to give us a helping hand by a large donation, but are deciding to wait and leave it to us in your Will. That is good, but may we remind you that our need at the present time is very urgent, and that by remembering our work now you will make sure that your good intentions will not be interfered with after your death through legal technicalities, and that we will benefit to the extent you desire without surrendering a large portion of your intended gift in Succession Duties.

+

"CHARITY TO THE MISSIONS EXCEEDS ALL OTHER CHARITY."

(Pope Pius XI)

+

St. Francis Xavier China Mission Seminary
Scarboro Bluffs, Ontario
Very Rev. J. E. McRae, President

CHINA MISSION SEMINARY

Is Sending to Lishui, China

TWELVE PRIESTS

They Sail From Vancouver, Saturday, October 29th,

On the C.P. "Empress of Asia".

The Seminary Needs Nearly Five Thousand Dollars

TO SEND THESE MISSIONARIES TO LISHUI

READERS OF "CHINA":

Please send a contribution at once to help carry your missionaries a few miles on their journey.

ST. FRANCIS XAVIER
SEMINARY

Scarboro Bluffs,
Ontario.

Very Rev. J. E. McRae,
President.

This form is for your convenient use.

To
The Young Priests Going to China,
St. Francis Xavier Seminary,
Scarboro' Bluffs, Ontario.

Dear Fathers:

God be with you on your voyage and in your sacred work during the years to come. Let me share in your missionary life by contributing the enclosed $........................ for the expenses of your first journey.

Sincerely Yours,

Name ....

Address ....

....

CHINA

Scarboro Bluffs, Ont.

November, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:
"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $......................................"

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX NOVEMBER, 1938 No. 9

A GLORIOUS EVENT

EVERY Institution has its annual "milestones" marking events and anniversaries which are treasured in its history. For us at China Mission Seminary the biggest day of the year is our "Departure Sunday", which sees our graduate priests formally set out on their quest for souls in the Orient. One would have to be most intimately associated with the Seminary to catch something of the spirit that pervades that day — the joyousness and the pride of achievement that comes to all of us, tempered, withal, by the sense of restrained enthusiasm as "farewells" are tendered to intimate associates and companions.

Apart from the public ceremony to which such a large crowd flocked at St. Michael's Cathedral, we had our own celebrations "at home". At noon that day a farewell dinner was tendered the Mission Band of 1938, and to the Seminary as honoured guests for the occasion came Episcopal members of our Board of Control, the Metropolitan Archbishops of the two Ontario ecclesiastical provinces (who later presided at the Cathedral service), and also the Vicar-General of Toronto Archdiocese and President of St. Augustine's Seminary, Rt. Rev. Msgr. E. M. Brennan, as well as several other dear friends of our Seminary.

Within the narrow confines of our little seminary chapel took place the most touching event of the day, when, at the conclusion of Solemn Benediction given by three of the departing priests, the members of the Mission Band were grouped at the altar while their seminarian confreres sang the soul-touching Departure Hymn. It was the final act marking the severance of physical ties with the Seminary which had trained and was now sending forth these new Apostles to China. It requires not much imagination to picture the emotions and feelings of all present. Lishui and Scarboro were very close together that Sunday afternoon. Incidentally, Departure Sunday of 1938 brought together the largest number of Scarboro priests ever gathered at one time in Canada.

Whilst a full account of the evening Departure Ceremony is given in this issue, we reserve for this editorial page the expression of the Seminary's appreciation to all those whose names are mentioned as having favoured us by their presence and their participation in the events of our "biggest day of the year".

TO the Catholic Press of Canada we are indebted for many tributes to the Seminary, and as expressive of these we have much pleasure in reprinting here the editorials appearing in the "Canadian Freeman", Kingston, and the "Montreal Beacon", as follows:

"On the shores of Lake Ontario, at Scarboro Bluffs, Toronto, there is a Military Academy. As years are reckoned, it is a young institution. But it is venerable in the continuity of purpose, reaching back through the centuries to an Upper Room where the first commissions were countersigned by the Commander-in-Chief and issued to the advance guard in a conflict which extends in time from the Cross on Calvary to the final coming of the Son of man in the clouds of heaven to judge the living and the dead.

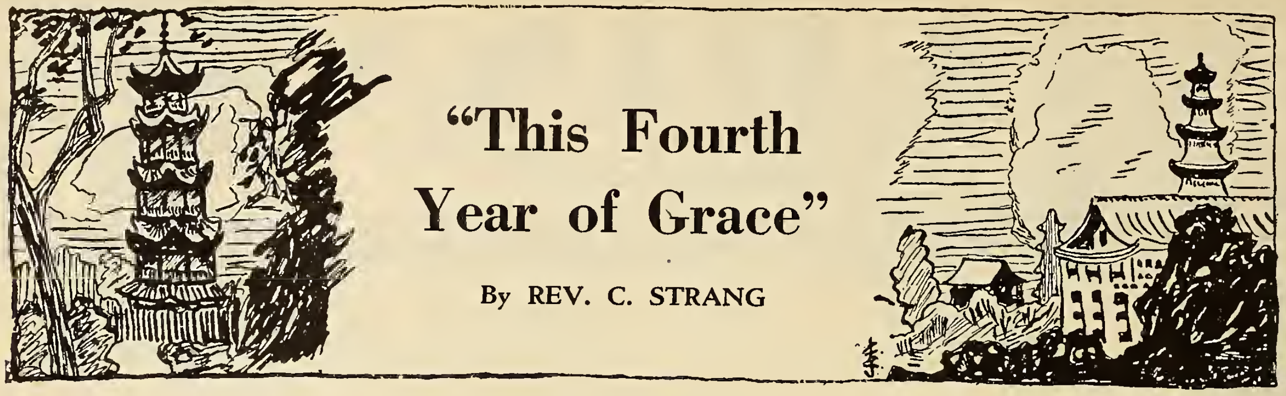
"To this training school comes every year an increasing number of cadets to learn the science of war. Unlike other military colleges, the heights of Scarboro never echo to the rattle of rifles or the rat-a-tat of drums; the sun of Scarboro is not reflected from glistening bayonets. They drill silently, these cadets of Christ, in quiet study hall and in silent communion before the flickering Lamp which marks the tent of the High Command.

"Strange school of war, this Scarboro, where without show or parade youth is prepared to man the trenches, and to push forward the line of battle whose prize is the liberty of the children of God.

"Strange, too, in a world feverishly occupied with the accumulating of armaments, the dramatic scene for which Scarboro was the setting last Sunday evening. Before the Generals and Officers of the Home Army knelt eleven young cadets asking to be commissioned in the Crusade of Souls, begging to be permitted to leave all, to go into far places, to face tremendous tasks, to embrace privation and suffering and, mayhap, death, as heralds of the Gospel and soldiers of the Crucified. And outside the walls of Scarboro men disputed about a few miles of territory, mapped out new avenues of trade, and counted over the gold in the treasury!

"The real plans for world conquest were being made at Scarboro. For the territory surveyed was to be annexed for Christ, the trade envisaged was immortal souls, and the gold desired was currency worthy to be stored in the vaults of heaven.

"On Sunday evening the King looked down upon the world He fashioned from the void and saw that man had made a hell of His created Eden. But from the Tabernacle of Scarboro the same King looked out upon young enthusiasm for His Cause, and His Heart was glad, and again He stayed His avenging hand."



"This Fourth Year of Grace"

By REV. C. STRANG

Catholic Mission,
Pihu, August, 1938.

"STOP making such a mess on the floor with those watermelon seeds."

"Aw, it's no fun at all eating them unless you can spit out the shells. They're hard enough to crack, anyway; even yet I have to hold them in position between my teeth with my hand until the two sides split apart."

"Did it take you four years to be able to do that much?"

"Yes, it did, and I wonder whether my progress in other things is not equally slow."

"Well, it surely is not much of a compliment to say you can speak Chinese better than you can crack watermelon seeds."

"Yes, but there is a lot more to progress than merely learning the language, isn't there? You know I've spent a lot of time this year marveling about the Chinese—their faces, dresses, customs and all the rest that you read about in the Mission magazines."

"I thought that was the big feature of the first year in China, and that all the following years are noted for what little new you can see to marvel at."

"Not as much as you think; you see all the things we see during our first year we had been told about over and over again, and practically, we saw only those things that we were expecting to see, and right away we felt like 'old China hands'. And, what's more, we were mere spectators then; since then we have learned to live most of what we saw—gradually enough to make us almost unconscious of the change. Last year I kind of woke up to that fact, and saw what it meant in the lives of those we had come to know, and in our own lives too."

"And what were the main events for you during the last year as you 'woke up'?"

"Well, a few events do stick out from the others and are easy enough to recall; I got bowled over with malaria no less than three times; was moved from Tsingtien to Pihu and got a curate in the bargain."

"Nice feeling—malaria."

"Well, as a sickness it was nice enough—at least for me. The high temperatures lasted only a few hours each time, and as it mounted the feeling wasn't unpleasant if you had enough blankets to pile on. Of course while it flittered around 105 you were wanting it to go away, and each time it went away for me as soon as I vomited, and after that I did not feel too bad. Then for the two days when you dose up with quinine you are as deaf as a post and don't feel like cycling all the day long. And each time it comes it is just a matter of routine, like that.

"The Chinese have two names for it: 'Half day sickness' and 'Devil sickness', and I think they are as true names as any we could give them without giving old Nick too much blame for something he may be innocent of; certain it is ever since he took the form of a serpent he is at least indirectly responsible for every malady that human flesh is heir to. But the 'half day sickness' just about hits it on the head, for that is just about how long the fever lasts, though it does not say for *how many* half days. Certainly the mosquitoes do their best to make it a daily event, and considering the feeble effort most of the Chinese put up to discourage them it's a wonder they don't score a victory every day. We have our wire screens on doors and windows and our nets over our beds, in addition to an odd squirt of Flit, and so we give the insects a fight for it. But with the exception of a bed net (and they use a coarse cloth), the Chinese have none of these fortifications, and so it is the survival of the fittest for all the children, and by the time they reach their teens they must have built up a pretty strong natural resistance. Father Maurice was the only other one of us who was bowled over with it this year, and he is taking the quinine treatment now.

MASS INTENTIONS

are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

"But my thoughts dwell more often on Tsingtien than they do on malaria. Early in the year Father Stringer had returned to take charge there, and I rendered account to him of my stewardship, and at this date last year (August 15th) wrote him all about it, as we were expecting him back in the Fall. Anyway, we were together only six weeks after he came back when the notification came . . . 'and you will take up residence in Pihu before June 1st'. That was early in May. I wish that was all there was to it. Taking up residence. It also meant saying good-bye. Good-bye to "all that", so to speak. You know, Father, when you move into a new place your heart does not go out to each of the new flock or new helpers right away—that takes time. Of course, you like them, but it is in general, and though you mean to try to be everything to each one of them, you got to come to know each one of them before you can make their joys and sorrows your own, as well as their eternal salvation your responsibility. But in time all that happens, and it happened to me in my two and a half years in Tsingtien. I knew the zeal and the failings of each of the catechists and the fervor and tepitidy of all the Christians, and was also familiar with the domestic life of them all. And I like to think they knew me, and that they knew I wanted to know them so that they could know God more and more. I like to think that, and whether I am deceived or not, I do think it. Anyway, I thought it when the notification came . . . . 'occasion to extend a word of appreciation for your good work . . . .' And the Christians said 'Don't leave us'. Oh, I know it might all be politeness or a general expression meaning I didn't pull any big boners, but if you don't believe some of it, wouldn't life be that much harder, even if there is a bit of an illusion.

"So then came the packing. Mere routine except for a new box for the new things I had accumulated—and a little corner for some of the presents which the employees and Christians were so kind to give. We had quite a parade through the streets on the way to the bus station, with lots of fire-crackers. Any sentimentality in the scene was quickly dissolved in the mad rush I had to make for a place in the bus. Another parting made, and just as hard as all previous ones. Or almost so.

"That notification also said . . . . 'and with Father Maurice as your helper'. Now that was something new in my line—unique in my life. I got all this place here to care for and a fully fledged priest to do it with. Which is all the more propitious when you consider what a fine helper Father Maurice is. I bet in six months he'll be eating watermelon seeds like an old Chinese hand—mouth, rather, and who knows, but it may be I who will be telling him to be careful where he deposits the shells."

THE EAGLE

A SOLITARY bird, the eagle. In that, he differs from other winged creatures. They live in flocks. And they fight in flocks. But alone the eagle battles. Perhaps, that is why, inevitably, he brings the missioner to our mind. Because "in the world of men", it is in the missioner, and almost uniquely in the missioner, that the eagle's isolated strength finds its analogy. For he, more than any man, fights for what he believes, not side by side with those of his own race and ideals. But apart, in the midst of an alien culture, he struggles to bring the Truth to those who have no inkling of it. And the singleness of mind, the courage of the eagle — these he must have in his efforts. But, as he is human, he trusts two things: his God and his people at home, who are "backing" him. Because of these, he does not fly alone.

—"Catholic Missions"

Prayer Obtains Rain, Averts Famine When Pagan "Gods" Fail

A letter just received at the Seminary from Rt. Rev. Msgr. McGrath, Prefect Apostolic of Lishui, Chekiang, tells the story of a remarkable answer to prayer and how it averted a famine in a mountain village of Chekiang.

"WHEN we arrived in Lungchuan," writes Msgr. McGrath, "things were in a bad way as a result of a prolonged drought. For nearly a month the pagan idols had been carried in procession through the streets, to the accompaniment of drums and cymbals, and the pagans had made fasting two days a week compulsory. This latter regulation affected ourselves because on the prescribed fast days the butchers did not dare kill any pigs. So we found ourselves bound to abstain by virtue of a decree of the pagan monks of Lungchuan."

But no rain had fallen, in spite of all the pagan processions. Another week, the people said, would mean the end of the rice, corn and sweet potato crops, and that would threaten disaster.

"The people," Msgr. McGrath continues, "were becoming exasperated with their pagan deities. During the processions some of the bolder spirits pulled the caps off the idols to signify that they were a bit disappointed with the service department. It seemed an opportune time for us to intervene. We had arrived in Lungchuan just two days before."

A large sign in Chinese was written and posted up outside the main gate. To the curious throngs who crowded around to see what the foreigners had to say about their state of crisis, the Catechist explained that it was no use whatsoever wasting their time praying to idols who could neither see nor hear them; that the Lord of Heaven, who alone was Master of Life and Death and all the elements, could give them rain in answer to their prayers.

"Read that sign," he told them. "You will see that for the next three days the Bishop, who has just arrived from Lishui, has ordered special Masses and prayers for rain. On the fourth day there will be a solemn High Mass."

The pagans seemed to be impressed. One old fellow remarked that they had been trying for a month to get rain, all to no avail. "If you people get it in four days," he continued, "I promise to come and adore the Lord of Heaven."

NEXT morning, Thursday, Father Reeves said the Mass. The Christians recited special prayers. At noon, for the first time in months, a heavy shower fell. Father McFarland and Father Venadam celebrated the Masses on Friday and Saturday. *On each day a heavy shower fell,* and word began to go around among the pagans that the Lord of Heaven was answering the prayers of the priests. On Sunday morning Monsignor McGrath celebrated a Pontifical High Mass. It rained heavily Sunday afternoon, and on Sunday night the flood gates of Heaven were loosened and the welcome rain came down in torrents. By Monday evening the skies had cleared again, and there has not been a drop of rain since.

YOUR WILL **It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.**

Our pagan friend has not yet made good his promise to adore the Lord of Heaven, but the Providential rainfall is the talk of the town. The Christians are availing themselves of the occasion to rub it in to their next door neighbours. The Christian barber made an eloquent speech to a full house of customers on the subject.

"The rice and the corn and the potatoes are saved," he reminded them, "but no thanks to the idols that you people have been toting about the streets. Why don't you all come and adore the True God?"

They will not all come, of course. But they *are* impressed. And the faith of the Christians has been greatly strengthened by this visible manifestation of the Providence that watches over us all. It is not the first time, during those anxious days in China, that we have been blessed with special help from on high. It affords us reason for hope in the future in spite of prospects that are, at the moment, not humanly reassuring.

". . . INTO THE BY-WAYS"

By Rev. Arthur Venadam

THE Chinese certainly have no trouble in understanding what is meant by the narrow path, for their paths and lanes, their alleys and streets, their roadways and by-ways are all as narrow as passage will permit. But there are no "straight and narrow" paths. Each one seems to seek its direction like a rambling stream letting every little obstacle check its straight flowing. Winding in and out, crossing and recrossing, they present a labyrinth that is confusing to all except local residents. In these miniature thoroughfares they do their washing and gossiping—they conduct their trades and business—they appease the evil spirits, thinking to fool them by the turns in the streets; they adore their gods, thinking to honor them by the shrines at all the corners.

In such a one of these streets here in Lungchuan, as in many other cities, is the wall that shelters the Catholic Mission, the place to which all streets should lead. In an attempt to accomplish this, we are penetrating these streets, searching about in these lanes, scouring these by-ways, using every occasion to stop and talk with those willing to listen—in the stores and houses, workshops and rest-places, and any place where we can get in a word of the purpose of our mission. But this method, besides being exceedingly tedious, is not so practical; less practical, though, is waiting in the mission compound, waiting for them to come to us, so we are deciding on a happy medium of establishing centres outside to which people will come, out of curiosity if nothing else. These centres have not been settled definitely yet, and with the idea of getting them working eventually, we are adopting a plan which will give the greater part of the city a chance to hear the fundamental doctrines of the Church.

Summer nights find everybody in the streets—the narrow streets so very congested and hot during the day offer the only place to cool off during the night. Sitting on doorsteps or benches, or, in many cases, on beds which are brought outdoors, the "hundred names" (the people) stir up the coolness of night with a multitude of fans, but do not disturb the twilight quiet with boisterous gossip. It is these few hours of leisure that present to us a good occasion for preaching outside the Church—to tell these people who already know of the existence of the Church about the existence of God. And as we wend our way through the streets we cannot help but think that we are fulfilling Christ's command to go into the highways and by-ways and invite all to the marriage feast, and, of course, to don the wedding garment.

So we pick the places where we wish to go, some on the main street, others in the lanes, but all of them scattered enough to get a different audience each time. The place is prepared beforehand, and some attempt is made to clean up and clear out the places where the sermon will be given, for they are generally littered with such things as farming implements, grain sifters, rice pounders, bean crushers, buckets full and empty, etc., and an attempt is made to sweep the mud floor with its mounds and cavities. We take with us an oil-pressure lamp and large pictures which illustrate the topic of the instruction. The proprietors of the places, with whom we have struck up acquaintances if we did not know them already, are kind enough to supply the ubiquitous tea and water melon seeds, and, by the time we arrive (now, in the summertime, a little before eight), quite a crowd has already gathered. Then we join in the conversation or make it; often these days it turns on the discussion of war, and we exchange whatever news we have of it and comment upon it to the best of our ability. We make enquiries about their work, talk about the crops, ask about their families, etc., and then when we think that we have them fairly well at ease, we recite the prayer to the Holy Ghost so that our words will find a place in their hearts.

WE generally give three discourses a night, keeping to such fundamental topics as creation, redemption, existence of the soul, and of God, who will reward the good and punish the wicked. As we talk the crowd increases, and in many cases, are seen climbing adjacent walls or near-by trees to get a better "look-see". How like the Gospel scene it is, and how we hope and pray that we can tell them "This day is salvation come into thy house". We avoid in the first lectures condemning superstitions, for we cannot afford to risk offending them at this early stage. And we also refrain from kicking out the pigs who nestle under the table or wander

(Continued on page 139)

Participants in a procession to honour the devil in China.

The PREFECTURE-APOSTOLIC OF LISHUI

CHEKIANG, CHINA

MISSIONARIES IN CHINA

At KINHWA:
Rt. Rev. J. M. Fraser, P.A.

At LISHUI:
Rt. Rev. W. McGrath Pref. Ap.
Rev. V. Morrison
Rev. J. Venini
Rev. P. Kam
Rev. L. Curtin
Rev. H. Murphy
Rev. E. Moriarty
Rev. C. Murphy
Rev. J. Kelly
Rev. H. Steele
Rev. A. MacIntosh
Rev. A. McRae
Rev. G. McKernan
Rev. E. Lyons
Rev. T. Morrissey
Rev. M. Carey
Rev. D. McNeil

ON LEAVE
Rev. W. Amyot
Rev. B. Boudreau
Rev. A. Gignac
Rev. J. MacDonald
Rev. W. McNabb
Rev. P. Moore
Rev. J. Leonard

RIGHT REVEREND WILLIAM C. McGRATH
Prefect-Apostolic of Lishui

At TSINGTIEN:
Rev. D. Stringer
Rev. L. McAuliffe

At SUNGYANG:
Rev. L. Beal
Rev. R. Reeves
Rev. L. Hudswell

At LUNGCHUAN:
Rev. A. Venadam
Rev. L. McFarland

At HUANG T'AN:
Rev. J. King
Rev. P. Wong

At DOLU:
Rev. H. McGettigan
Rev. W. Matte

At PIWU:
Rev. C. Strang
Rev. J. Maurice

At SHANGHAI:
Rev. G. Doyle

On June 23, 1931, a Decree of the Sacred Congregation de Propaganda Fide raised our mission of Chuchow to the status of a Prefecture-Apostolic, under the direction of St. Francis Xavier Mission Institute.

Chuchow is the largest civil prefecture of the Province of Chekiang, and contains approximately ten thousand square miles of territory divided up into ten cities, seven large towns, and numerous villages. It is situated south of the famous old city of Shanghai, and ninety miles from the ocean port of Wenchow. The district is one of rare natural beauty, and the climate is temperate.

The City of Lishui (formerly called Chuchow) is the centre of missionary activity in the Prefecture. This city has a population of about forty thousand, of whom only a few hundred are Catholics. In Lishui there is a fine church, a priests' residence, a boys' school, and a substantial convent in charge of the Grey Sisters of the Immaculate Conception, Pembroke, Ont. It is at Lishui that our new missionaries will spend their first year in China in order to become familiar with the language and customs before being sent off to permanent mission stations.

In addition to the church at Lishui there are also splendid churches at Lungchuang, Sungyang, Piwu, and Dolu, and scattered throughout the Prefecture are many oratories or chapels, for the most part very small and ill-suited to house the King of Kings when the missionary celebrates Holy Mass during a visit.

There is much work to be done in Lishui, for out of a population of 1,100,000 fewer than 3,000 are Catholics. The evangelization of more than a million pagans is the work for which our seminary needs the support of Canadian Catholics.

THE D
CER

FR. McNEIL

FR. MURPHY

FR. McKERNAN

FR. KELLY

FR. MacINTOSH

FR. McRAE

ST. MICHAEL'S CATHEDRAL, Toronto, was crowded to capacity on Sunday evening, Oct. 23rd, for the Departure Ceremony of young missionary priests for China from St. Francis Xavier Seminary. Archbishop McGuigan officiated and delivered the Sermon. Archbishop O'Brien of Kingston was celebrant of Solemn Benediction. Monsignor Brennan, Vicar-General of Toronto Archdiocese and President of St. Augustine's Seminary, and Very Rev. J. E. McRae, D.C.L., President of China Mission Seminary, occupied special seats in the sanctuary.

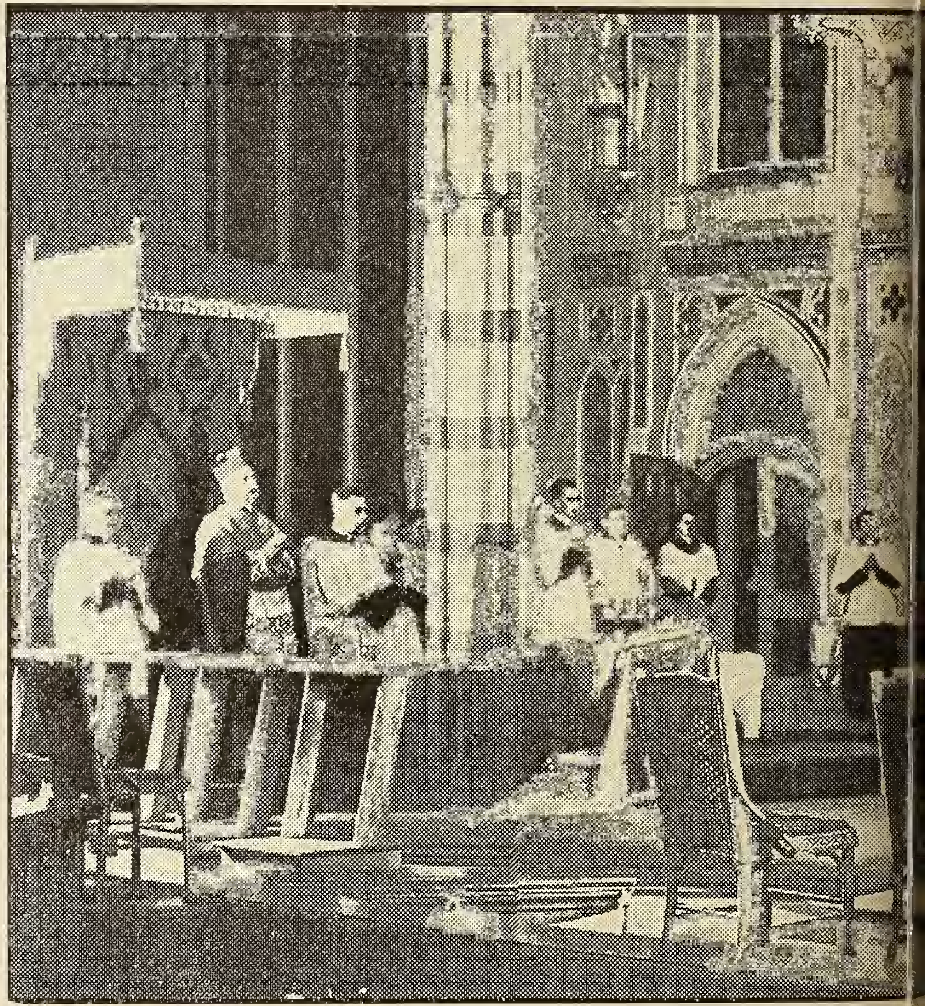
The service, which profoundly impressed the vast congregation, began with a stately procession of numerous seminarians, clergy, religious and the two Archbishops round the cathedral. The eight young missionaries walked in their black soutanes without surplices immediately before Their Graces the Archbishops. After the singing of Veni Creator by St. Augustine's Seminary Choir, the congregation sang "Come Holy Ghost" and Archbishop McGuigan preached on the text:

> "Behold, I say to you, lift up your eyes and see the countries, for they are white already to harvest. And he that reapeth receiveth the wages and gathered fruit unto everlasting life."—(John IV: 35.)

These words, said the Most Reverend preacher, were addressed by Christ, Our Divine Saviour, to the Apostles during their years of preparation for their Apostolic labours as the first missionaries of the Catholic Church. They were supplemented and completed by the Divine commission given by the same Divine Saviour just before He ascended into Heaven when He said: "Going therefore, teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teachthem to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world" (Matt. XXVIII, 19-20).

These two ringing messages should serve to widen our vision of the Church and of immortal souls far beyond the confines of parish, of diocese and of nation to the whole wide world: for the Apostles and all apostolic souls must be witnesses for Christ even to the uttermost parts of the earth. It was that far-sweeping vision of the Church as knowing no national boundaries and meant for all peoples, all nations, all

GOING THERE



Scene in St. Michael's Cathedral, Toronto, on the evening of Mission Sunday, Octob
the singing of the touching Departure Hymn the eight departing missionaries present
St. Francis Xavier Seminary and St. Augustine's Seminary were grouped at the Epistl
Lyons did not come East for the Ceremony but was favoured by His Excellency, Bishop
prevented by illness from going to China. His Excellency, Archbishop McGuigan, of T
diction of the Blessed Sacrament was given by His Excellency, Archbishop O'Brien, of
Rev. B. Boudreau, missionaries returned from China, acted as Chaplains to Archbish
of St. Augustine'

ARTURE
IONY

FR. STEELE

FR. MORRISSEY

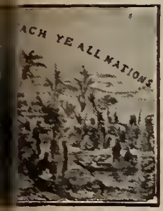
FR. CAREY

FR. MORIARTY

FR. LYONS

FR. BURKE

e hurch bade an official farewell to the Scarboro 1938 Mission Band to China. During
e at the top of pages above) stood on the altar steps while their companions from
t singing. Fathers MacIntosh and McRae had left previously for Vancouver. Father
eparture Ceremony in St. Mary's Cathedral, Calgary. Father Burke, of Newfoundland, was
is Throne assisted by Rev. Gordon Stringer and Rev. A. Chafe as Chaplains. Solemn Bene-
is d by Rev. J. McGoey as Deacon, and Rev. A. Pinfold, as Subdeacon. Rev. A. Gignac and
h music was directed by Rev. Dr. E. Ronan, M.C.G. Monsignor Brennan, V.G., President
ted the Ceremony.



climes and all countries, that sent Patrick to Ireland, Augustine to England, Boniface to Germany, St. Francis Xavier to India and St. John de Breboeuf and his martyred companions to Canada, to our own land and to our own diocese where they shed their blood for the Catholic Faith while bringing the Gospel message to the lowly Indian tribes three hundred years ago.

Canadian Twelve Apostles

After nineteen centuries of Apostolic labour, the same Christ Jesus addresses to these twelve apostles of our China Mission Seminary who are about to leave their native shores, the same message and commission which He gave to the first twelve. He points out to them the immense regions still to be gained to the Sacred Heart of Christ: "Behold I say to you, lift up your eyes and see the countries for they are white already to harvest. And he who reapeth receiveth the wages and gathereth fruit unto everlasting life." He pleads with them in this twentieth century as He did to his immediate followers after His resurrection: "I have shed my blood for all men;" "Going therefore teach ye all nations." "Go to the lost sheep of the house of Israel." For, beloved friends, after so many centuries of missionary effort, the great fact remains that two-thirds of the world is still pagan.

Harvest Calls Labourers

One billion immortal souls for whom Christ shed His blood on Calvary's Hill still "sit in darkness and in the shadow of death." What is sadder still, paganism in another form is taking possession of a vast portion of Christendom itself. Think if it, brethren, there are still in the world a billion men, women and children who have never known the sweet and saving name of Jesus Christ: upon whose heads the waters of Baptism have never been poured: who are subconsciously calling for priests to break the bread of life to them.

"Lift up your eyes and see the countries white already for the harvest"—the four hundred millions in unhappy China, the millions of India and of darkest Africa who are only beginning to learn of the tender and merciful love of the Sacred Heart of Jesus, who still await the advent of more and more missionaries sent by Apostolic authority to teach and to minister unto them.

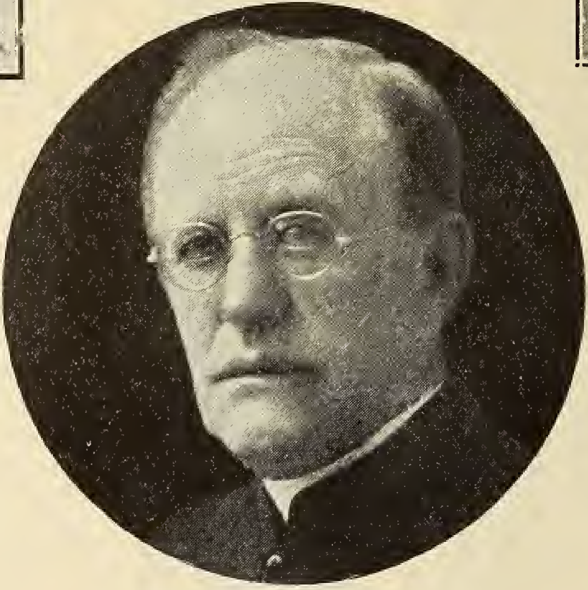
The Missionaries' Sacrifice

The young missionaries who bid farewell to-night to father, mother, brothers, sisters, country and all that

ARCHBISHOP McGUIGAN
Toronto

they hold dear, have lifted up their eyes and their hearts and in the spirit of faith, they see the outstretched arms of millions of pagans crying for salvation that comes from Christ and from his ministrations in the one, holy, Catholic and Apostolic Church.

They have heard the Divine command, "Going therefore, teach all nations," and that other call given centuries ago to Abraham, "Go out of thy country and from thy kindred and out of thy Father's house and come unto the land that I shall show you . . . and I will bless and magnify thy name and thou shalt be blessed" (Genesis XII., 1). They have felt the red hot zeal for souls—that zeal that comes from the pulsing heart of Christ Himself, Who said, "I come to cast fire upon the earth and what do I wish but that it be kindled." And to-night they are breaking the bonds that bind them to Canada, their native land: they are saying farewell to friends and loving parents, they stand ready to face every hardship and every danger, ready to give up their lives for the Catholic Faith in far-off, pagan China.



VERY REV. J. E. McRAE, D.C.L.
President of the Seminary

ARCHBISHOP O'BRIEN
Kingston

Examen of Conscience

What a glorious example, dearly beloved, does St. Francis Xavier Mission Seminary and these young priests set us in the way of Apostolic vision and of missionary zeal. While we witness these young men making the personal sacrifice of everything for souls, we may well examine our conscience and ask ourselves: What are we doing to make the world Catholic, to radiate Christ in our own midst,

(Continued on page 142)

STUDENTS AT CHINA MISSION SEMINARY, OCTOBER, 1938

Catholic Mission Opens Day School for Chinese

55 Enrolled in Vancouver's New, Unique Educational Institution

St. Francis Xavier Chinese Catholic Mission School, Pender and Main Street, is not only the newest edition to the ranks of Vancouver's educational institutions, but in some respects the most unique.

In no other school in the city have pupils and teachers so much stair climbing. Three very long flights of stone stairs lead up to the top floor, where the class rooms are situated. There's an elevator in the building, but as far as anyone knows it has never run.

Nearest open space for the 55 pupils to play at recess is about a block away, and traffic is thick, so the three Grey Sisters of Immaculate Conception, of Pembroke, Ont., who conduct the classes, escort their small charges to and from their play.

St. Francis Xavier School is unusual, too, in that it is the only Chinese day school in Vancouver for pupils from Grades 1 to 8 . . . probably the only in Canada. It opened its doors for the first time in September.

One of the chief differences between this and any other Vancouver classroom, is that here the children are all of one nationality, Chinese. There are three rooms. Pupils of Grades 1 and 2 sit around long low tables, a suggestion of the Department of Education. Grades 3, 4 and 5 are in another room. And Grades 6, 7 and 8 in the third.

Moving spirit behind the school is Father Sharkey, who is in charge of the Chinese Catholic Mission here. Father Sharkey saw service as a missionary in China before coming to Vancouver's Chinatown a few years ago.

First step in the educational work which he got under way here, was the opening of a Chinese Kindergarten on East Georgia Street in October, 1933. Little Sister Mary Gertrude, who with the asisstance of Miss Violet Wong, still teaches there, opened it, with Sister Anne Marie.

There were two tiny Chinese there on the opening day. This year 24 are enrolled, ranging in age from one year to six. The babies can't talk either Chinese or English when they first arrive. They all leave talking English.

All the usual kindergarten work is carried out, but this St. Francis Xavier Kindergarten is different from the ordinary.

Imagine one where mothers can stay with their shy babies who are starting to school for the first time, and where a youngster may be happily licking an all-day sucker as he plays.

And just to prove it's not all play, Catherine Kong, 2½, will sing for you "School Days" with appropriate gestures. And the other small girls and boys will show you their paper rings and cut-outs.

St. Francis Xavier mission, incidently, is the only one outside China of the Scarboro Foreign Mission Society of Scarboro, Ont., and the sisters working here are all Grey Sisters of Immaculate Conception of Pembroke, Ont.

—From the "Vancouver Sun."

"Into the By-Ways"

(Continued from page 134)

about as they please, hardly noticed by anyone except ourselves. It is, of course, too much to expect the children to keep quiet; they squirm their way right in next to us, size us up and squeeze out again to talk about us with their parents or playmates. How we long to gather these little heathens around us and tell them the lovely story of the Infant Jesus, but it would take a whole term at school before they would begin to understand what we mean and the conversion of their whole family before we could safely baptise them. But this is the sole reason of our preaching, and we are sure to get some of them.

(Continued on page 142)

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

To the Boys and Girls of the "Rose Garden":—

If the correspondence received by Father Jim since the opening of the Schools in September is any indication of the interest of the young people in our Club, then we are in for a big year. Often have I told our members it is possible to print only a few of the letters I receive, but I want you all to know that every letter to me is read and enjoyed, and I am very happy to note the many evidences of work being done to aid our missionaries. The new members come in large numbers, boys and girls from all over the country undertaking to perform the simple duties, namely to say every day the prayer of St. Francis Xavier (printed in next column), and to go to Communion once a month for the intention of missionary vocations. When I receive their names they get a Certificate of Membership; if their names come with a list from their School Class, then the Class, as a body, gets a certificate. I have some fine pictures ready for a future issue, and I hope lots of new pictures will be sent.

I know most of our members are trying hard to go to Mass each day during November in honour of the Holy Souls. I ask that at Mass especially our boys and girls pray hard for our eleven young priests now on heir way to Lishui, China, and for all our priests and sisters on the missions. I feel sure that the large number of vocations given to young men in recent years for the Chinese Missions have been in some measure due to the fervent prayers and Communions of our youthful "Rose Garden" members.

So that the new missionaries gone to China could see for themselves how the school children support their efforts, many of the letters received by Father Jim were posted on the Bulletin Board at the Seminary for all to see, and I know these priests carry with them across the ocean to China the memory of all the good spiritual deeds being offered on their behalf by members of our Club. I start off our correspondence space this month with a letter typical of many received.

From now till Christmas holidays (which are not so very far off) let us all be keen on working hard for the Missions. God bless you all.

Your friend,

FATHER JIM.

"Dear Rev. Fathers,

"The assignment for our Religion class today, September 26, was to list the ways we could fulfil Our Lord's command "teach all nations."

"Every pupil read his list aloud and all had included a way to help fulfil the command was to aid missionaries. Sister then read from the September issue of "China" and the class became interested in the priests who are to leave China Mission Seminary for the Mission fields.

Prayer of St. Francis Xavier for the Conversion of Infidels

"ETERNAL GOD, the maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after Thy own image and likeness. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and, forgetting their idolatory and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, who is our salvation, life, and resurrection, through whom we are saved and set free; to whom be glory forever and ever. Amen."

500 days' *Indulgence*
Plenary, Once a Month

"Since we have no material help to offer we agreed to offer a Mass and Holy Communion for the intentions of the missionaries and especially for a safe trip for them. We also wish to assure them of our prayers in the future, and we shall anxiously await news of their missionary labors from the pages of **"China"**.

"Sister told us that if we were to write to you and tell you of our interest in you it would be equivalent to any material assistance, if not even more acceptable, and so you are getting this message from the pupils of the **High School of St. Joseph's Academy, Fernandina, Florida.**

"Please pray for us, dear Fathers. May you have a very pleasant voyage and bring many souls to a knowledge of God. We admire your courage, and trust that we shall be as heroic as you if God calls us to make sacrifices for Him."

MARY GOOGE,
President, Senior Class.

* * *

Loretto College School, Brunswick Ave., Toronto, made the departure of our missionaries an occasion for demonstrating their oft-proven interest in China Mission. At the Crusade meeting held at the School a few days after our missionaries had left Toronto, Father J. J. MacDonald (a priest back from Lishui) was the honoured guest-speaker, and at the conclusion of a very excellently presented mission programme, graced by the presence of Rev. Ralph Egan, Toronto Archdiocesan Director of the Society for the Propagation of the Faith, the representatives of the various classes came forward and handed to Fr. MacDonald individual and beautifully prepared spiritual bouquet cards, as well as money gifts for each of the priests of this year's Mission Band. The missionaries have been "adopted" by the various classes, as follows: Fr. Steele, Form

For more than a year, the young ladies above have been in regular correspondence with our "Rose Garden", and they have been working hard for the Missions. Father Jim is quite proud of all his "Buds" at St. Francis Xavier School, Brockville, and presents above the members of Entrance and Junior Fourth Classes.

3B; Fr. Lyons, 4th Form; Fr. McKernan, 5th Form; Fr. Moriarty, Form 3A; Fr. Murphy, Form 1A; Fr. McNeil, Form 1B; Fr. MacIntosh, Form 1C; Fr. Burke, Form 2B; Fr. Morrissey, Form 2A; Fr. Carey, Form 2C; Fr. Kelly, 3rd and 4th Grades; Fr. McRae, Grades, I, II, III, and IV.

It was Fr. MacDonald's first experience of the Crusaders in action since his return from China, and he was much impressed with the thoroughness and practical demonstration of the mission units at Loretto. Said he: "if the schools in Canada are showing the same enthusiasm for the missions as are the Sisters and pupils at Brunswick Avenue, then the missions certainly have taken hold in this country."

* * *

Marion Horgan, writing for Form IV C at St. Joseph's College School Toronto, enclosed a gift for the outgoing missionaries and a lovely spiritual bouquet. Grateful acknowledgement is also made of the letters and gifts for the same purpose from the Girls of Cathedral High School, Hamilton, the Separate School pupils at Quyon, Que., and the St. Patrick's Girls' High School, Halifax, where a pioneer member, Gwen Hatchette, is secretary of the Crusade Unit.

* * *

Father Jim avails himself of this opportunity to thank, on behalf of our 1938 Mission Band, all the School Groups and individual members of the "Rose Garden" who so kindly wrote and remembered these new missionaries.

* * *

St. Mary's School, Almonte, Ont., and Corpus Christi School, Toronto, asked for supplies of miteboxes, and we'll be hearing from them later on. Requests also came from St. Andrew's School, N.S., and St. Joseph's Convent, Halifax, N.S., and St. Anne's and St. Basil's Schools, Brantford, Ont.

* * *

Gertrude McDonald, of Truro, N.S., sent 7 additional names of members from Immaculate Conception parish. We now have 43 "Buds" from there.

* * *

Kevin Wilson, St. John's Nfld., is securing subscriptions for "China", getting 15 copies sent to him each month. And his young sisters Maureen and Madonna ("Buds" also) insist on having their own mitebox.

* * *

Grace Clark, writing for the Post-Academic Class at Pensionnat du Sacré-Coeur, Sault au Recollet, Que., says all in her school "are deeply interested in China and her missionaries, and are doing all in our power to help. One of the classes puts on an entertainment each First Friday to raise mission funds."

* * *

A nice letter from Amelia Murphy, Secretary of the recently-formed Crusade Unit in Grade 7 at St. Joseph's School, North Sydney, N.S., told of plans for future mission activity.

* * *

Noreen Menard, of Our Lady of Protection School, Noranda, Que., says that, although many of the pupils are already enrolled in our Club, the Grades 7 and 8 pupils want a Class Certificate so that all can be carrying on the Club spiritual duties.

* * *

Eva O'Drowsky writes to enroll all the pupils of Grade II at St. Angela's College, London, and Caroline Polinski writes for Grade IX. These classes are enrolled in The Holy Childhood Association.

* * *

Newcomers to our Club include Phyllis Swift and Jacqueline Tisdale, of London, Ont., Martha M. Roque, Killarney, Ont., Adeline Bouin, Rustico, P. E. I. (Adeline is President of her Crusade Unit at the Rustico Convent), Kitty Fleming, Convent School, Burin, Nfld. (Secretary of the Catechism Class).

Champions of the Inter-Separate School Ball League, and winners of the Father O'Leary Cup are these lads from St. Aloysius School, Sudbury, Ont., with their manager, Fr. Kelly. Champions for the Missions are the pupils at St. Aloysius, whose doing have figured repeatedly in our "Rose Garden".

The Departure Ceremony

(Continued from page 138)

to extend the Christian front in our own diocese, in our home missions and in the foreign mission field. What are we doing to heed the definite, persistent, clear-cut call of Our Holy Father, Pope Pius XI, the glorious Pope of the Missions? The white-robed Shepherd of the Vatican, who so nobly guards the gates of the city of God, has made missionary zeal the inspiring force of His Pontificate. "The cause of the missions," he says, "is that which fills our mind, is nearest to our heart, first in our thoughts, inspiring all our hopes. If the missions grow, the Church grows. If the missions suffer, so does the Church.

Helping the Cause

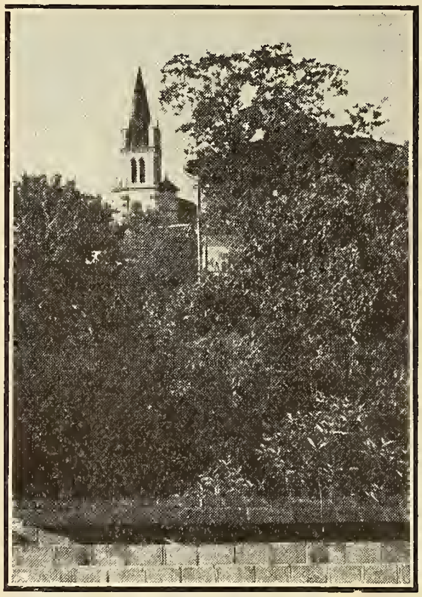
Thank God, a new spirit of interest in the missions at home and abroad is becoming manifest and the missionary, home and foreign, is receiving more attention. It is high time that we realized our larger, broader duties towards the spreading of the Faith and lending a helping hand to those who are really doing the work which all of us in some way are in conscience bound to do. We cannot all be pioneers of the Faith. We cannot leave our obvious duties at home. But all the more, therefore, are we bound to help maintain and sustain those who are taking our places and doing our work in far lands, in distant lands, and in dangerous and difficult situations.

We must help by our **prayers**, and **sacrifices** and our **alms**. Prayer moves the hand which moves the universe. The missionaries sow and water but God gives the increase in answer to the prayers and sacrifices of priests, religious and the faithful at home. Then money is needed to establish, to maintain and carry on this noble missionary work. Whatever we give to the missions will come back to us many times multiplied. We owe this to God as a thanks-offering for the gift of our Holy Faith.

China for Christ

Pius XI, gloriously reigning, has very close to his paternal heart the great and holy work of spreading ever more and ever farther the Faith of Christ. He has implored us all to rise to this great duty and fulfill it. Our answer must be and is that of true children of the Faith. With God's help we shall follow this chosen band of twelve Canadian Apostles. We who have the Faith cannot rest inactive in the mere possession of it, for true Faith is always accompanied by ardent charity; and charity by its very nature, seeks to extend itself.

For this reason, I promise these missionaries and the Seminary which sends them forth that you will aid them by your prayers, that you will offer your daily sacrifices for their needs, and that you will continue to give freely to the foreign mission field all that you can that our Faith which is our greatest and richest possession, may be carried onward and onward until that great populous Empire of China may be dedicated and consecrated to Christ, the immortal King of the Ages, to whom alone be all honour and glory, forever. Amen.



Looking in over the wall of the Mission Compound, one gets this view of the church tower at Lishui.

Seminary President Speaks

Very Rev. Dr. John McRae, President of the China Mission Seminary, ascended the pulpit after the Archbishop and said he felt bound to express the gratitude of the Seminary for the great demonstration that evening. They were particularly grateful to Archbishop McGuigan and Archbishop O'Brien and also to the Rector of the Cathedral, who had made the generous gesture of devoting the collection entirely to the work of the Canadian missionaries in China. Dr. McRae said it was the good Catholic people of Canada who made the work of the Seminary possible and he promised all benefactors the prayers of the missionaries and students and he asked the prayers of the faithful that they might be able to carry on their work.

Solemn Ceremonial

The service proceeded with the singing of a motet by the Chancel Choir and Archbishop McGuigan blessed the crosses of the young missionaries and imposed them on their breasts, after which the missionaries knelt before the Archbishop and recited the Oath of Allegiance to the Mission Institute and pledged themselves to devote their whole lives to the mission work entrusted to them. After their oath the Archbishop addressed the missionaries with the prayer: "Go my beloved brethren, to the sheep that perish, that have been bought with a great price." Next was the singing of the Itinerarium or Breviary prayers for priests undertaking a journey.

The Departure Hymn, in English, was sung by the Seminary Choir. Benediction of the Blessed Sacrament was given and the service concluded with the departing missionaries giving their blessing to the congregation.

"Catholic Register"

"Into the By-Ways"

(Continued from page 139)

In our audience we see Christians and catechumens, but we talk almost exclusively for the pagans, and when it is over it is their impressions that we want most to know; whether the seed has fallen on good ground or not, amongst thistles or briars; if on good ground we are quick to take advantage and arrange for them to enter the catechumenate; if not on good ground, we do not lose heart immediately, but return again at some opportune date. To those willing to listen we offer every enticement and start them off as soon as we can on the observance of the ten Commandments and the Precepts of the Church. It is at that time that they must don the wedding garment, as mentioned in our Lord's parable, and if they are found wanting, there is nothing else for us to do but to go into the highways and by-ways again and invite others to come. That is our task; that is our life work, and we mean, under God, to do it for these souls still outside in the darkness.

THE SECRETS OF GOOD COOKING
95¢

"The Secrets of GOOD COOKING"

by Sister St. Mary Edith

Formerly Principal of the Montreal Cooking School

Voted by 225,000 housewives

THE BEST COOK-BOOK IN AMERICA

FILL IN AND MAIL THIS COUPON

The Can. Printing & Litho. Co., Limited
2151 Ontario St. East. Montreal, Que.

Express
Enclosed herewith please find Post Office Money Order for the sum of ninety-five cents (95c.), for which please send me, all charges prepaid, one copy of "The Secrets of Good Cooking."

Name ....

Address ....

....

Sister St. Mary Edith's recipes are famous throughout the North American Continent—famous for economy, simplicity and household practicality.

More than 1500 reliable recipes are brought together in "The Secrets of Good Cooking," carefully classified and intelligently indexed. 330 pages are bound between stiff board covers that will stand up to a lifetime's daily use, and offered at the remarkably low price of 95c, all charges prepaid. This excellent work can do much to add to the joy of living in every Canadian home, and even more in Catholic homes where Fast Days are observed.

THE CANADIAN PRINTING & LITHOGRAPHING CO., LIMITED
2151, Ontario Street East, Montreal

CHINA

SUBSCRIBERS ARE REQUESTED TO READ THE FOLLOWING VERY CAREFULLY

The subscription price to CHINA is fifty cents a year. Subscribers who do not receive the magazine regularly will confer a favor by notifying us.

CHANGE OF ADDRESS

Do not fail to inform us promptly if at any time you change your address. In doing so, please send us your old as well as your new address.

DUPLICATE COPIES

If you are receiving two copies of CHINA, and have subscribed for only one, kindly let us know.

SENDING SUBSCRIPTIONS

In sending your subscription to CHINA, be sure to state WHETHER IT IS A RENEWAL OR A NEW SUBSCRIPTION.

MRS. OR MISS

Very often we do not know which to put on our stencil, as there is nothing to indicate which it should be. Will our lady friends kindly make this clear.

ATTENTION TO THE ABOVE DETAILS WILL BE GREATLY APPRECIATED.

REMITTANCES

Money should be sent by Post Office or Express Money Orders, Drafts or Registered Letters to ensure safe delivery. All such orders may be made payable to:

ST. FRANCIS XAVIER SEMINARY, SCARBORO BLUFFS, ONT.

THE LAST CALL

to Readers of "China"!

WHEN this issue of "China" reaches you, eleven priests from St. Francis Xavier's Seminary will be nearing their destination in China. Last month we appealed for your financial assistance to provide their passage money. We think many people to whose homes "China" is a regular monthly visitor will want to have a share in the sending to the Mission Fields of these eleven new missionaries. This is the last opportunity you will have to contribute for their expenses. May we ask you once more to make use of the coupon printed below. It will take you only a minute to enclose your donation in an envelope and mail it today to

ST. FRANCIS XAVIER SEMINARY
Scarboro Bluffs, Ontario
Very Rev. J. E. McRae, President.

Dear Fathers:

Enclosed please find $ ...., my contribution to help pay for the journey of your eleven priests who sailed for China on October 29th.

My Name ....

Address ....

....

CHINA

Scarboro Bluffs, Ont.

December, 1938

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $ ...."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

- - - - - - - - - - - - - - - - -

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XIX DECEMBER, 1938 No. 10

A GREY-CLAD LEGION OF MERCY

IN almost every well-established parish in this country a familiar sight is the religious habit of the Sisters who teach in the parochial school. Nuns have become so much a part of well-regulated parish life that our Catholic people can scarcely imagine their absence. Certainly, pastors will readily admit that the most influential agency in assisting the spiritual uplift of their parishes is the presence of Sisters in the schools. The influence of the Sisters goes out beyond the schoolroom; it reaches the homes from which come the young boys and girls who are being solidly prepared for life by the teachings and example of virgins consecrated to a life of service for God.

In the distant future there may come the time when, please God, parishes in pagan countries such as China will become familiar with the work of Sisters even as many of our Canadian parishes. So far as the missions in China are concerned this blessing has been up to now more or less restricted to the larger centres of population in cities and towns. For quite a number of years the big cities of China have profited by the ministrations of Sisters engaged in school, dispensary and hospital work, but in these later times the work of the Sisters has providentially been extended to the smaller mission centres.

It is the dream of every missionary that his field of labor may one day be blessed by the ministrations of Sisters. They are so necessary to consolidate the gains made through his own ministerial work. The establishment of schools, the giving of religious instructions in these schools, the opening of small hospitals or dispensaries, the conducting of catechumenates for women—all of these features of mission life could be maintained so much more easily and effectively if only there were Sisters to aid. Progress in every direction is more definitely assured when the gentle hand of some Sister is there to continue to guide and guard the fruits of the missionary's labors.

OUR own Canadian missionaries in Lishui have been most fortunate indeed in having the assistance of Sisters. Although only a young mission field, as missions are reckoned, for more than eight years Lishui has witnessed the marvelous effects of the presence of the Grey Nuns of the Immaculate Conception from Pembroke, Ontario. On numerous occasions the pages of "China" have recounted incidents rebounding to the glory and credit of their heroic lives, and bearing testimony to their worth as missionaries in the truest sense of the word.

We are privileged this month to publish a lengthy tribute to these admirable Grey Sisters, and to set forth their activities on the Missions and the prospects their Community presents to aspirants for membership. In the January issue we shall publish a brief summary of the Grey Sisters' History and an outline of the various works in which they are presently engaged.

We shall be very happy if, from the notice we have given to the Grey Sisters, our readers will come to learn something of their self-sacrifice and will show their appreciation in a practical way by helping them in their various works, by prayer and by contributions, so that their efforts may not be curtailed because of a lack of means to support themselves and their endeavours.

THAT the Fathers in Lishui value highly the work done by the Sisters, their character, and their courage, goes without saying. Nobody realizes more clearly the immense amount of good that is being done by these valorous women than the Fathers who direct them in their work for souls.

In his book, "The Dragon At Close Range", Monsignor McGrath, Prefect Apostolic of Lishui, writes of the Sisters: "Those of us who are privileged to witness the work of the Missionary Sisters know well how they win the hearts of the pagan people and dispose them to lend a willing ear to the saving truths of our holy faith. . . . How blessed, how beautiful their life in pagan land! Its even serenity is founded on more than mere renunciation. Its abiding tranquility comes not merely from the immolation of human love, even upon the altar of Love Divine. For no life can blossom unto fulfilment that is rooted in even the most heroic of mere negations. The secret of the happiness of the Missionary Sister is not that she has left all for Christ's sake, but that in leaving all she has found a hundredfold more, with a resultant peace of soul that the world can neither give nor take away. Having severed human ties forever, she has found the all-satisfying love of God which alone can still the restless yearnings of the human heart. She has renounced the God-given beauty of human love only to possess the Divine. . . .

"We thank God for the Missionary Sister, the living embodiment of our most cherished and exalted ideals of noble womanhood. Because of her, Heaven seems nearer, for she brings it very close to earth."

The Story of Lanchi

By RT. REV. WM. C. McGRATH

LAST OCTOBER, when the war around Shanghai was raging and most of the Foreign women had been evacuated to the safety of Hongkong, three cars crept cautiously forward through the inky darkness of no man's land. The women in these cars were not seeking safety. They were leaving even the "camparative" protection of the Foreign-controlled areas because they had a job on hand. Under the guidance of Fr. Jacquinot, a band of Franciscan Missionary Sisters were on their way to Lanchi, in Chekiang, to take charge of what was euphemistically dubbed a "hospital".

Somewhere out in that darkness they would find an improvised railway station that had not been blown to smithereens. They must first pass through the Chinese lines to reach the train that was waiting, with all lights "doused", to take passengers as far as Hangchow. For, since the recent bombing horrows on the Shanghai-Hangchow line, day travel had been virtually abandoned.

Eventually they reached Lanchi and the "hospital" which was to be the scene of their future labours. It was an old, abandoned temple. Wounded soldiers, neglected and unattended, were all over the place. Equipment there was none. For medicine they had the scant supply which they could carry by car in their emergency journey. It was not an inviting prospect and it did not help much to be told that the soldiers had grown restive of late, had shot up the town a few times after disarming the terrified local police, and were in no affable mood even now.

The Sisters reached their own quarters in town.

They slept in hovels, on hard boards.

Ate poor grade rice. Sometimes a little vegetable. About once a week, a piece of pork.

The wounded were clamouring for attention.

So they set to work, happily. On their feet all day and every day.

WORD of their plight was noised abroad in Shanghai. Friends of theirs spoke to us. "Did you hear about the Sisters in Lanchi?" they wanted to know. "They are up there without food or medicines among a crowd of hoodlums who have apparently run amok and shot up the town. Why doesn't somebody get them out of that hell-hole while they are still alive?"

But the Sisters didn't see things that way—at all. Their friends may have been in a state of panic but they were perfectly safe and happy. They won the confidence of the soldiers even from the very first day and after a few weeks the latter were their loyal friends and defenders. True, they *had* shot up the town once or twice. When the Sisters remonstrated gently that *that* was not a very nice thing to do, they replied that they had received no pay for months and protested, sheepishly, that fellows must have a little fun once in a while. Before very long, crowds of them were asking for baptism and the Sisters had already baptised many of the more seriously wounded, who had been beyond all medical aid.

It was no uncommon thing to see a soldier hobbling around on crutches with a catechism in his hand and asking the meaning of the characters from some educated visitor. "You know," one fellow said, "I don't know much about reading Chinese characters, but I do know what those Sisters are doing. Their lives are argument enough for me that their religion must be true."

NEVER in their lives had the soldiers known such kind and devoted attention. For days they had lain unattended in no man's land. Some of them had managed to crawl back unaided, parched with thirst and half delirious, to a spot from which they were sent by train to Lanchi. There *are* cases on record of where Chinese soldiers have been obliged to pay the country folk five coppers for a bowl of hot water and if they didn't have the five coppers they could go and die. Small wonder that the Christlike charity of the Sisters won their loyalty and devotion.

And they were serious, too, about their newly-found religion. One Friday a ration of meat was brought to a group of new converts. They refused the luxury, for luxury it was. The average poor family in this district can afford a piece of meat (meaning a piece of pork, for there is no other kind), about four times a month. You can imagine how often the poor Chinese soldier has the opportunity of refusing such a tempting morsel. But refuse it they did, in no uncertain terms.

"Go talk to that low-down, good-for-nothing cook," said one of the more recent members of the Church militant, who was fondling a German Mauser and giving the story of the said cook's ancestry back to about the time of Confucius. "Tell him Catholics don't eat meat on Friday and that there's plenty of fish in the Lanchi River." Need we add that the boys got their fish!

The General Hospital at Shanghai, China, under the care of the Franciscan Sisters. Here, many of our missionaries have been restored to health.
On the opposite page are views of the interior of this very modernly equipped hospital. The war in China has proven to everybody the worth of Catholic Missionary Sisters.

Of course, they were not above the odd playful little trick. They didn't want to leave the hospital, even when they were cured. Faced with the dreadful alternative of getting back to regular duty after having had the time of their lives, they staged an occasional fight, the understanding being that each of the contestants was to tear the other apart just sufficiently to warrant a few more days' treatment. The Sisters, at a loss as to how to discharge their patients, could only smile as they applied treatment to suspiciously new "wounds".

OF A SUDDEN, things changed. Came the Pharaoh, who knew not Joseph, a new Governor of the district who was openly anti-religious, if not actually Communistic. Almost his first move was to give an order that the Sisters were to leave; that he was going to replace them with Chinese nurses and attendants.

You may well imagine the reception accorded the bearer of these tidings who was sent by the Governor to the hospital. The soldiers were once more in fighting mood and only the persuasion of the Sisters prevented them from taking the law in their own hands there and then. "Tell your master, the — so and so, that the Sisters are not going to leave the hospital, that we will bayonet anybody he sends to take them away, and if he dares to come himself, we'll kill him." The Magistrate didn't come himself. He proceeded more cagily about his business. Things went on as usual for a while, but he was working behind the scenes and evidently stood in well enough with some higher-ups to secure a military order for the removal of the soldiers to another town, about fifty miles away.

Meanwhile, tension ran high among the inmates of the hospital. One poor fellow raved as he was coming out of an anaesthetic. "He wants to take the Sisters away, the only people who ever showed us such kindness in all our lives. We'll kill him; we'll kill him," he screamed at the top of his voice.

But there was no recourse, short of actual mutiny. The order came and had to be obeyed. Sadly, tearfully, the wounded men said goodbye to their beloved Mo Mos and, bereft of their loyal defenders, the Sisters were soon hustled out of town.

On their way through to Shanghai, they spent a night at the Convent of our Grey Sisters in Lishui. They were happy and cheerful, the very life of the place, and were still hoping against hope that some day, somehow, they would be permitted to go back to their Lanchi hospital. A forlorn hope, we fear.

THE LANCHI GOVERNOR is the big bad villain of this story. But don't howl too loudly for his blood. This pagan official, anti-religious though he may be, was at least courteous enough to provide the Sisters with accommodation and a safe conduct over the rocky road to Lishui. He did not order them shot or maltreated or crucified. They were not killed by hand grenades, or imprisoned in burning churches or drenched with gasolene to be dragged in flames through the pagan town. For even in the heart of a Chinese bandit there remains some spark of gratitude and appreciation for the charitable work of Catholic Sisters. Of that we ourselves had experience when a bandit chief refused to accept the offer of a boatman to "sell" him three of the Sisters who were innocent passengers on their way here from Wenchow. When he heard who they were the bandit chief informed the boatman that he, personally, would cut the ears off any man of his in the whole district who dared lay a finger on the Catholic Sisters who were doing so much good for the people of China.

So, we hang our heads in shame when pagan Chinese say to us: "But aren't they Christians, aren't they Catholics, don't they know better, those people in Spain who are doing such terrible things to people who only do good?"

What would your answer be? For they *are* Christians, they *are* Catholics, they *do* know better. It's too deep for us, even though we do our best by way of answering our pagan friends. Explain it all who may, there must be many people who share the bewilderment expressed by Fr. Gillis in a stirring "Catholic World" editorial early this year on the subject of Spain gone mad. Corruptio Optimi Pessima! Pray, dear friends, that the Communists will never make another Republican Spain out of the parts of China in which they are re-extending their influence, and that a China gone temporarily mad will not be part of the chaotic aftermath of this ruinous war.

Mothers of Missionaries

FR. ARNULPH MERCHIER, O.F.M.

WE have often discussed in the pages of this magazine the varied activities of the missionaries, their joys and consolations, their trials and hardships. The countless difficulties which they have experienced in their mission rounds, the joys which they have felt when they have won over to God a particularly obstinate soul, the thrill of an unusual number of baptisms—all these they have shared with you because they know that you are interested in this soul-saving work.

But seldom is anything said about the mothers of these missionaries. How true it is that if it had not been for their good mothers there would be no missionaries in the field today. If honor and credit is given to the missionaries for the work they are doing in the vineyard of the Lord, it is only proper that we express a feeling of gratitude towards those noble mothers who have made the missionaries what they are today.

Mission work surely does not begin on the day that a priest sets foot on foreign soil. The foundation of this work dates back twenty or thirty years before, when as a little child and later on as a young man he enjoyed the privilege of his mother's beautiful example of devotion, sacrifice and true christian life.

The lessons which the missionary tries to teach to his pagan children he learned at the feet of his noble mother. The faith and hope and love which he bequeathes to the heathen is the same as that which his own mother taught him in years long gone by.

In other words, the mothers are misisonaries in as true a sense as the priest or Sister laboring in a far-off foreign country. The mothers themselves were not conscious at the time that they were rearing missionaries. They were merely raising sons and daughters to do the will of God. But when the time came for those sons and daughters to leave home to comply with that Divine Will these good mothers generously consented, even though the parting was hard.

"Les Missions Franciscanes" writes thus on this subject:

"Only in heaven shall we understand what the earth owes to the mothers of missionaries and what part is theirs in the sublime work of the Conqueror of Souls. They have modelled the hearts of those thousands of apostles who labor amid the arctic snowfalls, in the pampas, in the jungle, or in the desert; they infused into the hearts of their children their faith, their virtues, their love. They transmitted to them the ardent flame of burning zeal which impelled them to make the supreme sacrifice, to leave their devoted mothers for the sake of consecrating themselves to souls living in paganism and superstition. The spirit of denial and self-sacrifice which animates the missionaries is the precious heirloom bequeathed to them by their mothers."

When out on mission trips the missionary lives in a room like this. The walls are made of bamboo matting covered with newspapers. How would you like the Chinese substitute for "inner-spring" mattress, fancy reading lamp, and elegant furnishings?

BUT the mothers themselves scarcely realize the part they have played and are playing in this great work. With them more than with anyone else love is blind—blind to its own virtues and conscious only of the goodness of God. But the greatness of their souls is sometimes expressed all unintentionally in their letters to their missionary children. Here are excerpts from a few:

This snap was taken by Father Reeves last Winter when a record fall of snow blanketed Shanghai streets.

"I shed tears, my dear child, when you were leaving us, perhaps never to return. Those tears did not mean that I was taking back my offer or that I was regretting it. I have prayed all my life that you might belong to God alone. My heart, though crushed by the separation, relishes all the joy of having been heard. I have always hoped that you would be a priest; and now you are a *missionary priest*! I have received much, much more than I dared ask for. Blessed be His name. He is magnanimous in His gifts. Until your very death, my dear boy, be worthy of your sublime vocation. This will be your mother's great consolation. Pray the Lord, also, that she may be worthy of her son."

ORDINATION CLASS

CHINA MISSION SEMINARY

DECEMBER 17, 1938

In the above layout are the seven members of St. Francis Xavier Seminary who will be ordained to the Holy Priesthood on Saturday, December 17th. Left to right (at top) are: Rev. Francis X. McIsaac (Sydney, N.S.); Rev. James Walsh (Toronto); Rev. Michael B. Dwyer (Halifax, N.S.); (Below): Rev. Francis Diemert (Mildmay, Ont.); Rev. Cameron MacDonald and Rev. Armand Clement (Montreal); Rev. Russel M. White (Placentia, Nfld.) Archbishop McGuigan will ordain Rev. J. Walsh and Rev. F. Diemert at St. Basil's Church, Toronto; Archbishop McNally will ordain Revs. M. M. Dwyer, F. MacIsaac, and R. White at Holy Heart Seminary, Halifax; and Archbishop Gautheir will ordain Rev. C. MacDonald and Rev. A. Clement at St. James' Bascilica in Montreal. Following the Christmas vacation, these young priests will continue their studies at China Mission Seminary until June next, and they will be scheduled to leave for the Missions in 1939. This ordination brings the number of our priests to fifty-six. Thirty-seven seminarians are preparing for the Priesthood at the Seminary.

Another mother crushed by the loss of her husband has the courage and strength of mind to cheer her missionary son.

"My Dear Boy: It is near your dear father who lies here awaiting the funeral ceremonies, that I sit and write this letter. Our Lord has taken him back. I will be brief now, for I am tired. When this letter reaches you I shall be alone—entirely alone. My solitude should not disturb nor dishearten you; for now, even more than before, I shall be living in communion with you. Our Carmelite nun, your little sister, joins me in praying unceasingly for you.

"I ask only that you write often to us. Tell us your sufferings, your solicitude, your troubles, hopes, and anxieties—all that you experience in your sacred ministry of souls. This I ask because I want to spend the rest of my life praying, working, and suffering to help my son save many souls. Burdened with the cross but united in suffering with Jesus on the cross, I am

Your mother."

The souls of the mothers shine through these short messages to their sons. Hundreds of letters similar to these are written by mothers of missionaries to their sons and daughters in distant lands every day. It goes without saying that much of the fine work done by the missionaries is due to the love, devotion and encouragement which their own mothers so unselfishly give. So we salute these wonderful mothers! May God bless them is our daily prayer!

—"Franciscans in China."

THE GR

OF THE IMMA

The Grey Sisters with some of their Lishui pupils.

WHILE a departure ceremony for twelve more missionary priests was being planned and carried out in Toronto and these generous Apostles of Christ were preparing to go forth to teach and baptize in Christ's Name the Pagans of China, another smaller centre, which lies a day's journey to the North, was also the scene of busy preparations and anxious farewells, as two Grey Sisters of Pembroke prepared to join the missionaries and sail from Vancouver on October 29th.

These two generous religious, Sister St. Kenneth (Kathleen Radey of Toronto, Ontario) and Sister Mary Vianney (Iona Bertrand of Fort Coulonge, Que.), with the prayers and heartfelt wishes of their Sisters in religion, left Pembroke on Wednesday morning, October 19th. This early date of departure afforded the opportunity for a week-end visit to Nelson, B.C., and a few days with their Sisters in Vancouver, before the "Empress of Asia" was to bear them to where the Harvest indeed is great, but the labourers are few. Yes, they are few! Only seven Grey Sisters have gone ahead of them, and even now there are to be only nine. These seven, however, have sown the seed which we hope will in time develop into a flourishing tree where many Grey Sisters will be doing their humble share in establishing the Kingdom of Christ in China.

Yet, in spite of their small numbers, great things have been and are being done in China every day, at the little Convent in Lishui. A dispensary, where the sick poor are being treated free of charge, brings nearly two hundred patients daily. Ministering thus to the sick bodies has been a powerful means of bringing Pagan souls into the Fold of Christ. The sick poor are touched by the generous and heroic charity of the Sisters, who have come all the way to Lishui to care for them, and they begin to realize that the motive hidden behind such self-sacrifice must be worth inquiring into. Sometimes through gratitude for their cure, they come to the Church, or better still, send their children to the Mission School. Some of those in better circumstances, it is true, feel the need of offering some little remuneration for the medicines and the services they have received, and this helps a little to defray the expenses of this work of charity. It does not cover them, however, and the Sisters must depend a great deal on the charity of those at home to be able to continue to go about doing good in Christ's way—healing the sick and curing all manner of diseases. That they do cure such a large number of them is due, we feel, to their spirit of prayer and sacrifice, as well as to the prayers of those at home, more even than to the foreign medicines which seem to have such a marvellous effect. Does not Christ make use of these "Other Christs" who are making their lives a replica of His own, to heal the bodies of the Pagans that He may thus reach their souls? It was His own method during His public ministry, and it continues to be His method in all who follow Him.

SISTER ST. KENNETH
sailed for China October 29th.

Reverend Father Leo Curtin, well known and revered by many Canadians, and in a very special manner by the Grey Sisters, has written his impressions of the Sisters' work in Lishui, and we here quote his beautiful tribute:

Caring for the Sick.

SISTERS

CONCEPTiON

The Sisters have to "rough it" when out on Mission trips.

"ONE MORNING not long ago, I dropped into the office of the dispensary conducted by the Sisters. The usual morning program was being carried out, and the usual morning crowd of clients was on hand. The men's section was fairly well filled with men and boys, some of them who had come some distance to have their needs attended to, and there was even a greater crowd of women, with their babies, in the women's section. Four Sisters were busy attending to them, giving out medicine, liniments, with medical advice and words of encouragement for all. These poor people know that there is one place where they will receive sympathy that is too often denied them elsewhere, and it has been noticed that 'foreign' medicine has a great effect in counteracting disease among the Chinese. A Catholic doctor, discussing this with one of the missionaries home on sick leave last year, was of the opinion that the effect was largely due to the prayers of the Sisters, and one is inclined to agree with him, for is it not likely that God would hear the prayers of these pious women who have given up so much for love of Him, and to minister to His poor?

Visiting the huts of the Poor.

SISTER MARY VIANNEY
sailed for China October 29th.

"One of the characteristics of Missionary Sisters is their habitual good humour, enigmatical as that may seem. The reason seems to be wholly supernatural. Humanly speaking, they should not be happy. They have given up everything, home and friends, and the almost certain chance of a very lucrative nursing career, to devote their lives to the alleviation of suffering here in Pagan China, but in spite of it all, they seem to be the happiest people on the face of the earth. The Sister to whom I spoke that morning was in an exceptionally jubilant mood. The day before she had been called to attend a poor fellow who was in jail. The head Catechist went there with the Sisters, and after a few words with the prisoner, found that he was well disposed, and had asked to become a Christian. Preliminary instructions were given to him, and a second call was promised. As they were about to leave, the Sister noticed that his condition was worse than had appeared at first, and spoke of the feasibility of baptizing him, without delay. The Catechist then gave him a more thorough instruction on the essentials, all of which he seemed eager to accept. He made a profession of Faith, and was baptized. Soon after the Sisters left he became unconscoius, and early the next morning he died, without regaining consciousness. Is it any wonder that the good Sister was jubilant? It sounded like the story of the Good Thief over again. Such occurrences are common here, clear cases of the mercy of God, granted to some poor sinner, in answer to prayer. This is just one of many examples of the wonderful work that God is accomplishing in China through the Grey Sisters of the Immaculate Conception.

"During the ten years that I spent in the city of Ottawa, I was closely associated with the members of this Community, in educational work, and I feel that I know something of the spirit of the Order, so it does not surprise me that the blessing of God is on their work here, as it was there. At present seven Sisters are in Lishui (two others will be here in November), and it would be impossible to over-estimate the importance of the splendid work they have accomplished, and are accomplishing here for the glory of God and the salvation of souls. It is not my purpose, nor is it within my power to recount the difficulties that confronted them in their first pioneer years in China, and any tribute from me would be inadequate. Their invaluable service is appreciated by the Priests, and by the poor to whom they minister, but only God knows the good they do, and their reward will be very great in Heaven.

"Like so many other religious and charitable works, the work of the Sisters here is hampered by lack of funds. The Mission itself is in rather a precarious position financially, and everything connected with it suffers as a consequence. **The Sisters make no direct appeal to their friends, but any help given would be put to good use,** I can assure them. Before leaving Canada, a kind lady of Hamilton, Ontario, gave me a few dollars to give to the Sisters at Lishui, with the request that they give the names of her parents to two infants which they would baptize. Her request has been complied with long since, and if she reads this, she will know that two little souls who, for their short time on earth, bore the names of her good parents, are now in Heaven. The money she so kindly contributed has been used to cover the expenses of many rickshaw rides by the Sisters in their charitable work among Christ's poor. May many more readers of 'China', and friends of the Chinese Missions, follow her pious example."

* * *

BESIDES the work in the Dispensary, the Sisters conduct a boarding-school and day school for girls, where at present a total of over a hundred pupils are registered in the four classes. A Sister is in charge of the school, with four native teachers assisting her. What a consolation to the missionary heart to see these little Chinese girls sharing the privilege of thousands of children in America, that of being taught from their earliest years to know, love, and serve the God of Heaven and Earth, who is so little known in this Pagan land. Many a conversion among the other members of the families of these little girls is brought about by their means. The touching circumstances in the lives of each of these little pupils was the subject of an article which appeared in "China" some time ago, written by one of the Missionary Sisters. What an interesting insight it gave into life among the Chinese poor, and how much valuable knowledge of the Chinese character the Sisters are able to obtain through this daily contact with the children, knowledge that will help them to reach the souls of this people, that they may plant therein the seeds of Divine Love.

AMONG those who read these lines, many, no doubt, will feel the inspiration and the call to join these devoted Missionaries and make of their lives a noble sacrifice for the salvation of the Chinese race. What are they going to do? What means must they take that will guarantee to them that they will one day be working in this Foreign Mission Field as a Grey Sister of the Immaculate Conception? Before answering this question by quoting from a pamphlet issued by the Grey Sisters' Community, I would emphasize that the Will of God for each one of us is the most important thing in our lives. If, therefore, the call you feel comes from God and it is His Will that you share the toils and fatigues as well as the consolations and the joys of these Misisonary Sisters, then He will know how to guide those who are to direct your destiny, and you will reach the foreign shore that is awaiting your ministrations. In the meantime it will be necessary to go through the various stages of preparation, and leave to God the steering of your little barque. At the right of this column read what the Grey Sisters' Congregation has to offer to all aspirants.

STILL another form of the Missionary endeavours of the Grey Sisters in Lishui is that of visiting the sick in their homes. Sometimes on foot over the cobblestone roads, sometimes in rickshaws when the distance is too great to walk, the Sisters start off in twos to minister to the sick who are too ill to come to the Dispensary. How many secret Baptisms during these works of mercy have purchased a ticket to Heaven for the souls of those beyond the help of medicine. It is on occasions such as these that the Sisters are able to give to the dying infants the Baptismal names requested by friends at home in return for some little material help in their charitable work.

Very soon a second Convent is to be opened in Lungchuan, and here three of the little band will organize the same charitable works as at Lishui. Naturally the call for Sisters is going to increase with the opening of new centres of activity, and we pray the Lord of the harvest to send more labourers into His vineyard.

VOCATION

SINCE many of those who make application for entry into the Novitiate have become acquainted with the Congregation through the "China" magazine, and have in view to work among the Pagans of China, it is necessary to make some observations on this point. The Congregation of the Grey Sisters of the Immaculate Conception is not essentially a Missionary Community. It has at present only one Foreign Mission where nine Sisters are working. The remaining two hundred and seventy-one professed Sisters are carrying on their charitable work in the seventeen Canadian Missions. Only volunteer members are sent to China. Sisters who feel no call to such a vocation would never be asked to go against their will. On the other hand, those whose sole ambition in applying for entry is to devote their lives to work on the Chinese Mission, must be willing to place their holy desires in the hands of Divine Providence. God's ways are not our ways, and it could easily happen that Divine Providence could have quite other designs than her own for one whose heart is presently set on doing Foreign Missionary work. When a young girl manifests a desire for such work, it is necessary that her desires be actuated by right motives, that she possesses apti-

The Sisters have done wonders for the Chinese girls confided to their care.

tude for the work, good health, solid habits of religious life, etc., before such distant and self-sacrificing labours be confided to her. Who can better decide whether she has these necessary qualifications than the Superiors to whom she confides herself for training? It is quite clear that as we have only the one Foreign Mission, a very limited number of the Sisters will be chosen for this work. The Superior General reserves the right to choose among the volunteers those who, in her judgment, are best suited, and therefore cannot promise definitely to any aspirant that she will be of the chosen ones. Without doubt, those who enter with the express purpose of preparing in every way possible for Foreign Missionary work, and have the necessary aptitudes, will receive first consideration. But should they not be chosen, they must accept this decision as the Will of God for them. If they are animated with a deep spirit of faith, they will know most assuredly that if God has destined them for Foreign Missionary work, He will inspire their Superiors to choose them. It has happened not infrequently that those who have entered for Missionary work have, before the completion of their Novitiate, freely left the matter in the Superior's hands, and were quite willing to spend their lives in the charitable Apostolate carried on in the many Canadian Missions. God makes use of the call to the Missions for the development of many a vocation destined to labour for souls closer to home. The length of time considered necessary that a subject be sufficiently equipped with knowledge and experience to face the trials of Missionary life is at least four-and-a-half years. This gives her, besides the time of the Novitiate proper, three years spent on Canadian Missions as a professed novice. After the pronouncing of Final Vows she may volunteer, trusting in Divine Providence that if He sees fit to accept her, she will be among the chosen ones.

* * *

THE reasonableness of the facts contained in the above paragraph is beyond question, and it is necessary for the aspirant to know that, unlike the Mission Seminary for priests, the Grey Sisters are not in a position to guarantee to anyone that she will go to China. Taking all these points into consideration, however, the Sisters wish to make a strong appeal to all who feel the Foreign Missionary call, to offer themselves for the necessary training and preparation. Since the opening of the Mission in 1929, there has been no lack of volunteers for this work, even among those who did not enter the Congregation for this purpose, yet a larger number of aspirants with evident qualifications and a decidedly Missionary vocation would be most welcome. September and March are usually the most convenient months for entering the Novitiate, though arrangements can always be suitably made for another time of the year more convenient for the aspirant. Any who are held back from applying for admission on account of financial difficulties would do well to write to the Superior General, who will be able to handle their case satisfactorily.

(In the January issue of "China" we shall present an outline of the History of the Grey Sisters' Community, and an account of the works in which they are now engaged. Those interested in the Pembroke Grey Sisters are advised to save this and the next "China", which gives a fairly comprehensive record of their Home and Foreign Mission activities.)

Dispensary work is a big feature of the Sisters' activity in Lishui. A number of Sisters will soon open a dispensary in Father Venedam's mission of Lungchuan.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

To All Our Readers — A Happy Christmas

Dear Boys and Girls:

In this issue of "China" you will read about the work of the Sisters in China. It will help you to know something of what Missionary Sisters are doing to bring the Faith to pagans, and I am sure it will be an inspiration to many young girls. I have no complete record of the number of our former members who are now Sisters but I do know that there are very many of them. I firmly believe that taking part actively in mission activities in School helps to develop vocations, and to the girl members of our Club I recommend a careful reading of the article on the Grey Sisters of the Immaculate Conception, Pembroke, Ont.

I hope the approaching Christmas holidays will be thoroughly enjoyed by all of you. In my masses at Christmas I shall give a special remembrance to the members of our Club. May I ask from each one of you a very fervent prayer at Christmas time for the success of all missionary works.

Your friend,
FATHER JIM.

* * *

The pupils at Our Lady of Protection School, Noranda, Que., were pleased to see their letter in our column and wrote that "they are still more encouraged to keep up their interest in the missions".

Buddy Holmes, writing for the Separate School pupils at Orillia, Ont., asked for a large number of miteboxes and told me a Crusade Unit had lately been formed at the school and the members were doing "as much as we can" to help the missionaries.

Thanks to Carmel Hickey, Secretary of the Crusaders at Almonte, Ont., for her letter and renewal subscriptions to "China".

Vernon and Marie Grady are new members of our Club, bringing to five the number of "Buds" at 255 Lake St., Peterboro, Ont.

Rosaleen Corkindale, 97 Murray St., Brantford, Ont., comes to our Club with the recommendaton that she is 10½ years old and in Grade 7 at St. Mary's School.

Members of the Graduating Class of St. Aloysius School, Sudbury, Ontario, June, 1938. These pupils developed a spirit of mission enthusiasm in their School which will be an inspiration to the classes that follow them. The enrolment in our Club from St. Aloysius School is exceptionally large.

To a seminarian who was doing campaign work for "CHINA" in Sault Ste. Marie Diocese during the past Summer we are indebted for these pictures of youthful missionaries "up North". At top left are Frederick and Joseph Belanger, of Coniston, Ont. The same two young gentlemen are shown at upper right. At top centre are members of the Boys' Patrol, of Creighton Mines, Ont. Left to right, below, we have Harold and Sheila Doyle, of 297 Leslie St., Sudbury; Bobby and Donny Griffin, of 324 Murray St., Sudbury; little Patricia Myers, of Coniston, Ont.; and Cecil Chabot and his sister Vera, of Coniston. Cecil, since he joined our Club years ago, has continued to be one of the most enthusiastic members we know of; he has introduced a lot of new members, and is responsible for many mission activities among his companions. In his hockey outfit is Leo Poirier, of Coniston. The cheerful young lad on the extreme right is Merrill McCarthy, of 378 Mable Avenue, Sudbury.

Joan Flannery, Secretary of Room 10, Corpus Christi School, Toronto, had the pleasure of arranging for a priest from China Mission Seminary to speak at their Crusade meeting in November.

Writing for the Crusade Unit of Stella Maris Parish, North Rustico, P.E.I., Alma St. Clair enclosed a gift for the missions, and told of the success of the Crusade Rally held at Hope River Parish, at which Rally the Stella Maris Unit was responsible for the demonstration Crusade meeting.

"We have a Society in Canso, N.S., called the Guardian Angels' Society, and we have heard from Sister lots of things about your work in China and how we can help you. So we are going to Holy Communion in a body on Nov. 20th for the intention of missionaries. We are all anxious to become 'Buds', and we are sending two dollars as a donation. We have 46 members, from ages 8 to 12. So you see, Fr. Jim, we are not very big, and perhaps not able to help you financially, but you can count on our prayers always. We had our picture taken last Sunday, and if you accept us as members we will send you the picture."

That is part of the letter from Mary Somers, the Secretary of the Canso Guardian Angels' Sodality. Glad I am to have so many young missionaries added to the already large list from Canso—and I'll be happy to let the other 'buds' see that picture when it comes, Mary.

Prayer of St. Francis Xavier for the Conversion of Infidels

"ETERNAL GOD, the maker of all things, remember that the souls of unbelievers have been created by Thee, and that they have been made after Thy own image and likeness. Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and, forgetting their idolatry and their unbelief, bring to pass that they may at length acknowledge Thy Son Jesus Christ, who is our salvation, life, and resurrection, through whom we are saved and set free; to whom be glory forever and ever. Amen."

500 *days' Indulgence*
Plenary, Once a Month

Keep the above prayer in your prayer book. It is to be said every day by all the members of the "Rose Garden", in place of the prayer formerly used.

Pearl Hebert, of 1309 Victoria Avenue, Fort William, Ont., is a lucky new member who has a correspondent among the priests in Lishui, China.

Francis Byrnes, of Hamilton, Ont., tells me "China" has been coming to his house as long as he can remember, and he has always been interested in the "Rose Garden". So now Francis joins the "Garden" and has even more reason to keep interested.

The Primary Boys' Class at St. Paul's School, Toronto, very thoughtfully sent a gift to aid our missionaries who went to China in October.

Edith Smith, Secretary of the Crusaders at Kinkora, P. E. I., wrote to tell of the letter received at the school from Fr. Morrison from China. A visitor when home on furlough last year, Fr. Morrison has been the object of the Crusade generosity on several occasions since.

Members of the "Rose Garden"—tell your teacher and classmates about our Club. I want every Catholic boy and girl in Canada and Newfoundland to enroll and work for the Missions.

SMILES

They were on a Christmas shopping expedition. For over an hour they argued. At last he gave in.

"Very well," he said weakly, "I'll buy the fur coat if you wish, but I tell you frankly, it means the poorhouse for me."

"Thank you, darling!" exclaimed his wife. "Just think of the impression I shall make when I wear this coat to visit you."

Mike had just finished a day's work on road repairs. Finding he had quite a heap of stones, soil, and so forth left over after digging the road, he approached the foreman and asked what he should do with it.

"Sure and begorrah," replied Pat, "dig anither hole and burry it."

Little Freddie watched intently while his grandmother prepared the Christmas tea table.

"Do your glasses magnify very much, Gran?" he suddenly asked.

"Why yes, dear," said the old lady.

Freddie looked thoughtful. "Then please will you take them off when you cut me a piece of the Christmas cake?" he asked.

"Turkey, madam?" asked a shopkeeper of a young woman who was shopping on Christmas Eve.

"No, thank you, not a turkey," replied the shopper, who asked the price of a chicken. When the poulterer mentioned a price, the young woman remarked: "Isn't your price a little too high for chickens? The man across the streets sells them a shilling cheaper."

"Ah, but do his chickens have the feet on?" asked the shopkeeper.

"Why, no."

"Well, well, that explains it. When we sell you a fowl we sell you a complete fowl, not part of one. We wouldn't dream of cheating you, madam."

Scene: Top deck of a crowded tramcar. Irish conductor taking fares. Passenger: "You're working hard, Mike." Mike: "Oi am. It's a killin' job, but thank goodness its constant!"

A country innkeeper, who had received very little schooling, was very proud of his home-brewed beer, and in order to advertise it he scrawled upon a board with a piece of chalk: "Try Our Bear," and placed it outside to attract the attention of passersby. A wag hapened to see it, and thought he would improve the occasion, so, picking up the chalk, he wrote underneath: "Our Own Bruin."

The talkative barber completed a lengthy explanation to his customer as to why haircuts are now costing more.

Pausing for a moment, he ran his hand professionally across the chin of the man in the chair.

"Shall I go over it again?" he asked.

"No," grunted the bored and irate customer; "I heard every blinking word."

The very throaty tenor had just concluded his contribution to the programme. The applause was tepid.

"Extraordinary! Wonderful! Unbelievable!" a member of the audience was exclaiming, sotto voce.

"Pardon me, sir," a puzzled man sitting in the next seat remarked. "Your remarks astound me. To put it mildly—and I think I may claim some knowledge of the subject—I was of the opinion that his voice was extremely poor."

"Voice?" the original speaker exclaimed, "I wasn't thinking of his voice. I meant the fellow's nerve!"

A doleful little boy went into a chemist's shop and leaned confidingly over the counter.

"Do you keep anything to relieve pain?" he asked.

"Where is the pain?" the chemist inquired.

The boy shuddered.

"It hasn't come yet," he replied, "but father's just reading my school report."

The busybodies who are always wanting to tax something which hasn't been taxed before (and, of course, something which they have not got)are now suggesting a tax on perambulators.

If anything more is heard of this, all the babies of Canada will be up in arms!

Professor: "I forgot my umbrella this morning."

Friend: "How did you remember you forgot it?"

Professor: "Well, I missed it when I raised my hand to close it after it had stopped raining."

Small Boy (to policeman): "Quick! There's a train being held up."

Policeman: "Where?"

Small Boy (preparing to run): "Round the corner—at a wedding."

Small boy (in hosier's shop): "I want a collar for Dad's Christmas present."

Assistant: "One like mine?"

Small Boy: "No. A clean one, please."

Father was drafting his list of Christmas presents. His young son, an interested onlooker, asked:

"Dad, will you buy me a drum for Christmas?"

Father shook his head. "I'm sorry, sonny, I can't do that," he said. "If I get you a drum you'll disturb me too much."

The boy looked dismayed. "No, I won't, dad," he declared, "I'll only beat it when you're asleep."

"But I thought——" began the typist, meekly.

"It's not your business to think," snapped the manager. "Just you take down what I say, word for word, and keep your own ideas to yourself."

So that afternoon the following letter was brought to him to sign:

"Dear Mr. Browne—Write it with an 'e'. Pure swank—his father was a gardener. With regard to your letter, of whatever date it was, I can quote you the following prices. Hi! Thompson! It's that outsider Browne. How much shall we stick on? Twenty per cent.? Make it thirty? Righto. Thirty dollars a ton. Awaiting your esteemed order, I am, yours truly. That's settled him."

Wedding announcement in rural paper (evidently mixed with report of auction sale):

The sale started at 8 p.m. and bidding was entered on the arm of her father. She was preceded down the aisle by a heifer and two steers. Smaller things moved quickly, but the surprise of the day was the slow bidding for the bride, who looked lovely in white hammered satin and carried a shock of corn and a hay mow. Livelier during the afternoon and $600 was bid for her going away outfit and a beige hat. They caught the four o'clock threshing machine, which was followed by a harrow and two tractors.

The portly man was trying to get to his seat at the circus. "Pardon me," he said to a woman, "did I step on your foot?"

"I imagine so," she said after glancing at the ring, "all the elephants are still out there. You must have."

ST. FRANCIS XAVIER SEMINARY

CHINA

SCARBORO BLUFFS, ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR
TEN DOLLARS FOR LIFE + + +
ALL PROCEEDS DEVOTED ENTIRELY
TO OUR MISSION WORK + + +

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it in advance for next year. Do so at once, and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A Fine but Inexpensive Christmas Gift for Your Relatives and Friends is a Subscription to "CHINA"

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $...as a subscription to "China" for .... years.

Name .... Name ....

Address .... Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

When Christmas Comes

and you think of GIFT-GIVING won't you please remember to send a little gift to aid the missions

> *There is so much to be done —if we only had the means. Put Christ on your Christmas Gift List by helping His Missionaries.*

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

VERY REV. J. E. McRAE, President

CHINA

Scarboro Bluffs, Ont.

January, 1939

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:
"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year. Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924

Vol. XX JANUARY, 1939 No. 1

REVIEWING THE YEAR

THE days immediately preceding the close of a calendar year lend themselves naturally to the serious business of "stock-taking", whether it be in regard to material possessions or in the nature of a personal check-up. Even those charged with the direction of work that is mainly spiritual must needs cast a glance backward to measure gains or losses, and then raise their eyes to peer into the future and plan anew. That will we do as we stand at the threshold of another New Year.

As we survey the twelve months that have passed, our first thoughts and feelings are of gratitude and thanks to Almighty God for the blessings and favours He has designed to shower on our Institute. There is a long litany of things for which we are indebted to Divine Providene. Foremost among them are the spiritual victories which we know have been won by our front-line missionaries in their labours in distant China; the graces bestowed on hearts and souls because of these labours, the Baptisms conferred, the Sacraments administered, the acts of Love of God that have been made possible through missionary ministrations. Souls rescued from dismal paganism and brought to know the good God Who died for their salvation. Favours for which we cannot ever sufficiently thank God.

Our work has been blessed and we have made satisfactory progress during 1938. In the matter of vocations we are happy to report that we have not a vacant room at the seminary; we are proud of the young men who have come to us in such numbers, fine, earnest students who are profitably spending happy, healthful days of preparation for missionary work in China. Amongst them exists that comradeship and family spirit which means so much to the future success of an Institute such as ours. Seven of them have attained to the dignity of the Holy Priesthood. Many of them have been promoted to Minor Orders. All of them have advanced nearer the day when they will augment our forces in the Mission Field.

Early in 1938, three of our veteran missionaries returned to Lishui to resume their work after a fruitful campaign in Canada. The year witnessed the return of five of our priests from Lishui on furlough. We sent a record number of new missionaries to China. Our Chinese Mission in Vancouver made big strides forward. Our mission personnel in Lishui passed unscathed through a year of bitter war hostilities in the Far East, and our missionaries suffered but slight interruption in their regular activities.

Looking back over the year 1938 we cannot help but be very thankful for the support and encouragement that has been given us in generous measure by the Catholic people of Canada and Newfoundland. Whilst it is a fact that the past year has not been a good one for us from a financial point of view, we know that this has been due to unusual business conditions attendant on the continued "depression" rather than to a diminution of interest in our efforts on the part of our friends. Our Catholic schools have been wonderfully good to us, and many benefactors have aided us to maintain our forces at full strength as we follow Christ in the path of misionary service.

In presenting to our readers this brief resume of achievements during the year just ended, achievements that have been made possible, under God, by their loyal and whole-hearted co-operation, we are encouraged to look forward hopefully to the year ahead. During 1939 we are going to need our old friends and a host of new ones, for conquests of souls in pagan lands depend on the supply of missionaries, and missionaries must be backed by the generosity of the Catholics at home. Our Seminary is maintained for the specific purpose of providing priests for Foreign Mission service, and in carrying on that work it is essential that we have the full support of the Catholic laity. By their active interest in aiding St. Francis Xavier's Seminary, the Catholic people of Canada and Newfoundland are discharging their mission obligations in a practical manner.

Not as a mere matter of form, but in all earnestness and sincerity we wish our many Readers a VERY HAPPY NEW YEAR. May 1939 bring them encouragement and heavenly blessings in abundance.

CHURCH OF CANADIAN MARTYRS,
PIHU, CHEKIANG, CHINA,
SEPTEMBER 26th, 1938.

JOHN BREBEUF, ISAAC JOGUES, & CO.,
CHOIR OF MARTYRS,
HEAVEN.

BLESSED AND REVEREND GENTLEMEN:—

HEREIN, Rev. John Maurice and I respectfully notify you of our assumption of office in this branch of evangelical work so laboriously and gloriously inaugurated by you in Canada and continued in this Chinese parish under your honored patronage. It is now some months since we have moved in in accordance with the mandate issued by our immediate Superior, Rt. Rev. Monsignor McGrath. In the extensive district assigned to his care he has singularly dedicated this parish to your saintly intercession. At its formal opening some six years ago and at the solemn blessing of the splendid Church three years afterwards the tenure of office was held by Rev. B. Boudreau, since assigned to another field of activity, and at this present moment assigned to campaign work in the land of your adoption. He was succeeded by Rev. J. King, and he, in turn, has taken up duties in another location. With Father King's transfer and that of his assistant, Rev. P. Huang (it was the latter who delivered the sermon at the blessing of the Church), Monsignor McGrath was pleased to commit the charge of this area to Rev. John Maurice and myself.

Father Maurice has just finished his period of training and this is his first attempt at actual discharge of duty. I have served as assistant and pro-tem rector in the Mission at Tsingtien, and bring with me only that little experience. However, during that time I have become familiar with the mode of procedure, and, with the Grace of God, have tried to attain the necessary accomplishments to the best of my ability.

WE ARE in receipt of, and herein gratefully acknowledge, a multitude of favors, ranging from the date some centuries ago when you sealed our heritage with your blood, to this year of grace, 1938, on this your feast-day, and in this place overseas, so far from your beloved France and the loved Canadian land of your adoption. Such a wide extent of your influence must be very gratifying as you enjoy the reward of laborers worthy of their hire—enjoy it all the more so since, in a human and business sense (and that is meant to be the tone of this letter), much of it was lacking during your period of office.

We, therefore, having taken up a similar office in a district confided to your heavenly care, mean to transact our evangelical task along the lines set down in your letters and "Revelations" and so ably and efficiently followed by yourselves. We are not ignorant of the high code of perfection which that demands, nor have we any delusions of our many defects; nevertheless, we cannot but be inspired to the best that is in us, having known the magnitude of your undertakings and the heroic manner in which you accomplished them.

CONSEQUENTLY, it is with holy envy that we endeavour to emulate you in the constant sacrifices that made your work and its ultimate success possible. It was these very sacrifices that gave you the strength to keep on going, even as we, in our own small way, having our smaller troubles, try to ever keep abreast of the work. "In truth, I was sometimes so weary," you are quoted as having written, "that the body could do no more, but at the same time my soul experienced very deep peace, considering that I was suffering for God; no one knows it if he has not experienced it." It is that sweet experience we court as we try to follow your noble example in the same work of saving pagan souls. You have convinced us that parting from the homeland is but the first and entirely separate sacrifice in the life of a missionary. In a former despatch to St. Francis Xavier, another most worthy member of your illustrious Order, I pointed out that even that, in these modern times is very much alleviated by quick and convenient transport.

Pupils at the Mission School, Lishui, directed by Fr. Harold Murphy.

You will be gratified to know (at least, humanly speaking, it is gratifying to us) that the pagans here have not those barbarous ways that made it so hard for you to get your subjects to embrace Christian peace, and which, eventually, was the cause of your noble and painful death. The pagans here have a culture all their own, which is marvellous in its perfection, sagacity and antiquity, considering its pagan source. Its adherents oppose us with the best of worldly culture and see no need of added Divine revelation. Still, as everything worldly without any superior power to guide it, it has in many instances fallen from the high ideals of its founder, and thus we have to instil Christian virtues into those who would not, or could not, practise the humanitarian ones handed down by their forefathers.

Other troubles or trials we have in common with you, but in a far smaller degree. I imagine the difficulties of an oriental language are nothing in comparison with the gibberish of uncivilized Indians. In addition, dictionaries and grammars have been compiled by our predecessors and makes our study of the tongue not only easy, but even pleasant. The various dialects in the different districts give us a little

Fr. Murphy talks things over with his boys.

bother at first, but that is overcome with a bit of patience. The written language, though differing from the spoken tongue, is a great help to us, and all doctrinal terms and prayers have already been chosen and translated for us. As for food, our rice, vegetables and fruits are most palatable and healthy, and in comparison with the abominable food that was your fare for years it is positively delicious.

AS ALREADY mentioned, we do not have to encounter the barbarity that you did; making due allowance for that, and for the details of local customs, pagan life is much the same here as it was amongst the Hurons and Iroquois. Superstitions permeate their lives; sorcery is inextricably bound up with all major events; excess of passions periodically break out amongst them; amongst all this the neophites must live and try to preserve intact their faith and virtue newly acquired. It is hard for those who have not come in contact with paganism to understand the slow and arduous struggle both missionaries and Christians must make to break down that wall and then to build the Christian fortification. They therefore wonder and are apt to become impatient at apparently poor results; such was the reaction of your friends in France when they first heard of your poor results and of the almost impossible task ahead of you. This false conception you corrected by your ardent and frequent letters to those at home—Le Jeune, I understand, was the first to arouse the whole French nation so that missionary and civilized progress in America was of concern to them all. The "Letters" and "Revelations" that you all so laboriously wrote still have their effect in the mission world. And in like manner we also strive to make missionary work the concern of those we left behind by writing to them and campaigning amongst them, trying to impart to them the Divinely-founded confidence we have in ultimate success, in spite of any presently poor results.

However, a great part of the work here is not without the scope of even our limited ability. Other representatives have preceded us and have succeeded in establishing a working center of activity. In this town a large brick Church has been erected, giving lasting testimony to the zeal of its builder, Rev. B. Boudreau, and to the charity of its donor, a Newfoundland benefactor. Surrounding it is a mission residence and a mission school. In two outposts we have acquired property upon which ordinary Chinese houses serve as chapels; in five other centers the houses have been rented, and several of them have other dependant missions in the surrounding country.

MASS INTENTIONS
are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

A representative is established in each center as catechist who assists the Christians in the observing of their duties and the catechumens in the learning of doctrine, prayers and rules.

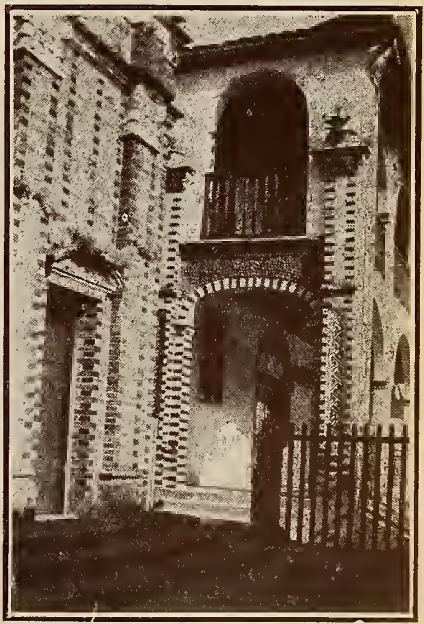
The brick Church has catered to the spiritual needs of some five hundred Christians, and there are about as many more in the outside missions. We are constantly adding to the number, but are ever mindful of the injunction you considered so important, the wisdom of which you learned by bitter experience, namely that of reserving the sacrament of Solemn Baptism to those who have proved themselves willing to live fully Christian lives. This custom certainly keeps the number of converts down but it purifies the state of local Christianity; how many more we would have if they had not to study the doctrine course, or to learn prayers, or not keep two wives, etc.!

IN TENDING this report we solicit once more your heavenly intercession for the souls committed to your patronage (their number is legion); we further seek heavenly favors through you for our many benefactors who have made, and are making, possible the continuing of the work. We finally petition a paternal blessing on our own efforts, so that, in some way, we may be like you, animated by the noblest passions, and excel in love, the greatest of them, and may we excel also in the object of our love—God and these pagan souls. For we are not content with merely dedicating this parish to your patronage, but wish to make it an asset in expansion of activities as well as in intensity of purpose.

To use a Chinese polite phrase, but with all the sincerity of Christian humility, we are altogether unworthy to rank ourselves with you who were so excessively heroic and so abundantly blessed with a large portion of the Cross of Christ and who wrote such a glorious chapter in missionary history. But we trust in the burning charity you have for souls and know that on this your feast-day you will be especially benign to our voice, and thus guarantee for us speedy progress of the work, the continued interest of those at home, and in the end, a share in the reward for us all, which you are now so gloriously and meritoriously enjoying.

I beg to remain,

Your faithful protégé in Christ,
CRAIG STRANG.



The Priest's Residence at Father Beal's Mission of Sungyang. Corner of the church shown at left. Fathers Hudswell and Reeves are at Sungyang.

A Chinese Native Clergy

BY

REV. P. JOY, S.J.

(Father Joy has been teaching native Chinese students for the priesthood in Hong Kong for the past eleven years)

THE EFFORTS of the missionaries to create a native clergy in China would make one of the most interesting chapters in mission history. Whether it should begin with Monte Corvino and the Franciscan mission of the thirteenth and fourteenth century can only be satisfactorily answered when we know more —if we ever know—of the details of that most heroic and inspiring adventure.

The Franciscan Missionaries

Two Franciscans — Giovanni da Piano de' Carpini (1246) and William of Rubruck (1254)—can claim to be the predecessors of their confrère, John of Monte Corvino, in as far as they preceded him to the court of the Mongol Khans, bringing back with them to Europe a renewed knowledge of "Cathay" or China. Nevertheless, John is rightly regarded by history as the real founder of the Franciscan mission. He reached Khanbalig (Peking) before the death of Kublai Khan in 1294 and was consecrated Archbishop and Metropolitan of Cathay in 1308.

In a letter to the Franciscan General, dated Khanbalig, January 8th, 1305, John tells of the conversion of a Tartar King, named George, mentions that he conferred on him the Minor Orders. He says he said Mass in King George's Church, using the Tartar language "both for the Canon and the Preface". He also says that he has already translated into Tartar the New Testament and the Psalms, and wanted to translate the Breviary. He tells of 150 youths whom he has assembled, and to whom he is teaching Latin and Greek. They help him, he says, in the sacred ceremonies and in ecclesiastical chanting.

These details form solid grounds for suspecting that the beginnings of an effort to create a native clergy date back to the very first pioneers of Catholic Missions in China. The effort, if made, would, of course, have collapsed with the collapse of this effort at evangelising the land of Cathay.

The Jesuit Missionaries

The next chapter of Catholic mission work in China has scarcely opened when the question of a native clergy is very much in the air. The Jesuits from Macao had their efforts to enter China crowned with success when Ruggieri in 1581 and Ricci in 1583 got permission to work in China. Already in 1590 we read of two Chinese beginning their Jesuits' novitiate in Macao. With the arrival of Ricci in Peking, the modern mission movement may be said to have been founded. That was on January 24th, 1601, and by 1608 we read of thirteen European priests and "four Chinese Brothers" working in China. In that year four more Chinese were admitted into the novitiate.

Already in 1600 Fr. Valignani, S.J., had prepared everything for a seminary in Macao, where Chinese might be prepared for the priesthood, but lack of funds prevented the execution of his plans. Meanwhile, the first Jesuits were studying the practical details of the problem, and in 1613 Father Trigault was sent to Rome to plead with the Pope for the granting of a Chinese liturgy. The difficulties of teaching Latin to the Chinese was put before the Pope. The Jesuit plan was to chose the future priests of China—in the early stages at any rate—from among catechists and others of mature age and proved virtue.

The French Missionaries

In 1682 the Paris Foreign Missionary Society, true to the principal purpose of its foundation, had opened a Seminary for the education of Oriental Youths for the priesthood. First situated in Siam, it moved successively to Annam, to Pondicherry in India, and finally to Penang, where it still continues its fine history for a native clergy. It was from this seminary that Andrew Lee (ordained 1725), was sent to China, who was — in addition to being a most zealous priest—an excellent Latin scholar, thereby proving that it was possible for the Chinese to master the Latin tongue. To him belongs the credit for their first actual attempt to open a seminary within the territory of China itself. The last ten years of his life (1764-1774), in a hut among the mountains near Ch'engtu, which, because of its similarity to Bethlehem, he called the "Seminary of the Nativity".

In 1775 the Paris Foreign Missionary Society founded a seminary in Kunnan, which later moved to Szechwan, and later still to Ch'engtu.

In 1732 Father Ripa had opened his college in Naples. From 1699 the first Lazarists had also laboured for a Native clergy. But it must be said that the efforts of all up to the end of the nineteenth century had yielded far from encouraging results either in the numbers or the quality of native priests ordained. In 1777 there were only 20, and by 1800 only 16 native priests in China.

When we read that to-day there are close on 2,000 priests of Chinese nationality in China, that there are 13 Chinese Bishops and 10 Chinese Prefects Apostolic ruling large portions of the Church in China, and that the new Regional Seminaries

ORDINATIONS IN CHINA

Reports from various sections of China bring news of the recent ordination of 37 priests. His Excellency, the Most Rev. August Haouisée, S.J., Vicar-Apostolic of Shanghai, recently ordained 23 young men in the Cathedral at Zi-ka-wei. This was the largest ordination in Shanghai for 30 years. Three of the newly-ordained priests belong to the Chinese secular clergy and 20 are Jesuits, one Chinese and 19 of eight different nationalities. All are destined for the Jesuit Missions in China. Later, 11 deacons left the Regional Seminary of Tatungfu to return to their respective missions, where they were ordained by their Ordinaries.

In an important Pastoral letter, "Alere Flammam" (Nourish the Flame), made public in October, His Excellency, Archbishop Zanin, Apostolic Delegate to China, intimated that he planned to institute a special work for seminaries and reminds everyone that no sacrifice is too great for such a cause. Those who give a priest to the Church will have that very special merit and glory which comes only to the most generous. In this connection it is recalled that a special Ecclesiastical Institute has been opened recently near the Catholic University of Peking to help young priests attain to that happy combination of learning and piety which is necessary to enlighten and save the world.

(one of them, the South China Regional Seminary, in charge of the Irish Jesuits and having 70 students in philosophy and theology), are turning out priests in large numbers, many of whom are equal in ability and all in zeal and virtue, to the best products of seminaries in any part of the world, we cannot help but feel our admiration for the men who struggled during two hundred years in blind faith towards the goal that we have now in sight—a Chinese clergy, with Chinese bishops at their head, in charge of the Church in China.

The Modern Period

With the year 1842 a new era opened for the Church in China and for the training of a native clergy. By the treaty of Nanking, China opened its doors to foreigners. This was followed by treaties of religious toleration, of which the first was signed with France in 1844. Christianity was able to leave the catacombs, and the wonderful expansion of modern times began. The Church began to organize herself in China. The vast mission field, which was divided into six Vicariates at the close of the eighteenth century, was now successively divided and subdivided, so that the six ecclesiastical divisions of 1800 had become 10 in 1844, 16 in 1848, 22 in 1865, 41 in 1900, 52 in 1920, 76 in 1926 and 135 in 1938—a truly marvellous growth. By 1803 the synod of Szechwan had already urged the opening of seminaries. But persecution still raging made it impossible to carry out the decree. With the opening up of China, other synods —Peking, Hankow, Hong Kong— repeated the injunction. Each mission was to open its own seminary, or at least co-operate with other missions to open common seminaries.

But things were not too easy. There was the difficulty of getting suitable candidates in missions so new that many of them had scarcely any Christians of more than first generation. There was the old difficulty of Latin study. There was the lack of funds, for the training of a native clergy means large initial cost for buildings, the cost of supporting the students and their professors during the years of their formation, the cost of supporting these native priests after their ordination in a country where the Christians were so poor that no help could be expected from them.

Yet, in spite of these difficulties, nearly every Vicariate, especially since 1900, established seminaries. In 1906 all the Vicariates, with the exception of one which had less than 3,000 Christians, had some native priests of its own.

The New Regional Seminaries

Finally came the great crowning of a great work—the establishment, by our present Holy Father, of the Regional seminaries. These bear the same relation to the seminaries of the Vicariates as Maynooth bears to the diocesan seminaries in Ireland. In the Vicariate seminaries the Chinese students do their secondary school course. They are then transferred to the Regional seminaries for the study of philosophy and theology and the sciences, such as biology, astronomy, chemistry, physics, that supplement the philosophy course.

From eleven years' experience of this work (four years preparing for it by teaching students in the Hong Kong Junior Seminary and seven years in the Regional Seminary itself), I dare to say that there is no work so important as this work of the Regional seminaries. Already, in these first few years of their existence, they have done wonders to transform the education and preparation of Chinese students for the priesthood. Thanks to them, it can

(Continued on page 11)

Monsignor McGrath, Prefect-Apostolic of Lishui, and Father Harold Murphy, of Kingston, Ontario, with the newly-organized drum and bugle band of the Catholic Mission's Boys' School. Fr. Murphy is Director of the School in Lishui.

THE GR

OF THE IMMAC

Following the article under the ab
it will be of interest to our reade
growth, and far-reaching Apostolat
ready and able to take its place so

THE Congregation of the Grey Sisters of the Immaculate Conception whose Motherhouse is at Pembroke, Ontario, is a branch of the Grey Sisters' Institute founded in Montreal in 1738 by Venerable Mother d'Youville. This holy Foundress, born in the year 1701 in the village of Varennes in Quebec, was a valiant woman burning with charity for the poor, and her life of seventy years was a conspicuous example of all virtues. Brought up amidst trying circumstances occasioned by the death of her father when she was barely seven years of age, and herself left a widow after eight years of married life, her noble character found itself well equipped by this training in the school of adversity to put forth its energy to strong things and be a heroine in the army of the Lord.

Sister Gertrude and Miss Myrtle Wong with some Chinese children at Vancouver Catholic Mission.

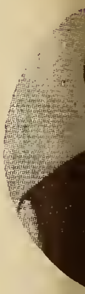
The Institute founded by her had for its chief aim at the time of its foundation, the relief of the poor and abandoned, in order to procure for them all the benefits of merciful charity. To this end the Foundress, Mother d'Youville, with three companions, opened a hospice for the poor in Montreal on October 30th, 1738. In 1745 they were given charge of the General Hospital of Montreal, and to this work of charity they confined their activities until the year 1840, when they began to answer the call to various other works and in other parts of Canada. After years of struggle the Community of Grey Sisters has spread its branches not only over the whole of Canada and many parts of the United States, but even to the distant fields of the Foreign Missions. Sisters of the various branches of the Grey Sisters are working among the Indians on the shores of Hudson Bay, in the far North among the Eskimos, across the broad Pacific, in Pagan China, as well as among the Negroes in far-away Africa.

All through these different branches of the Institute, in spite of its variety of works and widespread Apostolate, the Sisters have endeavoured to retain the primitive spirit inspired by their Venerable Foundress, namely, a boundless love of Jesus Christ and the poor, with an unhesitating confidence in Divine Providence, founded on a childlike devotion to the Eternal Father.

AMONG the many foundations established after 1840, the one with which we are chiefly concerned at present is that of Bytown, the present city of Ottawa, in 1845. This Community took the name of Grey Sisters of the Cross, the title being a symbol of the love and devotion to the Cross which they inherited from Mother d'Youville. As it was the express desire of their saintly Foundress that her Sisters, "as servants of the poor, must be ever ready to undertake any kind of good work offered them by Divine Providence and authorized by their Superiors", the Grey Sisters of the Cross added to their other works of charity that of the education of youth. This latter work was for the benefit of both French-speaking and English-speaking Catholics. While the language of the Community was essentially French, it was necessary for the continuance of the work undertaken among the English-speaking Catholics that sufficient subjects should be received who would be capable of handling the work in English schools. Hence it was finally found necessary to establish English-speaking branches of the Community.

In the year 1921, the English-speaking Houses that had been established in many places in the United States were formed into a separate English-speaking Community, independent of the Ottawa Motherhouse, and bearing the title of "Grey Sisters of the Sacred Heart", with Motherhouse at Philadelphia. Five years later, in 1926, the English-speaking Sisters working in Canada formed a second English-speaking Motherhouse for the carrying on of their educational work among English-speaking Canadians. The Grey Sisters of the Immaculate Conception was the title chosen for this latest foundation. The Motherhouse was opened in Pembroke on August 15th, 1926. At the time of the foundation there were five dependent Missions, located in the following places:

(1) St. Patrick's Home in



VEN. M
Foundr

Side and front views of the Mother

SISTERS
E CONCEPTION

ppeared in last month's "China"
short sketch of the foundation,
sters' Community, which has been
g the ranks of the Missionaries.

LLE,
sters.

Ottawa, a Refuge for the aged and orphans founded in 1866;

(2) The Convent of Mary Immaculate, **Pembroke, Ontario,** founded in 1868, a Boarding School and Academy for girls, where the complete educational course required by the Department of Education for Ontario is followed;

(3) The Convent of the Sacred Heart, **Eganville, Ontario,** founded in 1873, a non-resident school for both primary and high school pupils;

(4) The General Hospital, **Pembroke, Ontario,** founded in 1878, which has conducted a training school for nurses since 1916;

(5) The General Hospital, **Sault Ste. Marie, Ontario,** founded in 1898, with a training school for nurses.

WITH the growth of the Community and the development of its works, many other Missions were opened and the Grey Sisters are, at the present time, 1938, zealously labouring in eighteen different Mission Fields where, as servants of the poor and devoted daughters of Mother d'Youville, they have undertaken the various good works offered them by Divine Providence. The following are the Missions opened since their foundation in 1926:

Sisters at Pembroke, Ontario.

(1) The Convent of Our Lady of the Sacred Heart, **Timmins, Ontario,** founded in 1927, a residence for the Sisters teaching in the Separate School of Timmins;

(2) The Convent of Our Lady of Perpetual Help, **Midland, Ontario,** founded in 1928, also for teaching Sisters employed in the Separate Schools;

(3) The Immaculata High School, **Ottawa, Ontario,** founded in 1928, a non-resident High School for English-speaking Catholic girls of that city. Here over 400 pupils have the opportunity of following any of the branches of High School education required by the Ontario Department.

The Chapel at the Chinese Catholic Mission in Vancouver.

(4) The Convent of the Immaculate Conception, **Lishui, China,** founded in 1929. We here quote Reverend Father Curtin:

"When Canadian Priests took over the Mission in the province of Chekiang, China, with headquarters at Chuchow (Lishui), and it was felt that a Community of Sisters would enhance the work of the Mission, the Board of Directors of the Mission Society, represented by Very Reverend J. E. McRae, President of St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ontario, extended an invitation to the Grey Sisters of the Immaculate Conception to take up this work. The Order that had kept pace with the development of the Church in Canada, now saw an opportunity to carry out the spirit of their Venerable Foundress in foreign fields, and in September, 1929, the first little band of three Sisters from the newly-formed branch of the Community left Pembroke for China."

(5) The Convent of the Immaculate Conception, **Windsor Ontario,** founded in 1930, a residence for teaching Sisters;

(6) Immaculata College, **Ottawa,** founded in 1930, which is used at present as a residence for the Sisters teaching in the Ottawa Separate Schools, and provides two classrooms for the High School pupils of the Sandy Hill section of the city;

(7) A Convent at **Farrellton, Que.,** founded in 1930, which provides two teachers for the parish school;

(8) St. Vincent's Home and Shelter, founded in 1931 in **Vancouver, B.C.,** a Home for aged men, and a Hostel for transients;

(9) A Convent connected with the Assumption College, **Windsor,** founded in 1932;

(10) A Convent connected with the Seminary of Christ the King, in **Ladner, B.C.,** founded in 1932;

(11) A Convent connected with St. Michael's College, **Toronto, Ontario,** founded in 1934;

The last three named are residences for Sisters looking after the domestic needs of the said Institutions. The Sisters fulfil the charges of sacristan, nurse, and supervisor of the household duties carried on by secular help;

(12) St. Francis Xavier Chinese Mission in **Vancouver, B.C.,** founded in 1933. When Father

Sharkey was recalled from China to organize a Chinese Mission there, three Sisters, Sister St. Oswald, Sister Anne Marie and Sister Mary Gertrude, went to help in the work. The April, 1936, issue of "China" carries an account of the formation of this Mission, and the important part played by the Grey Sisters in it. In September, 1938, three other Sisters, Sister St. Hilda (Mary McCauley, of Maniwaki), Sister Mary Philip (Margaret McAlindon, of Metcalfe), and Sister Francis Regis (Gladys Mooney, of Ottawa), left Pembroke to join the pioneers in the educational work of Vancouver's Chinatown. The addition of these three teachers makes it possible to continue to keep under their own supervision the children who graduate from their kindergarten, thereby safeguarding the seeds of the Faith that the Sisters have zealously sought to implant in their young hearts;

(13) St. Joseph's Hospital, **Lestock, Saskatchewan,** a small Hospital founded in 1937.

FROM the above outline it will be seen that the Grey Sisters of the Immaculate Conception embrace all works of charity; and that those requiring the greatest amount of devotedness and self-abnegation are the most conformable to the spirit of the Foundress. The works of the Grey Sisters are of a nature to satisfy souls animated with the most ardent zeal. While holding in great esteem the work of merciful charity which gave rise to its foundation—that of the care of the sick poor and more unfortunate of the members of Christ—they have, in imitation of their Mother Community in Ottawa, continued the other works of teaching, nursing, and the care of religious Institutions. Thus qualifications and talents of every kind can be put to profitable use for the glory of God and the salvation of souls, and young girls may easily find therein an outlet for their holy ambitions.

WITH regard to the spirit of the Community, its characteristic virtues and the qualities to be expected, or at least developed, by those who seek admission to the Novitiate of the Grey Sisters of the Immaculate Conception, the Sisters adhere as far as possible to those instilled into the first members of the Congregation by Mother d'Youville herself. The distinct traits of the daughters of this holy Foundress are; charity, simplicity, courage in the accomplishment of duty and joy in sacrifice. The principal devotions bequeathed by their Foundress and given a prominent place in the spiritual exercises of the Community are: Devotion to the Eternal Father and to Divine Providence; Devotion to the Holy Cross; to the Passion of Our Lord and to His Sacred Heart; Devotion to the Blessed Virgin; to St. Joseph; and to the Holy Angels. These devotions are the basis of their interior life, developed daily before the Tabernacle wherein resides the unfailing Source from which they draw the spiritual strength necessary for their arduous tasks.

The period of probation during which the novice makes a study of the life and decides her future consists of three parts: (1) ten months of postulancy; (2) one year of Novitiate; and (3) three years of temporary Vows renewed annually. At the expiration of this time, simple vows are pronounced for life.

THIS year, 1938 (this article was written in November), is a significant one for all Grey Nun Communities, for it brings us to the two hundredth anniversary of the opening in Montreal of the first House of the Institution. Seven independent Motherhouses, each with its numerous dependent Missions, are now scattered throughout Canada, the United States and in Foreign lands. The Sisters of all these Houses united their prayers and thanksgivings with those of their parent House in Montreal on the occasion of the celebration of this bi-centennial anniversary. Representatives from each of the Motherhouses met at Montreal on the eventful days of September 27th, 28th and 29th, to share in the "Feast for the Poor" which was, they felt, the most fitting tribute they could pay to the memory of their Venerable Foundress, Mother d'Youville, whose untiring energy was spent in relieving the distress and nursing the ills of the sick and the aged poor.

FIRST NEWS

FROM OUR NEW MISSIONARIES

AS WE were celebrating the Feast of St. Francis Xavier at the Seminary on Dec. 3rd, the first mail reached us from our missionairies who left Vancouver on Oct. 29th. It was a letter from Father Ed. Moriarty, written on board the "Empress of Asia" on Nov. 12th. Here are a few sentences from his letter:

"At present, the 'Empress' is gliding along somewhere between Kobe and Nagasaki. We are due at Nagasaki about 8 p.m., the last port of call before Shanghai, where we are due on Monday, Nov. 14th. At Yokohama we received a letter from Fr. Gerald Doyle from Shanghai. He will be waiting to meet us. By this time we are all getting a real love for the boat, and it will be like leaving home again on Monday.

"Japan was lovely. Our stay in Yokohama was rather short, but some of us managed a taxi trip to Tokio—for 15 yen. Great stuff, this yen and sen, but one easily catches on to it.

"The point that struck me particularly was the crowded manner of living; everything seems to be just bundled together on the sidewalks. The traffic is an absolute maze. How these taxi-drivers get around is beyond me; an inch to spare must really look like ten yards to them, for they appear to figure out their missing or hitting distance by hairs. The combination of native and European dress seemed comical at times.

"We had time for only a short drive around Tokio, which included visits to the Imperial Palace and some of the largest Departmental Stores. At Kobe we had practically a full day. It is essentially a shopping centre, and the 'Dai Maru' Dept. Store is certainly a knock-out. Their main shopping centre is a treat in itself; besides, the people there are most friendly. At times we felt like 'big-shots' with so many bowing to the honourable foreigners. The pier at Kobe is a veritable bargain counter and if one tries hard enough some good buys can be made. While in Kobe we visited the Church of the Sacred Heart which is for Europeans. It is a fine place. The Pastor is from the Paris Foreign Missions and has been there for forty years, with not the least inclination to go home. He has a Japanese assistant.

"We are looking forward to the coaling-up in Nagasaki. We are planning on a call to the Canadian Franciscans there. The ship does not

dock at Nagasaki but we have been told we may get ashore by tender.

"Father Lyons and myself had our first rickshaw ride yesterday in Kobe. We rode in them from the station to the boat, a distance of about one mile; the cost was 14 cents, our money. We could have taken a taxi, of course, but we enjoyed the novelty and fun of the rickshaw ride.

"Some of the priests have met Japanese friends who were very courteous. Father Morrissey even obliged one of them by clapping his hands for Buddah in one of the temples, but he drew the line when it came to tossing him a coin.

"Our two Grey Sisters are fine sailors and have not been the least bit sick. In that respect they have put some of the priests to shame; but none of us were sick enough to really worry about.

"Father Lyons contributed one black hat to the Pacific this morning, but he said it blew off so beautifully that he did not get sore about it. He will relieve himself of some yen in Nagasaki to procure a new chapeau.

"For the few days we shall be in Shanghai we shall be housed at the Franciscan and the Lazarist Procures. Father Des. Stringer will be at Shanghai to meet us with Father Doyle, and Sisters Julitta and Catherine will be there to greet their new Sisters."

Just as "China" was almost ready for the press, a few days before Christmas, along came the Christmas cards from the new missionaries. A note from Father Harvey Steele reported that the group reached Wenchow on the morning of Nov. 21st, having been fortunate in getting a good boat, Italian-owned, down from Shanghai. The priests and sisters had to wait a few days in Wenchow as transportation was not available to Lishui. Whilst there they enjoyed the hospitality of the Lazarist Fathers, and received a hearty welcome from Bishop Defebvre of Ningpo. All were looking forward to their arrival at headquarters in Lishui. We hope to have some account of the new missionaries' experiences for the next issue of "China".

FIRST MASS AT SEMINARY

As announced in last "China" seven of our students were ordained to the Holy Priesthood on December 17th, three in Toronto, two in Montreal, and two in Halifax. On Sunday, Dec. 18th, Rev. Russell White, of Placentia, Nfld., celebrated his First Solemn Mass in the Seminary Chapel. The other new priests celebrated their First Masses in their respective home parishes where they are now spending the Christmas vacation. The Seminary reopens on January 7th, and shortly afterwards the Mid-Year examinations will occupy attention.

IF YOU have a China Mission Mite-Box in your home, its contents will be welcomed at the seminary. If you have not a Mite-Box, please send for one to make use of during 1939.

A NATIVE CHINESE CLERGY

(*Continued from page 7*)

safely be said that we are to-day within view of the aim of all our mission work—the establishment in China of a Chinese native clergy, in full charge of the whole Catholic Church in China.

Is that too optimistic? Well, there were in China in 1848 only 135 native priests. This grew to 167 in 1865, to 1,219 in 1926, and to 1,898 in 1938. Yet mere numbers do not tell the whole tale. The early story of the native clergy shows us the difficulties that were met even with the mere initial difficulty of learning Latin. To-day there are going out from the Regional seminaries into China a native clergy that has gone through the Regional seminaries, where they are put through the courses and tests that priests have to pass in the seminaries all over the world.

It is surely a wonderful victory for those old heroes who kept on trying in spite of over two hundred years of little less than failure.

St. Joseph's Sheaf, Dublin.

FATHER LEONARD HOME

To Give Lecture

Rev. James Leonard, who, since early Summer, has been in the U.S.A. on business for the Lishui Prefecture arrived at the Seminary the first week of December. He is renewing acquaintances among his many friends in Toronto.

On Monday, January 9th, he will give an Illustrated Lecture (including Moving Pictures of China) at Columbus Hall, Sherbourne Street, Toronto. We invite our Toronto friends to keep the evening of January 9th open for this event. Admission will be free, but a collection will be made in aid of the Missions.

FATHER ROBERTS BEREAVED

A telegram received at the Seminary conveyed the sad news that Mr. George Roberts, of Victoria, B.C., father of Rev. Roland Roberts of our Vancouver Chinese Mission and National Director of the Holy Childhood Association in Canada, had died suddenly on Sunday, December 18th. To Fr. Roberts and his sister Kathleen we extend our sincere sympathy, and bespeak the prayers of our readers for the eternal repose of their dear father's soul.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

FATHER JIM WISHES ALL THE BOYS AND GIRLS OF THE "ROSE GARDEN" A VERY HAPPY NEW YEAR.

Here's something that deserves special mention, and which ought to be particularly pleasing to Father Craig Strang, the zealous missionary at Pi-Wu-Ka, China. A letter from Florida tells Father Jim:

"Father Strang's helpers at the Immaculate Conception School, Jacksonville, are still on the job. 'What are you doing to bring others to Christ?' was a question asked in open discussion at the 9th Annual Convention of the St. Augustine Sodality Union held in Jacksonville, Florida, last November. From the back of the hall Sylvia Joseph stands and briefly but very definitely outlines to about 400 Sodalists the work of the China Mission Club of the Little Flower's 'Rose Garden' which is now in its fourth year of activity at her school.

"This year the Club holds its meetings at the homes of different members. They say they will remain members even when school days are over for them. At a meeting recently a letter was read from their adopted missioner, Fr. Strang, telling them that their cheque sent him was sufficient to pay the rent for one year for a poor little chapel where the catechist could gather together the interested pagans and tell them of the Love of God for them. The recital of the activities of the Club brought appreciative applause."

Father Jim adds his cheers for the Sodalists from Florida.

Nephews and nieces of one of our missionaries in China are these young folks of 146 Harvey Street, North Bay, Ontario: Teresa, Jackie, Billy, Betty, Arline, and Raymond Sullivan.

Last month we made honourable mention of the Guardian Angels' Sodality, at Canso, N.S., for their mission deeds. Now we give a verbal bouquet to the Junior Sodality of the B.V.M., whose secretary, Patricia Meagher, sent a lovely letter together with the donation for the Missions.

Two little girls from St. Joseph's Convent, Scarboro, called at the Seminary the day they got their holidays and delivered the mite-box collection from their companions at St.-Joseph's-on-the-Lake. Two priests from China Mission were among the audience which enjoyed so much the lovely Christmas play these boys and girls staged.

Edna Regina Bouin, a pupil at Rustico Convent, P.E.I., wrote a nice letter telling Fr. Jim about plans for Christmas at her school. Edna is 12 years old, and wants a pen-pal of about her own age. Her sister is already a "Bud".

The Rose Garden members at Brockville once again contributed a bundle of letters to Fr. Jim's mail. It's great fun reading them all. Thanks to the Brockville "Buds" for the generous donation for the missions. Fr. Jim hopes your Holy Childhood play was a big success, and that your new rink will be much enjoyed during the winter. He may wander down that way with his skates during the holidays, for there is not much prospect of hockey at Scarboro Bluffs, and (but this is a "secret") there are rumours that Father Jim is getting too old to stand the kind of hockey played at the Seminary.

Camillo Dilullo, Secretary of the Crusaders at St. Augustine's School, Hamilton, forwarded five dollars to be sent to Fr. Strang for his catechetical work. Fr. Craig will be glad to get their letter.

The Crusaders of St. Joseph's School, Toronto, have the ransom of a pagan baby to their credit. They named it "Michael Anthony".

Henry Dean, of Grade 2, Immaculate Conception School, Windsor, is keen about the missions. You'll see a picture of him in our "Rose Garden" later on. Glad to have you a member of our Club, Henry.

This group of Club members is from 201 Renfrew St., Pembroke, Ontario. They are: Teresa, Joseph, Kathleen, Peter. and Anthony Lyons.

Chinese Epiphany

“YES, let us thank the Christ-Child from the depth of our hearts, especially because we are privileged to assist others to be led to the manger: our relatives, friends and acquaintances, that they, too, may humbly adore the Saviour of the world and thus be saved,”—with these words I concluded my sermon on the Feast of Epiphany. Imparting my priestly blessing to the faithful, I returned to the sacristy, where my assistant, robed in the vestments, was waiting to read Mass.

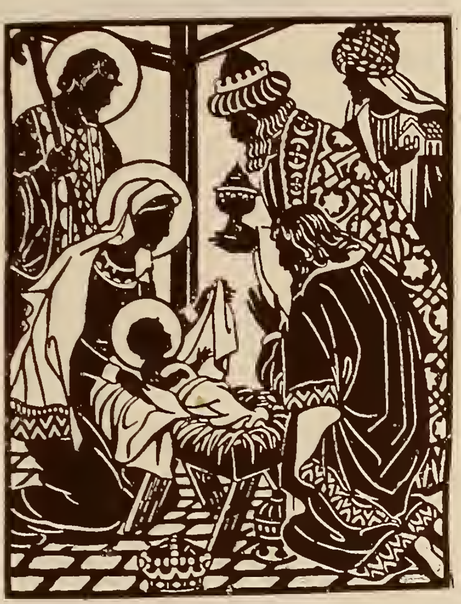
“A pupil is very ill,” he said to me; “please bring Holy Communion to her; I have already anointed her.”

The faithful were somewhat surprised when, preceded by a catechist, I walked through the chapel, carrying the Holy Eucharist. The porter hastily swept the street at the gate as we left, and an old Christian joined us on our way; we soon arrived at our destination and passed the small homes of the curiously looking pagan inhabitants.

Arriving at the shabby straw hut, I was met by the pagan foster mother of the little girl. The patient, a child of about 12 years, was resting on a clean bed in an adjoining room. The two nursing Sisters had arranged everything well. The Sister Superior led the child in prayer: “My Jesus, mercy!” Fervently, and with quivering lips, the child repeated: “My Jesus, mercy! My Jesus, come to me and take possession of my heart.”

Her disheveled hair was bathed in perspiration. After pronouncing absolution, I gave her the Sacred Host. She declined a drink of water. “It is not necessary,” she said to the Sister. My catechist recited the prayer of Thanksgiving after Communion. “I cannot repeat the prayer,” she complained. “Pray in your heart, that will do,” the Sister consoled her.

At the close, the child thanked me and said with great effort: “Mother must come,” and her mother came. Addressing her mother, the child said: “You, too, must ask to be baptized,” and turning to me, she said: “Father, mother does not want to be baptized, please help her.” I promised to do so, and thereupon blessed the dying child and her foster mother.



Epiphany is a word coming from the Greek language, means SHOWING FORTH. Our feast of the Epiphany on January 6 commemorates “the showing forth of Christ to the pagans in the persons of the Magi at Bethlehem.”

Just as I returned to the chapel, my assistant elevated the Holy Eucharist at Consecration. Soon after this, the children began to sing the Christmas hymn, “Alleluia, Allelulia, the Saviour Has Appeared”.

Tears almost came to my eyes, my thoughts were with the poor child, who, in the agony of death, thought of her pagan mother, pleading with her to believe and be saved.

What the child could not achieve on earth, she achieved as a little victim soul in heaven. For from then on, the mother could not find rest. She soon ordered a Mass to be said for her child, then she asked that her house be blessed. “At night,” she said, “the child wanders through the house. . . .”

I advised her to cast her disbelief aside, to learn diligently how to pray, and to go to church. This she did. In the same year, shortly before Christmas, it was my good fortune to baptize the mother and her youngest son; now she is among the most devout Christians, and it seems that she is inspired by the zeal of her departed child. The following year she brought her husband to be baptized, and at present her oldest son is being prepared for the sacrament of Baptism.—Rev. F. Wolfe, in “The Little Missionary”.

The Finest Award

THE graduate manager of athletics read off the names of the football players who had won their letters during the hectic season just finished. Some of the lads had plugged for three hard years to receive the small but highly-treasured monogram. Others had had the same desire early in the season, but hard work and persistent drill-work had worn down their zeal, and they had given up when they thought they could not make the team. Honorable mention was made of the worthy few who had never stepped out of the squad of scrubs but had silently made themselves the varsity doormats in the long, exhausting hours of scrimmage, but they had not won their letter.

The football season is past. The cleat-marked gridiron is frozen and deserted. The goal-posts, battered and sagging, suggest their present uselessness. The empty stands, so weatherbeaten and cold, groan in shameful disorder. Gone are the cheers, the bands, the banners, but the heroes of the past campaign remain with their records written in their school's yearbook under the names of those who won the letter of their Alma Mater.

Eddie Regan, red-headed quarterback, had won his monogram with the air of lord of the world. Each morning that letter was seen moving slowly—in sharp contrast to the meteoric speed across the chalk-lines—on its way to school. To those who saw nothing but the exterior, that letter on his maroon sweater meant the height of Red's ambition. To Eddie the letter was only a symbol, a suggestion, a hint, of something immeasurably more sublime. Though he played the game with all the spirit and zest that his sturdy frame could stand, he knew well that football was only a passing incident in the bigger events of life.

In his boyhood days, he had watched the farewell celebration of a group of missionaries in a mission seminary. The beautiful ceremony remained in his mind. The missionary cross conferred upon each young priest seemed to him as the monogram of Christ. He would be Christ's athlete.

And into his brave heart there stole that ambition to win and wear, at some later date, the letter of missionary distinction. He realized full well that the course of study would be long and difficult, that the season of drill and preparation would be intense and monotonous, but there was the reward that no man could take from him. How superior it was to the insignificant letter he was now sporting, a letter that would be thrown away after the next year's team would eclipse their record. Christ's award would go with him through life and would be for him the passport to heaven.

—*“The Little Missionary.”*

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

One of the inmates of a certain prison was called into the Governor's office.

"You were sent here, I believe, for writing a glowing prospectus for an oil company."

"Yes," said the prisoner; "I was a little too optimistic."

"Well," went on the Governor, "the authorities want a report on conditions in this prison. I've decided to let you write it."

The men were swapping stories.

"When I was logging up in Oregon," said one of them, "I saw a wildcat come right up to the skidder one day. It was a fierce beast, but with great presence of mind, I threw a bucket of water in its face and it slunk away."

"Boys," said a man sitting in the corner, "I can vouch for the truth of that story. A few minutes after that happened, I was coming down the side of the hill. I met this wildcat and, as is my habit, stopped to stroke its whiskers. Boys, those whiskers were wet!"

"Overboard!" shrieked the watch. A thousand men and women rushed to the rail to see a woman gasping and floundering in the cold, green, sinister water.

"Sharks!" screamed the multitude, as white flashes darted towards the body below. Before the rope was lowered the terrified assembly gazed in wonder as each of the vicious fish darted up—only to turn away disappointed.

". . . and what do you attribute it to?" inquired the newspaper reporter, when the boat reached port.

"The fish wouldn't touch me," said the lady, modestly. "They were maneaters, you know."

Two men had met together with the intention of planting some bogus shares on a third man, and they worked extremely hard to carry out their scheme.

The "victim" seemed impressed, but said that he would think the matter over and let them know next day.

As he left, one crook said to the other, "That's all right. You'll see tomorrow that guy'll hand over a cheque and sign on the dotted line."

"I'm not so sure of that," said the other. "It seemed to me he was a bit suspicious. I noticed how he counted his fingers after you had shaken hands with him."

"Now, boys," said the teacher, "if we are good while on earth, when we die we will go to a place of everlasting bliss. But suppose we are bad, what will become of us?"

"We'll go to a place of everlasting blister," answered the small boy at the bottom of the class.

The aged porter of the meteorological office was about to retire and was given a farewell party.

"Unfortunately," said the President, "we must part, but with your departure the institute loses its reputation for the most reliable weather forecasts in the world. Your sensitive corn is an absolutely irreparable loss to science."

Young Man: "I've a friend I'd like you girls to meet."

Athletic Girl: "What can he do?"

Show Girl: "How much has he?"

Literary Girl: "What does he read?"

Society Girl: "Who are his family?"

Shop Girl: "Where is he?"

An Irishman obtained leave from work to attend a wedding. He returned with two black eyes.

The foreman asked him what had happened.

"When I got there," replied the Irishman, "I saw a fellow all dressed up like a peacock. 'An' who are you?' says I. 'I'm the best man,' he says, an' begorra, he was, too!"

Malins: "I have discovered what it is that destroys a man's memory completely."

Newton: "What is it? Alcohol or tobacco?"

Malins: "Neither; it's doing him a favor!"

Cross-Examiner — Lawyer: "Now, you still maintain that the prisoner is the man you saw stealing your cycle?"

Plaintiff: "After arguing with you for half an hour, I don't believe I ever had a cycle."

Seaside Landlady: "Going home so soon, Mrs. Smith?"

"Yes. I can't stay any longer."

"Why, what is the matter?"

"Every time I write to my husband for money, he sends it by return of post!"

Vicitm: "Here, that wasn't the tooth I wanted pulled out."

Dentist: "Calm yourself! I'm coming to it."

"Odd names your towns have," commented the Englishman: "Weehawken, Hoboken, Poughkeepsie, Oshkosh."

"I suppose they do sound queer to English ears," the American agreed. "Do you live in London all the time?"

"No, indeed," said the Briton. "I spend part of my time at Chipping Norton and divide the rest between Biggleswade and Leighton Buzzard."

Mr. Smith was an enthusiastic curio collector. As he was walking along the local market place one day his eye rested on a highly-coloured and ornamental vase.

"By jove," he exclaimed, "that's the very thing I want. It is the absolute double of the one in our sitting-room. They'll make a beautiful pair." He bought the vase and proudly took it home.

"There," he said, when his wife opened the door, "what do you think of that?"

"Good gracious," she replied. "Am I never to get rid of the thing? I gave it to a man at the door yesterday."

Reports have reached the police that motorists were in the habit of cutting off a corner in a certain Irish village, and the officer in charge decided that something would have to be done before a serious accident occurred.

A civic guard was therefore sent to police the corner.

During the first few minutes of his duty a car drove round the corner at high speed in the old manner. The civic guard pulled up the driver.

"Don't you know you must go round me?" he asked sternly.

"Sorry," replied the driver. "I didn't know you were there."

"Well, be careful now," was the reply. "In future, go round me whether I'm here or not."

"Spare a copper, mum, or a meal, for a poor bloke what's just left prison," the tramp said.

"Just left prison!" the housewife snapped. "You ought to be ashamed to own it."

"Oh, I don't own it, mum," he said, gently, "I was only a lodger, like."

Mother: "I'm so glad, twins, you're sitting quietly and not disturbing daddy while he has his nap."

Twins: "Yes, mummy, we're watching his cigarette burn down to his fingers."

CHINA

Subscribers are Requested to Read the Following Very Carefully

The subscription price to CHINA is fifty cents a year. Subscribers who do not receive the magazine regularly will confer a favor by notifying us.

EXPIRY DATE

The date to which your subscription is paid up is marked on your address label. Please RENEW NOW FOR 1939.

CHANGE OF ADDRESS

Do not fail to inform us promptly if at any time you change your address. In doing so, please send us your **old** as well as your **new** address.

DUPLICATE COPIES

If you are receiving two copies of CHINA, and have subscribed for only one, kindly let us know.

SENDING SUBSCRIPTIONS

In sending your subscription to CHINA, be sure to state WHETHER IT IS A RENEWAL OR A NEW SUBSCRIPTION.

MRS. OR MISS

Very often we do not know which to put on our stencil, as there is nothing to indicate which it should be. Will our lady friends kindly make this clear.

ATTENTION TO THE ABOVE DETAILS WILL BE GREATLY APPRECIATED.

REMITTANCES

Money should be sent by Post Office or Express Money Orders, Drafts or Registered Letters to ensure safe delivery. All such orders may be made payable to:

ST. FRANCIS XAVIER SEMINARY, SCARBORO BLUFFS, ONTARIO

— — — — — — — — — — — You can use the following coupon — — — — — — — — — — — —

"CHINA"
St. F. X. Seminary, Scarboro Bluffs, Ontario.

Dear Fathers:—

Enclosed find $.. as a subscription to "China" for .... years.

Name .... Name ....

Address .... Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

Problems Can be Solved by

CATHOLIC WILLS

For Mission Needs

●

The instinct is strong to "keep what we have". Yet when death summons we must go to the grave "clutching in our dead hands only that which we have given away". If you feel you cannot share your earthly possessions now with God, perhaps you will be mindful of Him and His Missions when drawing up your last will. You can be sure that what you leave to carry on Catholic Mission work will merit a blessing on your soul, and cause your name to be held in benediction long after you are dead. In China, our priests need funds for new chapels, for new schools, for new homes, and for payment of salaries to catechists. In Canada, our Seminary needs support for the training of young apostles and for the maintenance of their home. Think of our Mission work when making, or changing, your last will. Here's how you can do it; insert this clause in your will:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF ....

CHINA

Scarboro Bluffs, Ont

Febr [illegible]

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-Box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE

CHINA

PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year Editor, REV. A. CHAFE Circulation: 23,500

Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924.

Vol. XX FEBRUARY, 1939 No. 2

TO CATHOLIC STUDENTS

EVERY MAN is the arbiter of his own destiny in the matter of choosing his vocation. In making his selection of his state in life every young man ought to make his decision with a view solely to the glory and service of God and the salvation of his own soul. The question of becoming a missionary priest in pagan lands ought to appeal to many on the threshold of manhood faced with the important decision for the future. Every good boy, and particularly those favored with the requisite gifts of nature and grace, should take the missionary priesthood into consideration.

Both Benedict XV and Pius XI have, in our own time, sent forth solemn appeals for a great increase in the number of missionaries. Our present Holy Father has said that the conversion of pagans is his principal duty. Listen to his words. They cannot fail to move the generous boy. "When We reflect," he says, "as We often do, on the fact that pagans number one thousand million souls, Our spirit has no rest, and We feel that We too are urged on by that cry of the prophet: 'Cry, cease not, lift up thy voice like a trumpet'."

We should realize that this appeal of the Vicar of Christ includes Catholic students. The missionaries who are needed for the conversion of the pagan world must come from the Catholic schools and colleges in countries like our own where the Faith is strong and vigorous and where there could be recruited each year hundreds of young men who, if they only pondered well their opportunities, could become good and successful missionaries.

Every effort is being made to prepare native boys for the Priesthood in Mission lands, but for a long time to come the work of the Church will depend on vocations from lands where already the Faith is firmly established. Love for Jesus Christ, zeal for souls, desire to give some return to God for the great favors enjoyed, and to save their own souls, should prompt many thoughtful students to give serious consideration to the missionary priesthood when they come to select their state in life.

Young men who feel they have a vocation to the life of the missionary priesthood would do well to listen to the Divine Voice which promises: "Amen, I say to you, there is no man that hath left house or parents, or brethren, or wife, or children, for the Kingdom of God's sake, who shall not receive much more in this present time, and in the world to come life everlasting." The President of China Mission Seminary will be pleased to hear from prospective candidates for the Priesthood and to advise them about their vocation. "Now is the acceptable time."

FOR LENT

A MISSION mitebox should find a place in every Catholic home for Lent. The pennies and nickels and quarters saved by Lenten sacrifices are fittingly used when they are spent in the service of the foreign missions. Mothers, fathers and teachers who encourage children to fill miteboxes with the mites of sacrifice are acting wisely indeed. They are not only helping God's mission and stimulating transient good acts, but they are training young hearts in self-denial, and therefore in self-control. Learning, wordly opportunities, even religious traditions and environment, will not save the generation that grows up without practising self-control.

Add, then, to your Lenten self-denial the beauty and warmth of apostolic zeal. Transmute to purest gold your acts of mortification by giving them a missionary motive.

MISSION INTENTION

A DISASTROUS RESULT of the war in China, from a Catholic viewpoint, has been the destruction of so many missions, schools, and parishes. Though the war is in no way directed against the Church, yet such destruction is the inevitable result of modern methods of warfare. In some Provinces the damage to missions has been appalling. The steady, patient work of years seems to have been destroyed in a moment, and parishes have been broken up by the flight of poor people before the oncoming Japanese. Millions have been reduced to a state of absolute poverty and destitution.

The tragedy is all the more severe since it is occurring at the most flourishing period of Catholic missionary work in China. The magnificent mission organization that has been built up within the past three decades in China, with such astounding results in conversions, is now bearing the acid test of persecution in the form of war and want. But it has served only to quicken the zeal of our missionaries, and at the same time has conditioned the souls of prospective converts to appreciate at its real value the charity of these same missionaries, a charity that has remained steadfast while bombing planes rained death from the skies as well as during the daily nerve racking and tedious ministrations to hundred of thousands of starving refugees.

The Holy Father calls on all Catholics to pray during this month that these missions may not only rise again, but flourish. He prays that they may arise, not only with the assistance — so sorely needed — of the alms of the charitable, but that the Catholic missioners, both priests and nuns, may grow in the estimation of the Japanese and Chinese because of their devoted efforts to alleviate the sufferings of the sick and wounded.

JOURNEY'S END

By

Rev. Thomas Morrissey

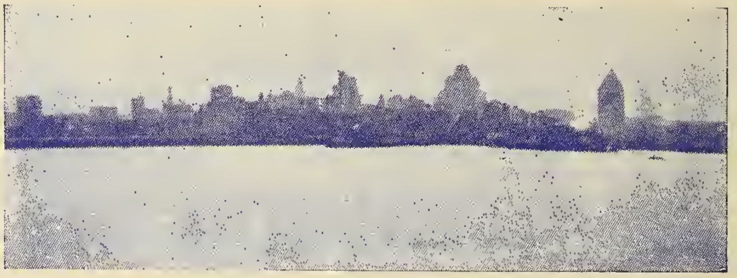
FR. MORRISSEY

OUT of Vancouver on October 29th, on board the "Empress of Asia". A most enjoyable Trans-Pacific crossing. At Shanghai November 15th. A few days of rest and sight-seeing there, and then onward into the interior of China. Wenchow, Tsingtien, Lishui. And now—Kinhwa. Which is "Journey's End" for myself and several others of the priests who comprised the 1938 Departure Group from China Mission Seminary.

We had a more or less uneventful trip from Shanghai to Wenchow on board the S.S. "Tembien", a coastal boat which might easily be described as a miniature ocean liner.

Our next objective was Tsingtien, the first parish in our own Prefecture of Lishui on the way from Wenchow. To get there it was necessary to go by sampan, a contraption which will bear comparison with the worst type of Western seagoing craft. Eleven priests and three Sisters more than filled the makeshift "cabin" as the sampan was poled along by two under-nourished Chinese boys. The "poling" went on as long as the water was deep enough to float the "ship". There were periods of the trip when the captain, quite interested in our physical well being, no doubt, suggested that the passengers take a brisk walk along the pre-war bus road (now under destruction).

WE finally arrived at Tsingtien, but as time was precious to us we could remain just long enough for a hurried visit to the Mission. Father Desmond Stringer, who is Pastor at Tsingtien, had already made arrangements for us to go to Lishui by special bus. So, as the sun was sinking behind the beautiful mountains of Chekiang, we started off for Lishui on a bus that appeared to defy all laws of gravity and firmly convinced me that aeroplanes are not the only mechanical devices which "float through the air with the greatest of ease". Three hours of nervous "hanging on", and then we were at Lishui, at our headquarters Mission, that little bit of Heaven in the heart of a pagan city, and "home" for the majority of this year's contingent to China.



Vancouver skyline as seen from the "Empress of Asia" as our missionaries sailed for China last October.

Having come so far, dear reader, you might be inclined to retrace your steps homeward, but, instead, let us rest for a while at Lishui and then, together, we shall continue our journey to "journey's end".

Naturally, since we are newcomers, there will be many interesting aspects of Chinese life for us to see at Lishui. And we get a taste of things Chinese as we take a few walks around the city, go for a hike into the country, and visit old temples, etc., which are monuments to centuries-old paganism. Of course, at this particular time, in order to get the proper effect of conditions in China, there had to be a false alarm for an air-raid. I will not say what feelings were inspired by such an alarm so soon after we reached Lishui. I do recall, however, that someone, more innocent than brave, remarked that it was "too bad the alarm was a false one."

All very interesting—yet there is "no place like home", even if it be an adopted one, so let's be on our way.

THREE of us (Fathers Kelly McRae, and myself) were assigned to Kinhwa, the neighbouring Mission under the direction of that veteran missionary, Monsignor Fraser, P.A., the Founder of our Mission Institute at Scarboro Bluffs. Some months previous to our arrival, Fathers Lorne McFarland and Larry McAuliffe, had been loaned to Kinhwa from Lishui, and Father McAuliffe was at hand to be our guide up to Kinhwa.

True to what we had heard so often about Chinese punctuality, the bus did not leave till eight o'clock in the morning, although the night before it was definitely scheduled for departure at seven.

To the bus station we went by rickshaw. At first sight this appears to be a rather inhuman method of travel, particularly when the passenger tips the scales at no mean weight. But we'll soon learn to get the Chinese viewpoint about this. By rare good luck, we foreigners managed to corral a seat in the bus—two of us on one narrow seat.

Windows are open in every section of the bus and passengers are piling through them. Watch your fedora—because right beside you two soldiers are coming through the same window at once. Why don't they use the door? Well, that happens to serve only as a ventilator.

(Continued on page 23)

FR. KELLY

FR. McRAE

The three priests whose pictures appear on this page are now working in the District of Kinhwa under Monsignor Fraser, together with Fathers McFarland and McAuliffe. Kinhwa adjoins the Prefecture of Lishui, from which these five priests have been loaned.

A SOLILOQUY

By REV. HAROLD MURPHY

I WONDER if that old lady I baptized today is dead. I know it is an unusual way to state it, but I do hope she dies soon. She was so resigned—so grateful to God for sending her the priest. If she lives and stays with all those pagans in that household — well, anything might happen. She may turn out to be another Chung He.

Now, there is matter for thought—that little rascal Chung He. I wonder why he walked out on us like he did. The Lord knows he was treated well enough. And he always seemed to be such a swell kid. There is something more to it than appears on the surface—something mysterious about it all. It is hard to believe that it is all ingratitude on his part—nobody could be that ungrateful. In fact, all my recollections of the lad portray him as he was on that day when I first heard his story. He showed gratitude then if ever there was gratitude shown. He seemed so happy when I told him that he need not go back to his cruel step-mother—that he could sleep here and that I would pay for his breakfast.

He sure pulled the wool over my eyes. I'll learn by experience. Still I couldn't have done otherwise — his story was certainly genuine. Who could doubt all that about how he had lived in Hanchow in luxury—and how his father even had a car. His account of his escape with his father from Hanchow when the enemy were almost at the gates of the city—of how he and his dad made their way to Lishui and settled down to a new life with a new step-mother—all this was undoubtedly true. And even now I refuse to doubt his story of how his "new mother" grew to hate him with all her strength—of how she used to beat him continually—and finally how she consented to let him eat his dinner and supper with her servants, but no breakfast, nor would she allow him to sleep in her house.

And to think that as time went on he took instructions and was baptized—even had the written consent of his father and the latter's promise to allow him freedom in regard to his religious duties. He was always setting an example to the other lads. He even joined our squad going swimming every day—became a "regular guy"—used to come to me with all his boyish troubles, just like the rest of the boys do.

AND then the change came over him. It is not difficult to recall that conversation I had with him that morning. He came to my room and in his customary, very polite manner, asked to see me for a minute—to which request I readily assented. "Yu Kong", he said, "my mother is dead, and I think I had better return to my father for a while. I'll come back later and let you know my future plans." And I told him to go ahead—I'd see him later—never dreaming that the lad would not come back.

And then as the weeks passed with no word of Chung He, how anxious I became—thinking that something had happened to him. I still did not have a tiny gleam of the truth. I refused to believe it even when the other lads of the parish told me how they had seen Chung He riding about the town in his father's car and how he had refused to speak to his former pals. I ignored all this for some time until finally when someone told me the lad was attending a pagan school, I decided to send for him. And It was only when his answer came back—namely, that he refused point blank to come to the mission and talk things over—it was only then that I believed the truth.

But still I do not even begin to understand. His father seems kindly disposed towards the mission—I do not believe Chung He was being forced to take this course. There is some mystery about it all. I'll have to investigate further. In the meantime I surely will keep remembering that little rascal in Holy Mass.

I had better go to bed—can't stay up all night wondering about that ungrateful Chung He.

FATHER HAROLD MURPHY, OF KINGSTON, ONTARIO, DIRECTOR OF THE MISSION SCHOOL AT LISHUI, SHOWN WITH THE TEACHERS AND GRADUATES OF 1938.

THE WAY OF MR. WEI

By REV. C. STRANG

WHATEVER may be the cause, it is certainly true that many converts from Protestantism become exemplary Catholics. Whether it is a reward that God gives them for the effort they made to embrace the Faith, or whether it is their keen penetration of the value of the Gift they nearly missed, or whether it is due to a myriad of other reasons, the peace and graces that they received in the Sacrament of Baptism is most manifest and edifying to us who have always enjoyed (and maybe appreciated the less) that same peace and these same graces. Even in converts from paganism it is not so universally noticeable: if we look for a psychological reason, it may be due to the fact that pagan converts, knowing so little before about God, and receiving so much from Him afterwards, are not so alive to the magnitude of their gift as is a Protestant convert who did have something before, but who now sees not only the greater advantages in the Catholic Church, but also perceives in a better way the importance of its unity, Catholicity, sanctity and apostolicity.

It is such thoughts as these that come to mind in attempting to give this biographical sketch of Mr. Wei, who died a most edifying death a few months ago. He had been a Protestant, and a devout one, for over thirty years; he was a Catholic, and a saintly one, for little over three years. For three years he was a zealous catechist attached to a Protestant mission; three years also did he serve in a most exemplary manner as catechist to our Mission. He was also a qualified practitioner and attracted as many to the Church bv healing their sickness as he did by his preaching and example.

He is dead now—the victim of consumption, the first symptoms of which he neglected because of his zeal for his work. But the disease kept making its demands until he had to give in to it and take the necessary rest; bit by bit his voice failed him and bit by bit his faith and patience increased. He faced the end with perfect resignation even before the end was apparent to us. He would call the priest to speak to him about God and heaven—he would never tire of listening to the consoling doctrine of God the Father, and prayed incessantly that He would ever show Himself a Father to the family of three whom he was to leave, and he placed them in His care with the utmost confidence. His mind thus at rest, and his body and soul fortified by the last sacraments, he breathed forth his last weak breath.

MR. WEI.

THE story of his conversion is not a strange one, but nevertheless an interesting one. Born of Protestant parents some thirty-nine years ago, he attended the mission school and eventually married one of his own religion. He studied medicine and served as an intern in the Chung San Protestant hospital and spent three years leading the Sunday prayers and hymns in various chapels. Catholic friends and literature led him to enquire about the Catholic faith, and when he became convinced that it was the only true Church, he resigned his position in the hospital and went to Shanghai. There he took a course of instruction and was baptized on Easter Sunday, 1933.

On his return home he exhorted his family to embrace the Faith as well, and shortly afterwards his mother and sister and his two young girls were baptized. His father and wife did not make quick response and it was not until a year before his death that they were received into the Church.

When he was attachd to the hospital he ceded his share in a little drug-store to his brother, and now he had no income whatsoever. He also had another cross to bear because of his faith. The sister whom he won over to the Church was a school teacher and married to a tepid Protestant. This husband would not let her adore God; tore down the holy pictures and religious scrolls which she had hung on the walls and would give her no peace. She therefore separated from him, taking with her her two beautiful children, and returned to her mother's house, and Mr. Wei had to care for them also. His father was well advanced in years and not able to continue his business as a cloth-dyer. Mr. Wei offered his services as a catechist in his local place, but there were plenty of catechists there; however, he was recommended to us by one of the priests, and, most fortunately, we were just opening up a new place, most of whose inhabitants had been recently converted from Protestantism.

An account of the result of his work amongst us has already been printed in "China" when we told of the opening and first baptism class in Li Ts'un. During the first year there was no remarkable signs of the sickness that was so soon to be fatal to him: in fact, to judge by the work he did and the energy he put into it, he was one of the healthiest we had. In conjunction with his duty as catechist he conducted a small pharmacy, charging only for injections. In this way, he was directly responsible for saving the lives of many, including his own sisters. I think it is safe to say that all those who joined the church after the chapel was opened there did so because of Mr. Wei's persuasion and charity. He is the only catechist that I know who had his face slapped, and he turned the other cheek. There was a trouble-maker in the village who made it as hard as possible for the Christians to perform their duties. On several occasions he entered the chapel during services shouting all kinds of insulting remarks. When Mr. Wei remonstrated with him he was struck in the face. "I did you no wrong," he said, "why do you strike me?"

DURING his second year there was a vacancy on the teaching staff of the Lishui convent and we were only too glad to offer the position to his sister, which she most gratefully accepted and most satisfactorily fills at present. It was at this time that his sickness hindered his work and he was sent to the hospital in Wenchow. But they could do no more than relieve him a bit. Soon his voice was gone and the malady consumed the bit of flesh he had. Months before he had asked for the last sacraments, and now they were given him. Confined to his bed, he still tried to help the Christians by his words and directions, but soon even that was beyond his strength. His worldly affairs were quickly looked after. His eldest daughter is married in Shanghai, his second is studying in Lishui preparatory to entering a convent as soon as she is old enough; his third is still small and she, with her mother and grandparents, shall live with his sister at Lishui. Several times Mass was said at his bed-side, and he received the Blessed Sacrament with tears in his eyes—not tears of pain or sadness, but coming from a true spirit of unworthiness and ardent love.

The way of Mr. Wei was a hard one—but a calm one. It was a way that the flock he left behind will do well to imitate. He himself said he would pray for them when in heaven—the Little Flower's way, and—the writer is consoled in this—he said he would pray for the priests who were good to him.

FATHER BEAL.

During the past year, Father Lawrence Beal, of Otterville, Ontario, was forced to lay aside his duties as Pastor of Sungyang, and take a very necessary holiday. At the time of his illness, the port of Wenchow was closed to passenger traffic, and Father Larry had to make a circuitous trip overland through Fukien Province in order to reach Hong-Kong from which port he embarked on the "Empress of Japan" for the Phillipine Islands.

Several months of rest and quiet at the Maryknoll House in Baguio, P.I. (where Father McGettigan recovered his health some years ago) did wonders for Father Beal, and recent letters from China report he has now returned to active duty.

At the Maryknoll House in Stanley, Hong-Kong, Father Beal was privileged to hear a lecture given by Archbishop Zanin, the Apostolic Delegate to China. In a letter from Father Beal he related the following interesting story told him by a Dominican Father whose guest he was when passing through the city of Yenping.

The father of the Dominican's teacher was a scriptor in the "Yamen" whose duty it was to re-write old deeds of property. It seemed that in the 17th Century the Jesuit Fathers had a Mission in Fukien until driven out. The church and property were taken over by local authorities, and the facade of the church was covered over with cement and mud obliterating the name and the three distinguishing characters "Tien Chu Tang" (Catholic Mission). A few years ago this property changed hands again, and the new owners proceeded to dismantle the building. The three characters engraven in the stone were brought to light. An inquiry was made at the "Yamen", and the old files revealed the document, which proved the title belonged to the Catholic Mission. After some delay, the property was handed over to the Dominican Fathers.

JOURNEY'S END

(Continued from page 20)

A door as an entrance is altogether too old-fashioned for those who wish to make sure of accommodation on a Chinese bus. Wiggling to get a look at how the space was used up I had an idea that some of the passengers must be flattened out against the roof. Anyhow, the engine starts sputtering, and we are off on the last lap of our journey.

The road appears fairly good for travelling, and the odd glance I managed to get at the outside scenery revealed beautiful views of the mountains of Chekiang. But there are other considerations on this ride. The bus floor is none too substantial, and before long the dust that has entered makes it a bit difficult to breathe. Practically all the passengers seem to be afflicted with colds, and so the expectorations simply challenge description.

We are quickly passing through ricefields in which the peasants, who literally "earn their bread by the sweat of their brow", are toiling under a broiling sun, even if it is the last week of November. On one side, a lovely stream winds down the huge mountainside, while on the other side a dilapidated temple tells us that the once firm grip of Paganism in this section of the country is weakening at least in the exterior manifestations.

BEFORE we realize it, we are in Kinhwa, a city typically Chinese, though more modern than many others. There is some little discussion with Customs officials as to the purpose of our coming to Kinhwa—then we are once again in rickshaws, and on our way to Monsignor Fraser's Mission residence, and our "journey's end".

We have been in Kinhwa but a few days as I write this on December 11th. By the time it reaches Canada (and, by the good graces of the Editor, appears in CHINA) the New Year will be well advanced, a Year that is destined to be so important to us new missionaries in China. There is the difficult language to be acquired, new customs to be adopted, and perhaps other more formidable difficulties to be encountered which, as yet, are fortunately hidden in the designs of Divine Providence. Hence, I close my first writing from China by recommending to the prayers of *CHINA'S* readers all missionaries in Fields Afar, but particularly those who have come most recently into God's Vineyard.

A Hospital for Lishui

"SOON we will be busy with the building of a little hospital here in Lishui", says a letter from Father Joseph Venini, Procurator at our central headquarters in China. "We are just going to put up a modest little place on our property here, a building large enough for about twenty beds for charity cases, and about twelve small rooms upstairs for those who wish to receive a little extra attention. It will not be a hospital in the real sense of the word, as we shall hardly have a doctor, though that is possible. But the Grey Sisters are quite capable, and, apart from surgical cases, will be able to do a great deal of good medical work. It will be much easier and more convenient for the Sisters, too, because at present they have to visit cases in dirty hovels, old temples, and such places. For Lishui, such a thing as a hospital is a crying need. So please remember the project in your prayers. We expect to get at actual construction of the little hospital very soon, as we have most of the material on hand now. Father Venadam is going ahead with his Convent in Lungchuang, and the Sisters will probably be going there to begin activities in 1939. It is Father Stringer's hope that Sisters will be able to go to Tsingtien before very long, too."

CONDITIONS IN CREKIANG

Father Venini's letter, written on November 18th, last, has this to say about conditions in Lishui:

"War activities in other parts of China recently have not caused any change in the situation in this part of the country either politically or in matters military. The port of Wenchow (90 miles from Lishui, and the nearest seaport to us) was closed for a day or so, and we feared that the Chinese were going to block up the river in order to impede a possible attack from the Japanese. Luckily, however, to date nothing has happened and the boats are still running. The motor road has been cut at Tsingtien, and from there to Wenchow many of the bridges have been destroyed and the road dynamited in many places, as a precautionary measure against a possible Japanese advance. Beyond the destruction of the motor roads we have not yet had to experience the 'scorched earth' policy of the Chinese army. When they withdraw from their positions they destroy anything they figure would be of any use to the enemy. In such places as Hankow and Canton the damage done was enormous. We are now learning over the radio that Changsha, a large city, the capital of Hunan Province, is being almost completely destroyed by a fire that has been raging for five days. You can imagine what the people in these districts will have to suffer during the coming Winter."

MAIL SERVICE DISRUPTED

"The mail service in this district just now is very slow; so slow that it takes months for parcels and other mail matter to come the few hundred miles from Shanghai to here."

(In this connection, a letter received from *Father Gerald Doyle,* our Mission Procurator at Shanghai, states that when he receives requests for articles needed by the missionaries at Lishui, he has to await the departure of some missionary from Shanghai to whom he may confide the care of the shipment going up to Wen-

Soon after their arrival in Shanghai, Father Doyle had our missionaries face the camera. Standing (left to right): Fathers MacIntosh, Kelly, McKernan, Murphy, Lyons and Moriarty. Kneeling: Fathers Steele, Carey, McRae, McNeil and Morrissey.

REFUGEES IN MONSIGNOR FRASER'S MISSION
Inmates of one of the refugee camps opened in the Kinhwa District. Thousands of people have fled from the war front. So far four camps have been opened, in which the refugees are being fed and clothed, and many unfortunates living in hovels outside the camps are being rescued from starvation.

chow. The shipment may include, at times, from 20 to 120 parcels, which Father Doyle places on the boat in the care of a travelling missionary priest. Says Father Doyle: "The poor victim then gives me a sorry grin and wonders how he will get the consignment through the red tape at Wenchow, how he will get boats for it to go up the river from Wenchow, how he will convince the soldiers that it is a legitimate business transaction for these things to be transported up the river, and that the parcels do not contain arms or ammunition, etc. It causes a lot of headaches. Even to get the parcels on board the boat here in Shanghai to send to Wenchow it is necessary to pass the Customs here, and everything has to be minutely accounted for.")

AIR-RAID ALARMS

After a peaceful silence of a few months, Lishui heard a few air-raid alarms around the middle of November, and there had been severe bombings along the railway line cities from Hangchow (the capital of Chekiang Province).

"I was up to Kinhwa a day or so ago to visit Monsignor Fraser," writes Father Venini, "and they had some anxious experiences there during several days of recent bombings. When I was returning an alarm was sounded just as we were at the bus station. Should the film people be in need of any mob scenes they would be more than satisfied to see the action around a bus station when an alarm sounds. Luckily, the alarm on this occasion proved false, and we were able to continue on our way. But I had to wait five hours at the bus station. The number of busses in service are very few, and the traffic is very heavy owing to the fact that this is one of the very few roads left open for travelling between Shanghai and the interior of China. I finally managed to get on a truck. Even this was much better than the bus, for I was able to get in with the driver and consequently had to swallow less dust and dirt, and moreover I was much more sure of a seat. Travelling is certainly no pleasure these days."

We Need a New Altar in Our Seminary Chapel

Ecce Panis Angelorum

Pictured at the left is the little altar which has been used in China Mission Seminary chapel for more than 15 years. It has always been pitifully inadequate as a main altar for a Seminary chapel where all the liturgical functions are celebrated in a solemn manner. Always have we refrained from making a public appeal for a new Altar because our needs in other respects were so great. We must now have a New Altar which will be becomingly dignified for the celebration of the Sacred Mysteries in the home of seminarians preparing for the Holy Priesthood, and one which will enable us to carry out the Instructions recently issued from Rome concerning the safeguarding of the Blessed Sacrament in a secure Tabernacle.

A group of ladies in Toronto have undertaken to raise part of the sum necessary to give the Seminary a decent Altar, and we make this urgent appeal to all the Readers of "CHINA" to contribute towards our New Altar. Any amount that you can spare will be gratefully received at the Seminary for this purpose. We would be glad to have inquiries from any person who might care to donate the entire cost of the Altar as a personal gift.

While our other needs continue to be acute, we simply MUST make this special appeal to your generosity. Please specify your gift "for the Seminary Altar"—the Altar whereon several Holy Masses are offered daily in which the intentions of all our benefactors are remembered. Let your donation be made in honour of the Most Blessed Sacrament, from Whom you, as well as the inmates of China Mission Seminary, receive so many blessings. We shall be very happy if many friends of our Seminary have a share in the purchasing of this very necessary New Altar. Please do help NOW.

JOHN E. McRAE.

BRIDGES THROUGH LIFE

By

REV. JOHN MAURICE

THOUGH China has, among many other things of interest, types of bridges which are distinctly her own, and, of late, types borrowed from the West, bridges as such do not come within the scope of this articles. One good reason being that I know little more about them than appreciate the sense of security of a solid one, and the opposite when the span over a raging torrent is just another risk. What is in mind are bridges of a different sort—those fashioned by Divine Providence. In prose and poetry as well as in Holy Writ the theme of man's short earthly life has received various interpretations depending on the view the author took. One of these, the bridge metaphor, seems an apt one to apply to the events or highlights in our past which are responsible for our being in China, and also to those difficulties which confront us at present.

* * * *

So in retrospect (though in reminiscing, I may be trespassing on the privilege of the aged, yet it is a salutary thing even for those who are still in the high-noon of life to recall God's blessings): in common with all other human beings who ever saw the light of day through God's fiat, we passed over the bridge from nothingness to existence; then with the favoured few through Baptism, we spanned an immense gulf to become transformed from outcasts of God's Kingdom to its heirs. When on the threshold of manhood, and the time came for that decision to be made which would determine the sphere wherein the Divine plan in our regard was to be worked out, we were numbered among those who were beckoned by Christ to cross over, follow Him, and assume the responsibility of feeding a portion of His flock. He showed us the value He set on a human soul and the worth of time and things temporal in the light of eternity. Our choice was made.

* * * *

But before entering upon the actual work of our vocation there was a special training to be undergone and knowledge to be acquired which was calculated to fit us for the task ahead. And so began the passage over another long bridge—the six years in the Seminary. A paragraph or two cannot do justice to that period of preparation when volumes have been written on the topic to help the aspirant to the Priesthood realize the dignity of the office before him. Even these, inspired as they appear, fall short of giving an adequate picture on this side of the grave of the sublimity of Christ's Priesthood, for it bears the characteristics of the Infinite God who instituted It. At the close of those years came Ordination. Whatever shrinking or reluctance poor weak human nature felt at that time was overcome by the reassuring words of Christ, "you have not chosen Me, but I have Chosen you, and have appointed you that you should go and bring forth fruit, and your fruit should remain."

That portion of the Lord's vineyard which we were to till remained far from the scene of our training—China, some ten thousand miles away—yet how quickly that great distance was bridged (about three weeks by rail and boat) in comparison with the long and tedious journey it meant for missionaries less than a century ago.

* * * *

In China we find ourselves almost in another world. The contrast in our previous environment and the one now surrounding us, with its people, temperament, culture, customs and language so unlike our own, emphasizes those difficulties which must in some way be bridged if the people are to be brought to an understanding of the truths of Faith and the meaning of life.

The complex character of the Chinese people is a puzzle to the Western mind, and others whose long stay in China give them the right to a say on this matter, give up trying to solve it. They acknowledge and praise the admirable traits they see, but there exists, too, the opposite features, some of which can be accounted for by the Occidental's knowledge of the weakness of fallen human nature, while others must be attributed to the blightening influence of centuries of paganism. However, the God who made them understands them, and perhaps, through our instrumentality, Christian philosophy, and God's all-powerful grace, the good in them will be made better and the crooked somewhat straight. This is where your prayers help them to cross the bridge to the light and life which is Christ.

* * * *

Another bridge which we must cross before we can teach them the truths of our holy faith is the Chinese language, by no means an easy one for the average missionary.

(Continued on page 27)

When the bus road is cut by the river, passengers (and bus separately) are ferried across to resume their journey.

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Christ Died for Every Man

Christ died for every man. He died as much for you as He did for me. He died as much for the atheist, the scoffer, the agnostic and the pagan, as He did for the most devout Catholic who ever lived. There are no favorites with Our Lord. The repulsive outcast is as precious to Him as is the most virtuous saint who ever trod the earth. He wants every man within his fold. But how can they come into His loving shelter, if we are too busy, too indifferent, too proud, too lazy to help them on their way? How can they find the courage to present themselves to Him, when there are no Missionaries to instill the Gospel of Hope into their souls?

Action Needed

It is all very well to sit in our own cozy homes and listen to the radio tell of the exploits of the "G" men. It is commendable to protest about our relief system, our filthy politics and our degraded morals; but when we talk and do nothing, we become responsible for the very evils that we decry. A good Catholic is a missionary Catholic.

It is also right that you should feel sorry for China; pity the Untouchables of India and shudder at the cannibalistic capers of the African aborigines; resent the dastardly pillage in Spain; the persecutions of Germany; but if you do nothing to lessen these hardships for our brethren, then again you fail in your mission as a Catholic.

There is work to be done and there are plenty of Catholics to do it. Let us be about our Father's business, before He calls us to give an accounting of our stewardship here on earth. The spread of Catholicity is not entirely in the hands of our Hierarchy. We are as much a part of that program as they are and although we have not been especially chosen to the life of a religious, yet we are as much His disciples today, as were the first men who walked in the footsteps of the Master.

Missioners Must Live

Our Missioners are men and women of flesh and blood, even as you and I. They need food, clothing and shelter. Most of us have food, clothing and shelter; but we feel we need other necessaries and luxuries to make our lives complete. The Missionaries are content with very little and they hesitate to ask for even that. They are different from us, because we are always sighing that we wish we had this and we wish we had that. We are certain of some things but the Missioners are certain of nothing. Since they are as human as we are, then it is only reasonable to suppose that the strain of their existence could be lessened by a few material comforts, so that they will have more energy to faithfully perform their Chosen Work.

MASS INTENTIONS

are always a practical help to priests in mission lands. The missionaries often have no other means of support than their Mass stipends. Our priests will be glad to offer the Holy Sacrifice for your intentions if you send your Mass offerings to the Seminary.

What a traffic tie-up looks like on a Chinese mountain road. In such "chairs" the missionaries journey long distances on mission trips.

A Buddhist Monk who has often been host to our priests on visits to his temple.

BRIDGES THROUGH LIFE

(Continued from page 26)

Someone has said that it takes "the courage of a David, the patience of a Job, and the life-time of a Methusala" to tackle and assimilate the Chinese language—an exaggeration with more than a few grains of truth to it. To begin with, their written language is made up of characters, or words as we may call them, which are anything but like our own. Each is formed of strokes originally meant to represent some object. Its literature has various styles—the classic has its definite style, and it differs from that used by newspapers. Letters and posters must be written after another fashion. Though these preserve their respective unity, throughout China there is anything but oneness in the manner in which the language is spoken. There exist almost as many dialects in China as there are counties—and their name is legion. Our Prefecture in Chekiang has about twelve different dialects. They differ so much that a Chinese from one district cannot understand his fellow countryman living thirty miles away.

* * * *

In a summary, the above difficulties and other little ones common in the life of every missionary in a foreign land, can be called just one long bridge which we must cross over to eternity, and in doing so we must help the people with whom we live to pass over their own bridges to the same eternal shore.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

To the Boys and Girls of the "Rose Garden":—

At the beginning of a New Year I suppose even little boys and girls, like the grown-up folks, made what we call "resolutions"—that is, they made up their minds to do something or to stop doing something. It often happens that resolutions do not have much effect after a short time. It may be that way already with what you decided to do or not to do when the New Year of 1939 began.

Well, near the end of this month, on the 22nd of February, begins a Season know as Lent. And for Catholic boys and girls that is certainly a time for making resolutions. Every Catholic school-child knows that Lent is a time when Our Lord wishes Catholics to make very special sacrices for His sake, and at the beginning of Lent we should make up our minds what we are going to do, or stop from doing, in order to please Our Lord during the 40 days before we come to the anniversary of His sufferings and Death on the Cross.

If we bring to mind why Our Lord suffered and died it will help us to make proper resolutions. He Died in order that we might get to Heaven, didn't He? And that all souls might be saved. We want to get to Heaven, and we want to help others to get there, too—but God asks that we earn the reward of Heaven by working for our salvation, by making little sacrifices. And Lent is a special time for doing that.

So you must be ready during Lent to do things for your soul, and for the souls of others. You must do things that are pleasing to God, and you must stop doing things that please yourself rather than God. Now what can young boys and girls undertake for their Lenten programme? May I suggest: 1—That you try to get up and go to Holy Mass every morning. (Is that too hard? Remember, the little lad who sells papers gets up very early every day. You can rise early, too, to please God by your sacrifice). 2—Cut down on the number of times you please yourself by buying candies, etc., and going to the movies. (That's something hard to do, but it is a good training for you, especially when you do it for love of God and of souls). 3—Put the pennies you deny yourself into your Mission Mitebox either at home or in your Classroom. (You will then be helping to save the souls of other little boys and girls who will be helped by the money you give to the Missions). 4—The best sacrifice you can make is to cut out any bad habits you have, such as disobedience, untruthfulness, laziness, unkindness, etc. (That is the best way to make use of Lent).

Oh, yes, Boys and Girls, there are many things you can do for Our Lord during Lent; the most important thing is to do them quietly, steadily, lovingly, each day. Then you become most like Our Lord. And when Lent is over you will be ever so happy that you tried hard to please God every single day. God expects His little missionaries in the "Rose Garden" to spend the Lenten Season in a Holy manner.

Write and tell Father Jim what YOU did for God and His Missions during Lent. And now, may God bless you and help you to keep the resolutions you will make this Lent.

FATHER JIM.

* * *

Blind River, Ont.

"Dear Father Jim:

"For a long time we have been wishing to join the Rose Garden, but we were busy working for our own missions.

"Who are we? We are Objibwe Indian children of the Mississauga Reserve, three miles west of Blind River, Ont. Should you be up this way come to visit us.

"Across the road from the school is our Church, named St. Edward the Confessor. We are very proud of it. We help in a general way to keep it nice. It was Fr. T. Dwyer who enlarged it and we remember him in our beads every day. Our new missionary is Fr. Barker. We like him very much.

"We could tell you many interesting things about ourselves, but our letter would be too lengthy. However, we can all sing the Mass, Benediction, English and Indian hymns, and give the responses. We go to school every day and take all the subjects like white children.

"Enclosed is five dollars to ransom a Chinese baby at Dolu. We would like Fr. Matte to baptize her Mary Rosary Dolores. Our teacher, Miss MacNulty, taught at Gogama, Fr. Matte's home. We would like him to know he will be given special remembrance in our daily prayers.

"We are learning the new mission prayer and we promise to keep the rules of membership. On a separate sheet are our names (31). We hope you will be able to pronounce them.

"We close by signing our Junior Red Cross name,

CAMPFIRE JUNIORS,
per Violet Boyer."

Prayer of St. Francis Xavier for the Conversion of Infidels

"O Eternal God, Creator of all things, be mindful of the souls of unbelievers created by Thee and fashioned to Thine image and likeness. Remember that Jesus, Thy Son, suffered a most cruel death for their salvation. Permit not, I beseech Thee, O Lord, that Thy Son be any longer despised by unbelievers; but appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy mercy, and, forgetting their idolatry and their unbelief, bring them at length to acknowledge Him Whom Thou hast sent, Our Lord Jesus Christ, Who is our salvation, life and resurrection, through Whom we are saved and set free; to whom be glory throughout infinite ages. Amen."

500 *days' Indulgence*
Plenary, Once a Month

Pupils of the Primary Class at St. Stanislaus School, Fort William, Ontario, who saved their pennies and ransomed two Chinese babies whom they had christened "Joseph" and "Mary".

THE RANSOM OF PAGAN BABIES

Several letters that have come recently to Father Jim asking inquiries on the same subject prompt him to make a public reply concerning a mission project that should be very dear to the heart of every missionary, whether on service in Fields Afar, or whether he be just a little "home missionary" of our "Rose Garden" Club. The inquiries from the teachers concerned the ransom of pagan babies. How would they go about interesting their pupils in this work, and would Father Jim give them some information about the ransom of pagan babies?

For the benefit of teachers and pupils in all our Catholic schools, let me say that I think there is no better method of stimulating missionary zeal than by presenting some definite aim or objective to the willing little workers who want to do something for the missions. If teachers would tell their youthful charges about the sad lot of millions of pagan boys and girls, say in China, and draw a contrast between their conditions and those of children in our Catholic schools in Canada, then I feel sure it would stir their enthusiasm to make sacrifices of their spending - money by patronizing Johnny Mite Box. When five dollars is procured it could be sent to us with the request that it be devoted to the ransom of a pagan infant, and the class contributing such money would have the privilege of suggesting the name to be given to the ransomed baby at the time of its baptism.

It is a sad fact, and a truly horrible one, that many parents in China abandon, or even murder, their newly-born babes rather than have the expense of rearing them. Missionaries can often prevent such child-murder by offering money to the poverty-stricken parents, and later these rescued little ones are cared for in missionary schools and orphanages, and, if they live, they form the beginnings of Catholic communities. Many, of course, because of their condition when rescued, die soon afterwards, but they have been given the priceless gift of baptism. Surely such work deserves the sympathy and support of many of our Catholic schools whose pupils enjoy all the blessings of our Holy Faith.

I would be happy to publish pictures of individuals or classes who contribute to such a worthy cause. But, of course, it is up to you to supply the pictures. So, boys and girls, if there is any missionary activity in your school, write and tell me about it—and send along a picture of those concerned.

* * *

Violet Hickey, Chairman of the Mission Committee at St. Joseph's Academy, Fernandina, Florida, asks admittance to our Club for the members of the B.V.M. Sodality who have adopted Father Moriarty as their missionary. A Spiritual Bouquet is being made for their missionary in China. For a pen-name, Violet chose for the group "Florida Palms."

Soon we hope to show you the pictures of these lively "Florida Palms."

CHINESE NEW YEAR IN FEBRUARY

In the first part of January, which the Chinese call the Bitter Moon, preparations are in order for the Oriental New Year celebration. General house-cleaning goes on at a great rate. The old lucky slogans which the pagans hang up on their houses are exchanged for new ones: usually red paper strips with character writing on them; sometimes blue paper strips when a house is in mourning; always yellow paper strips in the pagan temples. In the houses of the Christians these gay decorations have holy sayings written on them instead of pagan superstitions. The end of the Bitter Moon ushers in the Holiday Moon, about the beginning of February, when both Christians and pagans go about visiting friends and relatives, exchanging calls and gifts. This is the gayest time of the Chinese year. The streets are thronged with carefree people.

* * *

A hearty welcome to the Rose Garden for 25 new members from the School at Apple Hill, Ontario.

* * *

Letters from girls of 13 or 14 years of age would be welcomed by Frances McNeil, Box 91, Summerside, P.E.I. May I once again remind our Club members that they are invited to correspond with any fellow-members of their choice. Many "Buds" tell me of the enjoyment they get from letters from pen-pals. Try it.

* * *

With the latest list from St. F. X. School, Brockville, Ont., Father Jim now claims 100% enrollment of pupils from Grades 3 and 4 there. The letters from some of the new members gave Fr. Jim lots of enjoyment.

* * *

WHY NOT A MISSION MITEBOX IN EVERY CLASSROOM IN CATHOLIC SCHOOLS DURING LENT? HAS YOUR CLASSROOM A MITEBOX? DO YOU NEED ONE FOR HOME USE? MITEBOXES ARE SENT TO ANY ADDRESS ON REQUEST.

At left: Alice Tomolillo, 851 Mercer St., Windsor, Ont.; right, Alice Martin, 81 Pearl St., Brockville, Ont.; top, Mary A. Simarino of St. Stanislaus School, Fort William, Ont., and Maureen and Madonna Wilson, of 53 William Street, St. John's, Nfld. These two little girls have a brother, Kevin, who is a member of our Club and who distributes 15 copies of "CHINA" every month. Fr. Jim often gets nice letters from Kevin. Bottom: Marjorie Reid, of St. F. X. School, Brockville (Marjorie is a much bigger girl now), and Myrtle Larocque, also of Brockville, Ont.

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

A radio had been newly installed in a house which boasts an alert and intelligent 4-year-old daughter. This young lady listened with great attention to an afternoon program before being sent off to bed. She said her nightly prayer and afterwards added in a grave tone: "Tomorrow night at this time there will be another prayer."

"I've asked Mr. and Mrs. Jenkins to dinner at seven, Jane, but I think we'll give them a quarter of an hour's grace," said the mistress.

"Well, ma'am," Jane replied, "I'm a little religious myself, but I think that's rather overdoing it."

"What do you want?" demanded Mr. Newlywed. "Breakfast or work?"

"Both," replied the tramp.

Mr. Newlywed produced a large pile of his wife's home-made bread. "Eat that!" he exclaimed, "and you'll have both."

Bobbie: "My father's a policeman. What does your father do?"

Charlie: "Whatever ma tells him."

Landlady: "If you don't stop playing that saxophone you'll drive me crazy."

Sax player: "Guess it's too late. I stopped playing an hour ago."

Arthur: "So your new job makes you independent?"

Albert: "Absolutely. I get here any time I want before 8, and leave just when I please after 5."

A city business man sends this instance of the sort of posers with which his young hopeful beguiles his leisure hours.

"Daddy, why do you wind up a business, when you want it to stop?"

"Are you going to quit driving this car from the back seat!" indignantly asked Mr. Chuggins.

"Yes," replied his wife. "I'm going to sit in front with you, so that you can hear me better."

George, aged six, had eaten the softer portions of his toast and piled all the crusts on his plate.

"When I was a little boy I always ate my crust," said the father.

"Did you like them?" asked the youngster eagerly.

"Yes."

"Then you may have these," said George, pushing his plate across to his father.

"I can trust my maid at any time. I can go away for three days and know exactly what she will be doing all the time."

Mrs. Brown: "That's remarkable! What do you think she will be doing just now?"

Mrs. Jones: "Nothing."

"The man next door has just borrowed the garden roller."

"Then I suppose we'd better tell the Joneses so's they'll know where it is."

"It doesn't belong to the Joneses; they got it from the Harrisses."

"Then we'd better tell the Robinsons."

He had been walking with one foot in the gutter and the other on the pavement, and he was not getting on very well. After about half a mile he met a constable.

"You're drunk," said the latter.

"Oh, is that what it is?" he replied. "Thank heaven! I thought I was lame!"

The young lawyer, retained by a farmer to bring an action against a railway company for the loss of 24 pigs, did his best to impress the jury with the magnitude of the case.

"Just think of it, gentlemen! Twenty-four pigs—twice the number there are in the jury box!"

"How is old Bill these days?" asked one club member of another."

"Oh, he's much better since his operation," was the reply from the second member.

"Operation? I didn't know he'd had one."

"Oh, haven't you heard about it? They've removed a brass rail that has been pressing against his foot for years."

Mrs. Nuwedd was making her first attempt at cooking before the admiring eyes of her young husband.

"The book says: 'Beat the whites of the eggs till stiff,'" she said. "I think they must be done now."

"Why, are they stiff?" asked hubby.

His wife looked surprised and a little crestfallen. "No, but I am," she replied.

Newly-Wed Husband: "Do you mean to say there's only one course for dinner tonight! Just cheese?"

Wife: "Yes, dear. You see, when the chops caught fire and fell into the sweets I had to use the soup to put it out."

Two old ladies were talking of modern fashions.

"What do you think of the hats the lassies wear, Mrs. Smith?"

Mrs. Smith: "They dinna wear hats; they just walk alongside o' them nooadays."

Wife: "Could you give me a little money?"

Hubby: "Certainly, my dear; about how little?"

Ellen: "Home is the dearest spot on earth after all."

Ernest: "Yes, when you count the rent and servants' wages."

Teacher (severely): "Do you know what becomes of boys who run away from school every afternoon to play ball?"

Small Truant: "Some of 'em gets into the big leagues."

A long-winded lawyer defended a client unsuccessfully, and during the trial the judge received the following note: "The prisoner humbly prays that the time occupied by the plea of the counsel for the defense be counted in his sentence."

Husband (angrily): "No money in the house, the gas bill not paid, the butcher threatening us, no money for decent cigars, and you go and buy a fur coat in the middle of summer just because it was cheap!"

She (white with passion): "Pardon me, it was not a cheap one."

Ruth had been very naughty, so mother made her sit in the corner on a chair. "Now, you can't get down until you are good," mother said. After a while mother said, "Ruth, it's time for you to go to bed."

Ruth said, "Oh, no, I'm not good enough yet!"

Two Irish farmers, keen rivals, entered their horses in a steeplechase. One of them engaged a crack jockey to ride. The two horses were leading at the last fence when both jockeys were unseated. The expert jockey quickly remounted and won the race.

On returning to the paddock he found the farmer fuming with rage.

"Why, what's up?" he asked.

"I won, didn't I?"

"Yes you won all right," roared the farmer; "but on the wrong horse, you idiot!"

CHINA

Subscribers are Requested to Read the Following Very Carefully

The subscription price to CHINA is fifty cents a year. Subscribers who do not receive the magazine regularly will confer a favor by notifying us.

EXPIRY DATE

The date to which your subscription is paid up is marked on your address label. Please RENEW NOW FOR 1939.

CHANGE OF ADDRESS

Do not fail to inform us promptly if at any time you change your address. In doing so, please send us your **old** as well as your **new** address.

DUPLICATE COPIES

If you are receiving two copies of CHINA, and have subscribed for only one, kindly let us know.

SENDING SUBSCRIPTIONS

In sending your subscription to CHINA, be sure to state WHETHER IT IS A RENEWAL OR A NEW SUBSCRIPTION.

MRS. OR MISS

Very often we do not know which to put on our stencil, as there is nothing to indicate which it should be. Will our lady friends kindly make this clear.

ATTENTION TO THE ABOVE DETAILS WILL BE GREATLY APPRECIATED.

REMITTANCES

Money should be sent by Post Office or Express Money Orders, Drafts or Registered Letters to ensure safe delivery. All such orders may be made payable to:

ST. FRANCIS XAVIER SEMINARY, SCARBORO BLUFFS, ONTARIO

— — — — — — — — — — You can use the following coupon — — — — — — — — — —

"CHINA"
St. F. X. Seminary, Scarboro Bluffs, Ontario.

NEW ☐
RENEWAL ☐

Dear Fathers:—

Enclosed find $ .... as a subscription to "China" for .... years.

Name .... Name ....

Address .... Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

"FILL THE SHIPS"

A GREAT missionary authority, the late Archbishop de Guebriant, Superior-General of the Paris Foreign Mission Society, when asked to sum up the whole missionary position of the world, said "Fill the ships. Send more and more priests to the field."

Never before, perhaps, in history did the world stand in greater need of Catholic missionaries than today. Even at home the need is great; how insistent, then, in pagan countries, where souls are deprived of even the elementary truths and consolations of the reign of Christ! It is true to say of China that the great effort for her conversion will be made in our own day. The next generation will probably be too late. And the same holds good of practically all the pagan countries. The boys who are now growing up must face the grave responsibility of leading paganism to Christ. Now is the acceptable time.

* * *

THINK! PRAY!

Reflect on your duty of making Our Lord's Name loved and honoured by the world. Ask Him, like St. Paul: "Lord, what wilt Thou have me to do?" He may intend you for the sanctuary and for the missions. Pray earnestly about it.
Write to us about it, and you will receive direction and help.

VERY REV. J. E. McRAE, D.C.L.,
President,

St. Francis Xavier Seminary
SCARBORO BLUFFS, ONTARIO

CHINA

Scarboro Bluffs, Ont.

March, 1939

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Mite-Box in Every Home

ST. F. X. SEMINARY, Scarboro Bluffs, Ont.

Dear Fathers: I want a China Mission Mite-box for my home. I intend to put in the Mite-box ONE CENT every day, and from time to time I'll send you what I've collected. I think that's the least every Catholic family could do to help your missionary work. Please enter my name as a member of your new Mission League, thereby entitling me to a share in all the Spiritual Benefits extended to benefactors of your Missions.

NAME ....

ADDRESS ....

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year | Editor, REV. A. CHAFE | Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924.

Vol. XX | MARCH, 1939 | No. 3

Requiescat in Pace

HIS HOLINESS POPE PIUS XI

1857 - 1939

HIS HOLINESS POPE PIUS XI, two hundred and sixty-first successor to St. Peter whose Pontificate has embraced one of the most trying periods in the world's history is entitled to be ranked as the greatest world figure of his time and one of the great men of all time.

Had he accomplished but one of the half-dozen or more outstanding things for which his Pontificate is noted, it would have been sufficient to make his occupancy of the Chair of Peter distinguished in the history of even so commanding a force as the Papacy. Taken together, these accomplishments constitute a reign, the brilliancy of which will undoubtedly place it in the forefront of historical accounts of the period.

Had Pius XI, for example, effected only the settlement of the 60-year-old "Roman Question" with all its potentialities for international difficulties, thus becoming the first Pope in more than half a century to set foot outside the Vatican, his would have been a Pontificate of extraordinary success.

Had he but written his brilliant Encyclicals—dealing as they do with the fundamentals of such profound subjects as Christian Marriage, Christian Education, Capital and Labor, and Christian Unity, and treating of a score of special devotions and objectives of God's Church—his fame would have been enduring.

Had he done nothing more than give marvellously successful guidance to the Church through an unparalleled period of world crisis and stress, inspiring an impressive growth in fervor and prestige as well as numbers, despite the severest handicaps, his work would have been outstanding.

Had he done no more than merit so completely the title "Pope of the Missions", through his tremendous spread of the Faith, his reign would have been illustrious.

Had his fame rested entirely on the fact that he inscribed an unprecedented number of names on the rolls of the Saints and the Blessed, it would have been secure.

Had he accomplished no more than to extend so admirably the diplomatic relations of the Holy See, greatly enhancing the prestige of the Vatican and its world influence for good among the nations, this alone would have compelled the admiration of the world.

Had he only sponsored perhaps the most significant religious movement of a century—Catholic Action, with its tremendous world potentialities — he would go down through the centuries as one of the great Pontiffs of all time.

Even his vigorous modernizing of the ancient Vatican, calling to the aid of religion the great new marvels of science and among other things enabling all the world for the first time to hear the voice of the Pope directly by radio, would give him eminence among the long list of Popes.

But Pope Pius, ascending to the Papal throne late in life and beginning his great work when 65 years of age, accomplished *all* these things, and many more.

A man of profound culture as well as the deepest faith and holiness, a renowned student, a friend of science, possessed of amazingly detailed and varied information and of astonishing vision, Pope Pius had advanced the interests of the Church in a score of directions. And all this despite the fact that his Pontificate has seen cruel and persistent persecution of the Church in a number of quarters, notably Russia, Mexico, Spain and Germany, and has embraced an era of wracking depression throughout the world, with accompanying unrest and fundamental change.

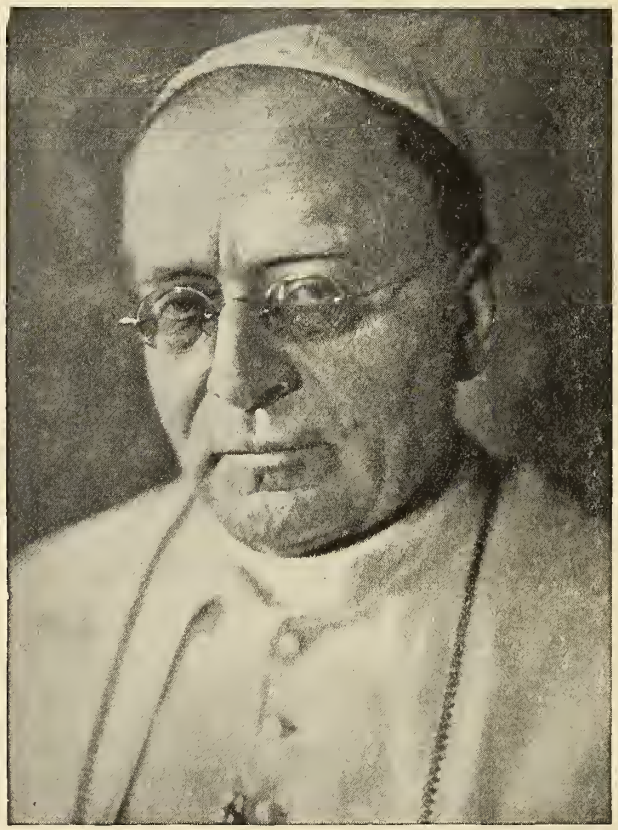
Causes for deep sorrow have constantly stood in sharp contrast with occasions for real joy. Governments rose and fell, revolutionary principles were put into practice, the world struggled and groaned, cries of desperation and despair rent the air. Over and above all those shone the figure of Pius XI, vigorous in insisting upon the rights of God and his Church, but serene, kindly, fatherly.

The Life and Work

(By MSGR. ENRICO PUCCI)

HIS HOLINESS POPE PIUS XI was 50 years of age and had exercised his sacred ministry in the priesthood for 27 years before he was created a Domestic Prelate. Later, after he had entered the Papal diplomatic service, he became successively Apostolic Visitor to Poland, Papal Nuncio to Poland, Archbishop and Cardinal within three short years. Seven months after his elevation to the Sacred College he was crowned with the Papal Tiara.

Achille Ratti, Bishop of Rome and Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of Vatican State, PIUS XI, two hundred and sixty-first successor of St. Peter.



O God, who by Thine ineffable providence wast pleased to number Thy servant Pius amongst the sovereign pontiffs; grant, we beseech thee, that he who reigned as the vicar of Thy Son, on earth, may be joined in fellowship with Thy holy pontiffs for evermore.

The future Pope Pius XI was born May 31, 1857, in the little town of Desio on the border of Brianza, the fourth son of Francis and Theresa (Galli) Ratti. He was baptized the day following his birth, receiving the names Ambrose Damian Achille.

After Achille Ratti had become Pope Pius XI, the house in which he was born was purchased by the Brothers Gavazzi, prominent manufacturers of Desio, and presented to the Holy Father. The house was transformed into an orphanage, and the room in which the Pope was born became a chapel. In the principal square of Desio stands a majestic monument, also the gift of Messrs. Gavazzi, raised to Desio's illustrious son the year following the settlement of the "Roman Question". A small copy of this monument is kept in the Vatican.

Family Originally Peasants; Father Became Silk Merchant

The Ratti family came originally from Rogeno, in Upper Brianza. They were peasants but passed by preference into work in the silk mills, a very flourishing industry in that region. Francis Ratti, father of Pope Pius XI, raised himself from the position of a humble workman to that of director and co-proprietor of silk mills of the firm Gadda. Fermo Ratti, the only brother alive during a part of Pope Pius XI's reign, died early in 1930 at Rome. He was an industrialist of high standing.

Young Achille Ratti received his first formal education in an elementary school conducted by Father Joseph Volontieri in his own house in Desio. Although this schooling was very rapid and abridged, in keeping with the times, it was sufficient for the pupil, whose quick intelligence and assiduous application advanced him to the "Ginnasio" (the high school) in St. Peter's Seminary in the Archdiocese of Milan. During his vacations, spent with his uncle, Father Damian Ratti, pastor of Asso, the youth won the high esteem and admiration of Msgr. Louis Nazari, Archbishop of Milan, who was of the family of the Courts of Calabiana.

Achille Ratti advanced then to the academic seminary of Monza, and then to the Urban Archiepiscopal College of St. Charles, and passed brilliantly the final examinations of the Milan Lyceum, called "Giuseppe Parini". After four highly successful years in the theological seminary, he went to Rome in 1879. He arrived in the Eternal City as a Deacon, and two months later was ordained a priest, December 20, 1879, in the Basilica of St. John Lateran.

He celebrated his First Mass on December 21, 1879, in the Church of San Carlo al Corso of the "Lombard Nation" in Rome, which church to-day preserves a record of that event in the title of Basilica, granted by Pope Pius XI on the fiftieth anniversary of his ordination, and in a superb marble altar which the faithful of the whole world erected in honor of the great event.

Won Honors as Student; Brilliant in Mathematics

Following courses in the Pontifical Gregorian University, Father Ratti carried off his Doctorate in Sacred Theology with great distinc-

# of Pope Pius XI

tion, taking the same degrees simultaneously in the Pontifical Academy of St. Thomas Aquinas.

The young priest succeeded so brilliantly in mathematics in his early years, that his superiors thought of sending him to Turin to pursue studies in this science in the Royal University of that city. However, it was decided that he should go to Rome for juridical and philosophical studies. It is certain that this decision shaped the whole of Achille Ratti's future, since if he had been confined to mathematical studies he would have remained definitely off that path along which the future reserved such rapid progress and high ascent for him.

As soon as he returned from Rome, Father Ratti was assigned to teach Theology and Sacred Eloquence in the Seminary, remaining there until November, 1888, when he entered among the Doctors of the Ambrosian Library.

St. Peter's and the Vatican, the centre of Christendom, and the point to which all minds are turned as the world awaits the election of the 262nd Successor to St. Peter.

Work as Librarian

Entering the Ambrosian Library as "Doctor" in 1888, Father Ratti remained there until early in 1911, when he went to Rome to take over the post of Father Ehrle, Prefect of the Vatican Library and later Cardinal. This change came about gradually, however, for while still Prefect of the Ambrosian Library, an office to which he succeeded in 1907, he began, in 1911, to take over some of the duties of Vice-Prefect of the Vatican Library. This arrangement was worked out on the suggestion of Father Ehrle, who wanted Father Ratti first as his co-adjutor and then as his successor.

Published Many Documents

During his 26 years of work in the Ambrosian Library, Father Ratti not only made valuable studies enriched by the publication of books and documents previously unpublished, but he also carried out works of primary importance for the improvement and reorganization of that magnificent centre of knowledge. In addition to his work *Acta Ecclesiae Mediolanensis,* in three volumes, he published no fewer than seventy writings dealing with revelations produced by research into the unpublished treasures of the Ambrosian Library.

Never Had Pastoral Charge

Father Ratti felt himself first of all and always a priest, and dedicated all of the time left free to him, after the fulfilment of his duties as Librarian, to the sacred ministry. He never really had a pastoral charge, but for 32 years was Chaplain of the Sisters of the Cenacle in Milan. As chaplain, Father Ratti did not restrict his work to the celebration of the Mass and purely liturgical exercises, but was the counsellor, preacher, founder and inspiration of very many of the beneficient enterprises undertaken by the Sisters.

Father Ratti's priestly ministration often manifested itself in the public life of the city, and one sad day, in 1898, following a workers' rebellion and its bloody suppression, he was a member of a citizens' committee which called upon General Bava Beccaris, the military commander, to invoke measures of clemency. On another occasion, he was entrusted by the Cardinal Archbishop to smooth out considerable difficulties confronting religious teaching in the schools.

In Diplomatic Service

On May 19, 1918, Msgr. Achille Ratti left the quiet of the Vatican Library to become Apostolic Visitor to Poland, and incidentally to launch upon a career which in less than four swift years would see his elevation to the Chair of Peter. The office of Apostolic Visitor was soon changed into that of Apostolic Nuncio. On May 30, 1919, Monsignor Ratti, in the name of Pope Benedict XV, gave "de Jure" recognition of the Republic of Poland. On July 19th of the same year, he presented his credentials as Apostolic Nuncio to President Pilsudski. Having been named Titular Archbishop of Lepanto, he received episcopal consecration at the hands of Archbishop Kakowski, afterward Cardinal, in the Warsaw Cathedral, October 28, 1919.

Near the Soviet

His work as Apostolic Visitor and Papal Nuncio was exceptional. He visited not only all parts of the Polish territory, but also Lithuania and Latvia, and was prevented only by strong dissuasion from visiting Soviet Russia, to which his mandate was extended.

On the evening of August 13, 1920, the Bolshevik troops came within 15 kilometres of the Polish Capital, and the diplomatic corps had removed to Posen, whither the government had transported its archives and where the greater part of its members had taken refuge. Monsignor Ratti remained in Warsaw during this entire desperate period, giving an example of courage that was shared in by the Ministers of the United States, Italy and Denmark.

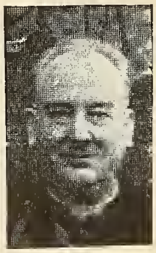
On August 14th, when it became

(Continued on page 40)

ITEMS FROM LISHUI

By

Rev. Vincent Morrison



FR. MORRISON

WE ARE NOW in the 11th month of the Chinese calendar and in the 27th year of the Chinese Republic. This being leap year, there are, therefore, 13 moons in the year. The Chinese year is a lunar one, but its beginning is regulated by the sun. Their year begins on the first new moon after the sun enters the constellation Acquarius, which makes it come not earlier than January 21st, nor later than February 19th. And so it happens that it falls on the latest possible date in 1939.

The Chinese festivals are like our own western moveable ones; for by the addition of an intercalary month every three years the difference is easily adjusted. This extra month is, however, not the thirteenth and added on at the end of the year, but is inserted at different times in different years and takes its name from the month it immediately follows; i.e., one year it may be the intercalary second month, on another occasion it may be the intercalary seventh month, and so on. An intercalary moon must be completely within one sign of the Zodiac—it must not pass from one sign to another. The close relation between the month and the moon is more noticeable in Chinese than in English, as the same Chinese character does duty for both.

There is no week among the Chinese as we Westerners are accustomed to observe, but many of them now have learned what a week means owing to contact with foreigners and missionaries, or if a Chinese has travelled much, he brings back to his native village this phase of the Western method of dividing time. The Chinese calendar in its present form is of very ancient origin. Errors crept in—naturally—in the course of time as they did in our Western calendars. It was the first Jesuit missionaries who turned to good use their mathematical skill by proving the inaccuracy of the native calendar upon the occasion of eclipses, and this calendar, with few exception, has been followed ever since.

The peculiar phrases one hears when asking time or distance strikes us as being very odd. Only those with whom you are well acquainted or know your mind on the matter will answer you in terms of clock time, or, if it be distance you want to know, in terms of "li," or miles. Some such phrases are these:

> "The time it would take to drink a cup of tea."
>
> "The time it would take to eat a bowl of rice."
>
> "The time it would take for an incense stick to burn out."

Several years ago the Chinese government took steps to abolish the lunar calendar and substitute the solar calendar in its place, but without success, even though penalties were imposed for the violation of this order. Seeing the futility of the order, it was latterly dropped and now the lunar and solar systems are printed side by side.

* * *

THE NATIVITY

The feast of the Nativity of our Lord was fittingly celebrated here in Lishui with much pomp and solemnity. The church was beautifully decorated with flowers from our garden, and, when the electric lights from our own Delco plant were turned on, the altar, crib, and the whole interior of the church presented a most resplendent scene. The church was filled to capacity during all the prayers which preceeded the midnight mass. Hundreds of pagans came to look at the crib, and listen to the doctrine and to the singing and prayers of the Christians. Eight catechumens, who had received baptism the previous day, were among the large number who approached the holy table to receive for the first time the Bread of Life.

The first sermon in the evening was given by Rev. H. Murphy and the second by the Pastor, Rev. Vincent Morrison. At the conclusion of this sermon Christmas hymns were sung by Rev. G. McKernan and Rev. E. Lyons, with Rev. C. Murphy as organist. The midnight Mass was celebrated by Rt. Rev. Msgr. McGrath, assisted by the priests of the mission. The Mass on Christmas Day was celebrated by Rev. E. Moriarty and the third sermon delivered by Rev. Vincent Morrison. Solemn Benediction in the afternoon, preceded by the recitation of the Rosary, brought our Christmas festivities to a close, and

(Continued on page 47)

A procession which marked the festivities of the Chinese New Year in Lishui.

WE NEED A NEW ALTAR IN OUR SEMINARY CHAPEL

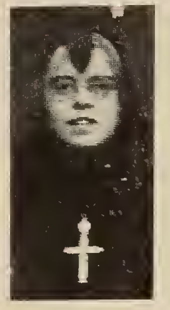
Pictured below is the little altar which has been used in China Mission Seminary chapel for more than 15 years. It has always been pitifully inadequate as a main altar for a Seminary chapel where all the liturgical functions are celebrated in a solemn manner. Always have we refrained from making a public appeal for a new Altar because our needs in other respects were so great. We must now have a New Altar which will be becomingly dignified for the celebration of the Sacred Mysteries in the home of seminarians preparing for the Holy Priesthood, and one which will enable us to carry out the Instructions recently issued from Rome concerning the safeguarding of the Blessed Sacrament in a secure Tabernacle.

A group of ladies in Toronto have undertaken to raise part of the sum necessary to give the Seminary a decent Altar, and we make this urgent appeal to all the readers of "CHINA" to contribute towards our New Altar. Any amount that you can spare will be gratefully received at the Seminary for this purpose.

While our other needs continue to be acute, we simply MUST make this special appeal to your generosity. Please specify your gift "for the Seminary Altar"—the Altar whereon several Holy Masses are offered daily in which the intentions of all our benefactors are remembered. We shall be very happy if many friends of our Seminary have a share in the purchasing of this very necessary New Altar. Please do help NOW.

—JOHN E. McRAE.

Takes Final Vows in China



In the presence of eight other Grey Sisters of the Immaculate Conception, the Community at the Convent of the Catholic Mission in Lishui, Chekiang, China, Sister Mary Vianney pronounced her perpetual vows and made her Final Profession in the Order on December 18th. Monsignor McGrath officiated at the beautiful ceremony, and a sermon was delivered by Rev. Leo Curtin, Vicar-Delegatus of the Prefecture of Lishui. The choir, composed of the priests at Lishui, was under the direction of Father Charles Murphy, who presided at the organ.

Sister M. Vianney is one of the Sisters who went to China last October from Pembroke, Ont. She is a native of Fort Coulonge, Que., a daughter of the late Mr. and Mrs. Arthur Bertrand. In August, 1934, she entered the Grey Sisters' Convent, and received her mission assignment with Sr. St. Kenneth last Summer. Sister Vianney is very happy in her new home, and, though not yet taking part in the active work of the dispensary and nursing of the sick, she is, as all newcomers must be, busy in devoting much of her time to the study of the Chinese language.

(Rev. V. M.)

New Church Blessed at Dolu

December 15th—the Octave of the Immaculate Conception—was a big day in the parish of Dolu. The occasion was the Solemn Blessing of the new Church of the Little Flower by Rt. Rev. Msgr. McGrath, Prefect-Apostolic of Lishui. The church was beautifully decorated and was crowded to the doors with the Christians of Dolu and many who had come from outside missions to witness the ceremony. Firecrackers and music added to the joyful reception accorded Msgr. McGrath and the visiting priests on their arrival in Dolu for the blessing of the church.

In the view above is shown the entire Mission Compound of Dolu, consisting of church, school, and priest's house. The buildings were erected by Father Gerald Doyle, of Toronto, who was unable to be present on Dec. 15th owing to pressure of duties associated with his new position of Mission Procurator in Shanghai. The Church of the Little Flower was erected as a memorial to the late Mr. J. J. MacDonald, of St. Mary's, Ontario.

Following the Blessing, Solemn High Mass was sung by Rev. Leo Curtin (of Ottawa), with Rev. Joseph Venini (Oshawa) as Deacon, and Rev. Hugh McGettigan (St. John's, Nfld.), as Sub-deacon. Rev. Len. Hudswell (Tweed, Ont.) acted as Master of Ceremonies, while the music was directed by Rev. A. Venadam (Pomquet, N.S.). Msgr. McGrath presided in cope and mitre, and was assisted by Rev. Vincent Morrison (Savage Hr., P.E.I.), who also preached the dedicatory sermon. The present Pastor at Dolu is Father McGettigan, assisted by Father William Matte, of Gogama, Ont. (Rev. V. M.)

Life and Work of Pope Pius XI

(Continued from page 37)

known that the representative of the Pope had not abandoned the Capital, a general sense of relief pervaded not only the ecclesiastical authorities, who had remained loyally at their posts, but also the people, the army and its commanders. General Haller, head of the Corps of Volunteers, went personally to the Nunciature to pray for them. The French General Weygand, in reply to a question from the Papal Nuncio as to what the plans were, said that he had taken all possible steps to be prepared for the difficulties of the situation, but that, nevertheless, the result depended on the prayers of the good, and especially those of the representative of the Holy Father.

The Bolshevik Defeat

That same day came the first news of a change in the progress of the war. The first sign appeared when a battalion of students, nearly all boys, guided by Chaplain Skorupka, went with heroic bravery to stop a break in the ranks of the defenders. These brave boys fell in hundreds, and the first among them all to fall was their chaplain. This example so stirred the older soldiers that they quickly overcame the panic that had seized them and returned to their posts. The day ended with the greatest hopes, and on the following day, the Feast of the Assumption, while a hundred thousand of the faithful moved through the streets in a prayerful procession, the great Polish offensive broke forth and threw the Bolshevik army into rout.

At the Consistory of June 13, 1921, Pope Benedict XV created Monsignor Achille Ratti a Cardinal and preconized him Archbishop of Milan. Following his elevation to the Sacred College, Cardinal Ratti spent a month at the Benedictine Abbey of Monte Cassino, and then headed the annual National Italian Pilgrimage to Lourdes.

On September 8, 1921, Cardinal Ratti solemnly entered the Metropolitan See of Milan. It was on that occasion that a passage in his discourse in the Duomo, badly interpreted, gave rise to malevolent interpretation and comments in the press. The Cardinal had spoken of the great prestige over all the world that Italy derived from the Pope. It was, in other terms, the same thought which, the year before, Benito Mussolini, head of the Fascist group which had not yet come into power, had expressed in the Chamber of Deputies in speaking of the influence of the Church throughout the world and of the importance it would be to Italy to be reconciled to the Papacy. Commentators sought to find in Cardinal Ratti's remarks an exaltation of the Pope to the detriment of Italy. The Cardinal, despite entreaties, refused to answer these misrepresentations, but left the storm to quiet itself. Eight years later, as Pope, he concluded the settlement of the so-called Roman Question, and gave proof of the sincerity of his love for Italy.

Milan Archbishopric Brief

Cardinal Ratti's occupancy of the Archbishopric of Milan lasted exactly 150 days. Yet, not one of those days passed that the Cardinal Archbishop did not visit churches, colleges, convents and charitable institutions in his See.

The motto on Cardinal Ratti's episcopal coat-of-arms, "raptim transit" (it passes quickly), found reality in the development of his career. Pope Benedict XV died unexpectedly on January 22, 1922. Fifty-four Cardinals met in conclave on February 2nd to choose his successor, and on February 6th, after the fourteenth scrutiny, they elected Cardinal Achille Ratti, who took the name of Pius XI.

First Encyclical

The first Encyclical of the new Holy Father, issued 10 months after his election, announced as the program of the Pontificate of Pius XI "the Peace of Christ in the Reign of Christ".

Even a rapid summary of the marvellous activity of Pope Pius XI's Pontificate would have to treat of brilliant Encyclical Letters, profound interest in missionary work, his work of organization in ecclesiastical and lay fields, numerous beatifications and canonizations, extraordinarily important diplomatic agreements, and numerous other events of diverse character but all of world-wide importance that trans-

---

THE COLLEGE OF CARDINALS

CANADA'S CARDINAL
His Eminence
Cardinal J.-M. Rodrigue Villeneuve,
Archbishop of Quebec.

The Sacred College of Cardinals, which will meet in conclave soon to elect a new Pope, is a body of papal counsellors, assistants and electors consisting, when complete, of 70 members: six Cardinal-Bishops, 50 Cardinal-Priests and 14 Cardinal-Deacons.

The custom of enclosure or conclave of the Cardinals while electing a Pope is the result of the law of conclave introduced in the Council of Lyons in 1274 by Pope Gregory X. Pope Pius XI ordered that at least 15 days and not more than 18 intervene between the Pontiff's death and the opening of conclave.

Instead of the full complement of 70 members of the Sacred College of Cardinals to-day, there are 62. Seven of the Cardinals died last year. Of those remaining, six are Cardinal-Bishops, 47 Cardinal-Priests and nine Cardinal-Deacons. No Cardinals were created in 1938 and none has died so far this year.

About half of the Cardinals are Italian by birth, the remainder being of various nationalities. There are to-day 35 Italian Cardinals, six French, four German, including the Cardinal of Vienna, three German, three Spanish, and three U. S. A. Cardinals. Each of the following nations is represented by one Cardinal: Belgium, Hungary, Poland, Portugal, Ireland, Brazil, Canada, Czechoslovakia, Irak, Argentina and England.

About half the Cardinals are diocesan Archbishops or Bishops in various countries; those who are not are bound to reside in Rome.

Pope Pius XI created 76 Cardinals. During his pontificate 68 have died, and of this number 22 were Cardinals created by him. Of the Cardinals now living two were created by Pope Pius X, eight by Benedict XV, and the remaining 52 by Pius XI. The oldest Cardinal in age is Granito Pignatelli di Belmonte, who will be 88 in April. He is dean of the Sacred College. The youngest is Cardinal Cerejeira, Patriarch of Lisbon, who is 50 years old.

pired during the years that Pius XI has occupied the Chair of Peter.

"Pope of the Missions"

Pope Pius XI has rightly been called the "Pope of the Missions". In addition to his Encyclical on the Missions, his Pontificate was constantly marked by acts that clearly demonstrated his interest in this phase of the Church's work. Speaking at the Pontifical Mass celebrated in St. Peter's on Pentecost of 1922, to commemorate the third centenary of the founding of the Congregation for the Propagation of the Faith, and the reform and removal to Rome of the Work of the Propagation of the Faith. His Holiness made pronouncements of utmost importance in this field.

Consecrated Chinese and Japanese Bishops

Two years later, on the eve of the Holy Year, he announced the project of the Missionary Exposition in the Vatican, and the following year the institution of the Lateran Missionary Museum perpetuated the lessons and edification resulting from the Exposition. Then followed the important letter of June, 1926, to the Apostolic Vicars in China, and the message of August, 1928, to the Chinese people. The consecration of six Chinese Bishops in October, 1926, and that of the first native Japanese Bishop in October, 1927, performed by the hands of His Holiness himself, in the Vatican Basilica, were the seal and eloquent demonstration of the real, new autonomous life, rooted in the peoples evangelized, which Pope Pius desired to impress on the Missions.

Wide Activities

Pope Pius XI's Pontificate has also been marked by his labors for the intensification and extension of the Hierarchical, disciplinary and scientific government of the Church. During the first 10 years of his Pontificate, he instituted nine new ecclesiastical Provinces in Brazil, two in Venezuela, one in Chile, one in the Antilles, one in Lithuania and one in Paraguay; reconstituted the Syrian - Malabaric Hierarchy in India and that of the Catholic Armenians in conformity with the results of the Synod held in Rome by that episcopate in 1928; completely reorganized the episcopal boundaries of Poland, Roumania and Prussia in conformity with the Concordats concluded with the Governments of those countries; and instituted 41 new dioceses and 120 Vicariates and Apostolic Prefectures. More such extensions were to follow.

Educational Developments

In the field of ecclesiastical studies and education, Pope Pius XI completely reformed—perfecting them and bringing them to such a degree of development that they are on a level with the highest institutes of culture in the world—the Catholic Universities, with the Apostolic Constitution *Deus Scientiarum Dominus*.

In Rome, he set up the large Pontifical Athenaeum, and co-ordinated in the Gregorian University, which has a new splendid seat in the heart of Rome at the foot of the Quirinal, the Biblical Institute founded by Pope Pius X and the Oriental Institute founded by Pope Benedict XV. He established the Pontifical Institute of Christian Archaeology, collecting about it the activity of the Commission for Sacred Archaeology and the Roman Academy of Archaeology. He removed to the Vatican the seat of the *Accademia dei Nuovi Lincei*, giving it the title of Pontifical Academy of Science and making of it one of the most highly accredited centres of scientific culture in the world. He founded the Russian College, the Ruthenian College, the Roumanian College, the Dutch College and the Czechoslovakian College. He reorganized and perfected, according to the new University Constitution, the Athenaeum of the Pontifical Major Roman Seminary, and gave new and splendid seats to the College of the Propaganda on the Janiculum, to the Czechoslovakian College, to the Ethiopian College in Vatican City, and to his beloved Lombardian Seminary on the Esquiline.

Vatican Library Modernized

In Pope Pius XI's solicitude for culture, it was natural that the Vatican Library should hold first place. Under his Pontificate it has seen improvements of primary importance, such as the new plan of access, new equipment capable of holding 800,000 volumes, the new catalogues compiled according to the best of modern technique, and the purchase of new stocks of books.

Among the latter, in first place in order of time and of importance is the Chigian Library. Monsignor Ratti, when he was Prefect of the Vatican Library, had already been

(Continued on page 44)

THE ENCYCLICALS OF POPE PIUS XI

Urbi arcano Dei. On the Peace of Christ in the Kingdom of Christ. December 23, 1922.

Rerum omnium. On the Third Centenary of St. Francis de Sales. January 26, 1923.

Studiorum ducem. On the Sixth Centenary of the Canonization of St. Thomas Aquinas. June 29, 1923.

Ecclesiam Dei. On the Third Centenary of St. Josephat of Polsk. November 12, 1923.

Maximam gravissimamque. On the French Diocesan Associations. January 18, 1924.

Quas Primas. On the Feast of Christ the King. December 11, 1925.

Rerum ecclesiae. On Catholic Missions. February 28, 1926.

Rite expiatis. On the Seventh Centenary of the Death of St. Francis of Assisi. April 30, 1926.

Iniquis afflictisque. On the Persecution of the Catholic Church in Mexico. November 18, 1926.

Mortalium animos. On True Religious Unity. January 6, 1928.

Miserentissimus Redemptor. On Reparation to the Sacret Heart. May 8, 1926.

Rerum Orientalium. On the Eastern Churches. September 8, 1928.

Mens nostra. On the Spiritual Exercises. December 20, 1929.

Quinquagesimo ante anno. On the Priestly Jubilee of Pope Pius XI. December 23, 1929.

Divini illius magistri. On the Christian Education of Youth. December 31, 1929.

Ad salutem. On the 1,500th Anniversary of St. Augustine of Hippo. April 20, 1930.

Casti connubii. On Christian Marriage. December 31, 1930.

Quadragesimo anno. On the Reconstruction of the Social Order and the Fortieth Anniversary of "Rerum Novarum". May 15, 1931.

Non abbiamo bisogna. In Defense of Catholic Action. June 29, 1931.

Nova impendet. On the Widespread Unemployment. October 2, 1931.

Lux Veritatis. On the Council of Ephesus. December 25, 1931.

Caritate Christi compulsi. On Prayer and Expiation in the Present Distress. May 3, 1932.

Acerba animi. On the Present Condition in Mexico. September 29, 1932.

Dilectissma nobis. On the Anti-Catholic Laws in Spain. June 3, 1933.

Ad Catholici Sacerdotii. On the Catholic Priesthood. December 20, 1935.

Vigilanti Cura. On Clean Motion Pictures. June 29, 1936.

Mit brennender Sorge. On the Church in Germany. March 14, 1937.

Divini Redemptoris. On Atheistic Communism. March 19, 1937.

Nos es muy conocida. On Mexico's Religious Situation. March 28, 1937.

In gravescentibus malis. On the Holy Rosary. September 29, 1937.

A FEW NOTES FROM HUANG T'AN

By
REV. JOSEPH KING

"Well, Tilei, have you eaten?"
"Yes, Father, I have, and you?"

Li Tilei is a sturdy, sunburned, clever, and industrious little lad, who, together with eighty-five other children, attends our little Mission school. Unlike the majority of his schoolmates, he can afford to bring with him to school, along with his books and cumbersome oiled-paper parasol, a bowl of cooked rice for his noonday meal. When the bell rings for the dinner hour the poorer pupils, some of whom have to travel about two miles, return to their homes where their dinner, which usually consists of a bowl or two of dried sweet potatoes, is awaiting them, while Tilei and his equally fortunate chums, sit at their desks and, with the aid of their chopsticks, eat their lunch. I admire them all, but especially the poorer ones. With very few exception they come trooping in here for each schoolday, Sunday, or holy-day. The most of them are either barefoted or at least stockingless. Very few of them have sufficient clothing to adequately protect them during the winter months. I have never seen a livelier group of youngsters. I keep them supplied with basketballs. Cramped quarters, cloth shoes, and even bare feet make it impractical to permit them to use footballs. Our hearts ache for these kiddies to whom I am priest, doctor, and part-time teacher.

* * *

Up in this part of Chekiang, where there is no fear of air raids, the food supply during the spring and summer months is frequently insufficient. During the latter part of October, when the weather is so wonderful every able-bodied person is out to give a helping hand. First the rice is harvested. This done, the sweet potatoes, which are veritable life-savers, particularly in this locality, are dug up, carried to flat and airy spots, shredded, and thinly spread out on long bamboo racks, where the sun and wind dry them thoroughly. These shreds are usually stored in the attics where every particle will be utilized. Rats are free to help themselves. They even build their nests in these heaps while the wind, whistling through the tiles on the roofs, blow on these piles of coarse food a considerable amount of sootlike particles. All combined, it does not at all improve the flavor of these foodstuffs. Is it any wonder that so many of the folks suffer from indigestion!

* * *

In the towns and villages a goodly number of people have kerosene lamps. Out in the country, however, the peasants split bamboo in long strips, immerse these strips in water, dry them, and use them for lighting purposes. These "lamps" are not smoky.

* * *

Almost all the cloth used up in these mountains is of local manufacture. No one looks forward to the cold weather when the portable stoves are well nigh indispensable during the day and night.

* * *

A large number of the natives of Huangtan live in thatched huts. Scarcely a dozen stoves in the entire place have chimneys. This undoubtedly accounts for the deplorable fact that so many "chefs" who must needs make daily use of these primitive fireplaces from which so much smoke belches forth suffer from inflamed eyes. Everything in these homes is soon covered with a good coat of inky black soot.

* * *

The approximate fee exacted by the local barber from each person in payment for cutting his hair about once a month from New Year's to New Year's is thirty cents, local currency. For shaving the babies' heads he usually is contented with a meal off the family board. We usually give the tonsorial artist a little tip. The barber comes to the people. He does not keep a barbershop. Consequently, there is no "shingle," nor is there any need of a barber's pole.

* * *

The floors of the homes here are generally not even smooth. Busy housewives' brooms wear out great holes in which the poultry delight to roll, while the family pig snoozes contentedly nearby. Water buffaloes, which, for safety's sake, lodge with other domestic animals under the same roof with their owners, and which share with the oxen the wearisome task of tilling the soil, take great pleasure in wallowing in some mire hole near their stalls.

Father Joseph King, of Newburg, Ont., is the Pastor of the thriving mission of Huang T'An, assisted by Father Paul Wong. The Christians of Huang T'An are pictured above, with Fr. King seated in centre of the group of men.

INCIDENTS AT LUNGCHUAN

By REV. LORNE McFARLAND

HE WAS just a poor man with an infected foot, but his turned out to be a test case. After a few days' treatment with solution of permanganate and application of zinc ointment, he was as good as ever. Of course, the word soon got around, and others began to come to try the foreign medicine. Nothing to be lost and something to be gained. Remember, it is free. Apparently they gained the something for they came in ever-increasing numbers and were loud in their praise of the foreign "ya", which means medicine in the Lungchuan dialect.

Our supply of medicine was certainly inadequate to meet the need. More and more orders for medicine went to headquarters in Lishui so that our little medicine cabinet had to be replaced by several large shelves which already are crowded with bottles and tins and jars.

At first we dispensed medicine at any time of the day but, because of the crowd, we had to determine a certain time to be set aside for this work. According to the notice placed near our dispensary they may receive treatment from ten to eleven in the morning and from three to five in the afternoon, but it is very difficult to close up shop in the morning until twelve o'clock rolls around, and we have the legitimate excuse that we must eat dinner. There is the same problem in the afternoon, so it is generally the supper bell that relieves us. Five hours a day is usual, but it is not all dispensary work. We take fifteen minutes off every once in a while to teach them Catholic Truths which they need much more than medicine. The object of our preaching is generally an individual, but the crowd around takes it in; so much so, that we have heard pagans who are regular patients teaching doctrine to newcomers.

They come to us with every ailment under the sun and, of course there are many who are beyond our help, since we confine our treatment to external sores and the like—with the exception of distributing aspirin tablets, cough medicine, quinine, and a few other ordinary remedies. However, all patients get their quota of doctrine.

The work of our little dispensary has enabled Father Venadam to baptize several dying infants, has given us many new catechumens, and we have the consolation of seeing the Church crowded on Sundays.

* * *

Father Venadam is busy at present building a convent which, we hope, will house three or four Sisters by March at the latest. The Sisters will come from Lishui and will take over the dispensary work, in which they are much more accomplished than we amateur physicians. The near advent of the Sisters is our stand-by when an ailment must be classed outside our sphere. "Wait until the Sisters come to Lungchuan, they will fix you up. In the meantime, come and study doctrine." The Sisters will be of invaluable assistance as we know from the experience of Lishui. In the course of their sick-calls they have been the occasion of many death-bed conversations and have baptized innumerable dying infants.

* * *

Naturally, in a pagan country like China, Christian Charity is almost unheard of, so it is not remarkable that the people are willing to listen to the Truths from which this Charity springs. For instance, a man with a particularly nauseating sore does not excite their pity, but only disgust. They hold their Chinese noses, tell him he is polluting the neighbourhood and inform him that he will remove his loathesome presence right sharp if he knows what is good for him. And so he is hounded about until he finds refuge in some old abandoned temple. There at least he can remain in peace.

The readers of "China" who live in the luxury of Christian Charity may think this strange indeed. Even some of our Christians find it difficult to grasp this notion of Charity so at variance with life's experience. Even our old gate-keeper who receives the sacraments quite frequently, knows Christian doctrine and certainly is very devout, seems a bit mystified at it all.

One day I happened to be near the gate when an old beggar stumped up asking for a couple of coppers. The old gate-keeper was filled with surprise and indignation. "This is the Catholic Church, Why do you come here asking for alms?" Needless to say, he has since acquired a new view of things. Now almost daily he shuffles in with some unfortunate in tow to see what the "shen fu" (priest) can do for him.

* * *

One of our Christians had been sick for a long time, but did not seem to be in immediate danger. One morning after Mass, however, we got a rush call. He was dying and the messenger didn't think he would be alive by the time we reached his house. Sure enough, he was quite unconscious and seemed to be gasping his last when I arrived. His wife and children were wailing and crying his name. Fifty or more people crowded in the front of the house waiting for the end. I immediately gave him Extreme Unction. Before finishing he was conscious and spoke to his wife. Later in the day the catechist visited him. He was sitting up eating a meal.

The prayers and ceremonies of the Church, coupled with his immediate

(Continued on page 47)

Kinhwa is a District of the Vicariate of Hangchow, where Monsignor John M. Fraser, Founder of China Mission Seminary, has been labouring zealously for the past five years, and this year Monsignor has secured the services of five of our priests from the neighbouring Prefecture of Lishui: Fathers McAuliffe (Peterboro), Kelly (Eganville), McFarland (Toronto), McRae (St. Raphael's), and Morrissey (North River, Nfld.). At the last time of writing, Fr. McFarland was temporarily in charge of the Mission of Ma Bong, and he says of the Chinese there: "Apparently, some of their ancestors were martyred in the Boxer Rebellion, and that may account for the fervour of these Christians. There are about 400 inhabitants and every one of them is a practising Christian. I believe their knowledge of things Catholic is as fine as one might experience at home. I understand that from this locality some 40 native Chinese have been recruited for the Priesthood, so that one can scarcely meet a person who has not some relative a priest. Ma Bong is one of the few places where all the Christians observe Sunday by refraining from all servile work. In the hills outside this town are several shrines to Our Lady and St. Theresa to which the people make regular pilgrimages. It is a consolation to work amongst such fervent souls."

HOW A POPE IS ELECTED

THE Conclave to select a successor to Pope Pius XI will see three important changes in the organization of these solemn and important meetings.

From 1904 it had been required that the Conclave start, at the latest, on the tenth day following the Pope's demise, or, in other words, immediately after the nine solemn functions for the deceased Pope, called "novendialia", were completed. But, in 1922 Pope Pius XI altered the Constitution Vacante Sede Apostolica so that it is now possible to wait 18 days after the death of the Pope to inaugurate the Conclave. This change was made to permit the attendance of Cardinals living some distance from Rome, particularly the American and Australian Cardinals.

At the same time Pope Pius XI changed the requirement that the Cardinals should not celebrate Mass on the first day of the Conclave, but should assemble in the Pauline Chapel that morning for the Mass of the Cardinal Dean to receive Holy Communion from his hand. It is now possible for each Cardinal to celebrate Mass. Also, a Cardinal may now enter the Conclave attended by his valet alone. Previously each Cardinal entered the Conclave attended by a valet and a Conclavist.

Cardinals alone have the right to vote in the Conclave. Confessors, physicians and servants of various kinds are examined or appointed by a special commission and all are equally sworn to secrecy and not to hinder the election.

Separate Apartments

A large part of the Vatican Palace, two or three floors, is walled off for the Conclave, and the space is divided into apartments, each with three or four small rooms or cells, in each of which are a crucifix, a bed, a table and a few chairs. Access to the Conclave is through one door only, locked from without by the Marshal of the Conclave and from within by the Cardinal Camerlengo. Once the Conclave begins the door is not opened again until the election is announced, except to admit a Cardinal who is late in arriving. All communication with the outside is forbidden under pain of loss of office and ipso facto excommunication. Every precaution is observed to exclude those who have no right within the enclosure and also unnecessary communication with the outside. Papal legislation has forbidden any ante-election agreements binding on the new Pope, and it also has forbidden the Cardinals to treat of the Papal succession among themselves during the Pope's lifetime.

The cells of the Cardinals are covered with cloth, purple if they are the last Pope's "creation", green if they are not. The government of the Conclave is in the hands of the Cardinal Camerlengo and of the three representative Cardinals, one from each of the three Cardinalatial orders—Cardinal Bishop, Cardinal Priest and Cardinal Deacon.

Taking the Vote

The actual voting takes place in the Sistine Chapel. A paten and chalice are used in voting for the new Pope and six lighted candles are placed on the altar. The Papal throne is removed and before each chair is placed a small writing desk. The Cardinals enter the chapel accompanied by their conclavists bearing portfolios and writing materials. Prayers are said by the Bishop Sacristan, the ballots are distributed and then all are excluded except the Cardinals, one of whom bars the door.

Although since the days of Urban VI, elected in 1378, none but a Cardinal has been chosen Pope, there is no law which reserves to the Cardinals alone this right. The usual form of election is the secret ballot and in it the successful candidate requires a two-thirds vote exclusive of his own ballot. When there is a close vote, and then only, the ballot of the Pope-elect is opened to make sure that he did not vote for himself. Although the vote is secret, the ballot of any Cardinal is distinguishable by a text from the Scriptures written on one of its outside folds.

Deposited in Chalice

Each Cardinal deposits his ballot in the chalice on the altar and at the same time takes an oath that he is electing the one whom, according to God, he thinks ought to be elected. When all the ballots are shaken up and counted, if the number agrees with the number of electors, the votes are announced, each Cardinal checking them off as they are read.

When the required two-thirds vote is not obtained, the ballots are consumed in a stove whose chimney extends through a window of the Sistine Chapel. When there is no election on a given ballot, straw is mixed with the slips to produce a thick smoke and thus to show that no choice has been made.

When one has received the required votes, the Cardinal Dean proceeds to ask him whether he will accept the election and by what name he wishes to be known. Since the time of John XII, each Pope takes a new name in imitation of St. Peter's change of name.

The masters of ceremonies lower the canopies over the seats of all the Cardinals, except that of the Pope-elect and he is conducted to an adjacent room, where he is clothed in the Papal garments. The Cardinals then advance and pay their first homage. Next the new Pope either confirms or appoints the Cardinal Camerlengo, who puts on his finger the Fisherman's ring. This is followed by the proclamation to the people made by the senior Cardinal Deacon.

Life of Pope Pius XI

(Continued from page 41)

much preoccupied over the fate of that Library, to which is linked the name of Alexander VII and which was in danger of being exported or dispersed in consequence of the sale of the Chigi Palace to the Italian Government, which had installed the Ministry of the Colonies in it.

Mussolini's Gift

Therefore, he proposed its purchase to Benedict XV, but that Pope could not devote the necessary money to the purpose, and had regretfully to refuse to consider the proposal. When, at the end of 1922, Mussolini made the Chigi Palace the residence of the Ministry of Foreign Affairs and its personnel, the former librarian who had become Pope asked the Duce through Father Tacchi Venturi, a personal friend of his, on what conditions he would be disposed to sell the Chigian Library for the Vatican Library. Mussolini simply replied to the messenger: "I will not sell the Chigian Library to the Pope, but I will give it to him."

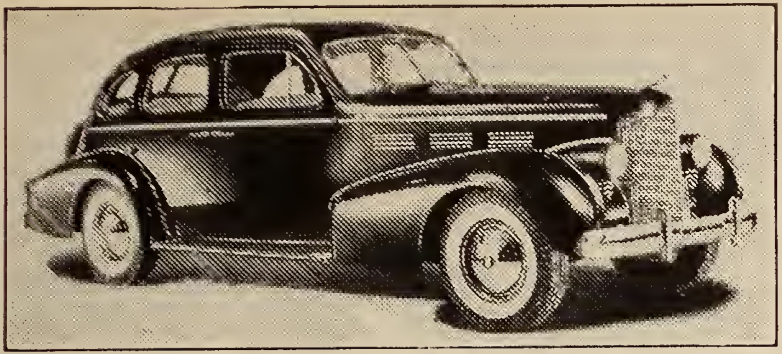
First Contact With Mussolini

And so the Chigian Library passed to the Vatican, together with the Berninian sketches and relics which enrich it, and this was the first gracious contact between the Pope and Mussolini through means of the illustrious Jesuit who was afterward to take such a prominent part in the relations between the Vatican and the Fascist Government.

Catholic Action

With regard to the laity, Pope Pius XI gave a decided impetus to "Catholic Action", defining it in his first Encyclical as a collaboration of the laity in the Apostolate of the Hierarchy of the Church and therefore detached from dependencies of a political nature, but under the strict and immediate dependency of the Bishops and restricted to the field of activity of spiritual interests. He wished, His Holiness said, that Catholic Action be spread in every country, and he brought it about that it was recognized and sanctioned by the civil authorities in Concordats concluded with the various nations.

No other Pontificate, it is said, has been so rich as that of Pope Pius XI in Beatifications and Canonizations. A five-year period—in 1925 to 1930—saw scores of Beatifications,



COMPLIMENTS OF
TORONTO'S FINEST TAXI
CADILLAC LIVERY – RA. 4161
7-Passenger Limousines at New Low Rates
ORDER CARS IN ADVANCE FOR YOUR WEDDING
RANDOLPH 4800 E. H. CARTER, Prop.

with still others continuing in the later years of Pope Pius XI's reign.

Canonizations

Among the Saints canonized in Pope Pius XI's Pontificate are:

St. Therese of the Infant Jesus, the Little Flower of Lisieux; St. Peter Canisius, Jesuit, who at the same time was declared a Doctor of the Church; St. Margaret Postel, Foundress of the Sisters of Mercy; St. Madeleine Sophia Barat, Foundress of the Sisters of the Sacred Heart; St. John Baptist Mary Vianney, parish priest of Ars; St. John Eudes, Founder of the Congregation of Jesus and Mary; St. Catherine Thomas, Augustinian Sister; St. Lucy Filippini, Foundress of the Religious Teachers; Sts. John de Brebeuf and Companions, American martyrs; St. Robert Bellarmine, S.J., Cardinal; St. Theophilus of Corte, Friar Minor; St. Albert the Great, who at the same time was proclaimed a Doctor of the Church; St. Andrew Hubert Fournet, Founder of the Daughters of the Cross, and St. Bernadette Soubirous, to whom the Blessed Virgin appeared at Lourdes; St. Joan Antide Thouret, Foundress of the Sisters of Charity; St. Louise de Marillac, Foundress of the Daughters of Charity; St. Mary Miachela of the Blessed Sacrament, Spanish Foundress of the Sisters of Perpetual Adoration; St. Theresa Margaret Redi, a Carmelite nun; St. Pompilius Maria Pirrotti, of the Religious Teachers; St. Joseph Cottolengo, St. John Bosco, Founder of the Salesians; St. Conrad of Parzham, a Capuchin; St. Thomas More, St. John Fisher, St. Andrew Bobola, and St. Giovanni Leonardi and St. Salvatore of Horla.

Aid For Russian People

With this activity for the internal life of the Church there corresponds no less fruitfully the labors of Pius XI in relations with rulers and governments. He showed no prejudicial exclusiveness or timidity in entering into contact with any power when it was licit to hope for beneficial results. At the beginning of his Pontificate, he did not hesitate to make an appeal to the charity of the world for the starving people in Russia and to send there an expedition of help, although he well knew what were the anti-religious sentiments of the Soviet Government, which replied to his charity with the famous trial in which a prelate was condemned to death and shot on Good Friday, and Archbishop Cieplak and about a dozen companions were condemned to many years of imprisonment.

Many Concordats

With other Governments of the most varied nature and of the most diverse political tendency he tightened relations of friendship and concluded Concordats. The first of these was in May, 1922, with Latvia; then came those with Bavaria (1924), Poland (1925), Lithuania (1927), Roumania (1929), Prussia (1929), Baden (1932). In 1926, he concluded with France an agreement for liturgic honors in the East; in 1928 the "Modus Vivendi" with Czechoslovakia and in that same year the Agreements with Portugal for the dioceses in India. The year 1933 saw the conclusion of Concordats with the German Reich and with Austria.

Lateran Treaty

But the masterpiece of this diplomatic activity was the effecting of the Lateran Treaties, signed Feb. 11, 1929, through which, after 59 years of rupture between Italy and the Holy See, the "Roman Question" was peacefully settled and to the Holy See was assured, with solemn and juridical sanction, the liberty, independence and sovereignty which belongs to the Holy See in virtue of her Divine Constitution and mandate. Contemporarily there was signed also the Concordat through which the Catholic religion in Italy was given the recognition of place belonging to her through the tradition of nineteen centuries of Christian and Italian history.

This event was not restricted to the relations between Italy and the Papacy, but was of general importance and interest because of its significance for the mission of the Church in the world. The proof lies in the outburst of applause with which the Latern Pacts were greeted in all parts of the world, and in

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME
16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

Compliments of
Hygrade Coal Co.
J. W. CANNING, Prop.
●
GOOD FUEL
GOOD SERVICE
●
Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

the addresses of the Pope himself to illustrate their significance and importance.

As a corollary to the activity developed by Pius XI in the international field must be registered other events: 1922, Erection of Apostolic Delegates in China and South Africa; 1925, Erections of Apostolic Delegations in the Antilles and in Indo-China; 1927, Erection of the Apostolic Nunciature in Lithuania; 1929, Erection of the Apostolic Delegation in Palestine and of the Apostolic Nunciature in Italy; 1930, Erection of the Apostolic Nunciature in Ireland and of the Apostolic Delegations in the Belgian Congo and in British Africa.

Crowning this multiform international activity have been the numerous visits of royal personages and heads of States to Pius XI. In 1922 he received the King, Queen and Crown Prince of Belgium and the President of the Argentine Republic; in 1923 the King and Queen of England, the King and Queen of Spain; in 1924 the Prince Regent of Ethiopia; in 1925 the President of the Government of the Irish Free State; in 1929 the President of Liberia, the President of the Republic of Panama, the Prince of Monaco, the King and Queen of Italy, the Crown Prince of Italy with his sisters, the Princes of the House of Savoy-Aosta, the Princes of the House of Savoy-Genoa; in 1930 the King of Sweden, the Grand Duchess Charlotte of Luxemburg, the King of Belgium, the Crown Prince of Italy with his bride, the Princess Marie Jose of Belgium; in 1931 King Boris of Bulgaria; in 1932 the Crown Prince of Ethiopia. It would take too long to enumerate all the visits received by Pius XI from Ministers and heads of governments of every nation. One that must be mentioned is that of February 11, 1932, on the third anniversary of the Conciliation, Benito Mussolini, head of the Government of Italy. Another of special interest is that of Premier Chamberlain of Great Britain, with the Foreign Secretary, Lord Halifax, last year.

Dr. Harold J. Murphy
Dentist
X-RAYS
●
Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Observance of Holy Years

Outstanding also in the Pontificate of His Holiness Pope Pius XI have been the Holy Year of 1925, the twenty-third in the history of the Church, which brought hundreds of thousands of pilgrims to the Eternal City; the celebration in 1929 which marked the fiftieth anniversary of his ordination to the priesthood and which attracted a large number of pilgrims to Rome; and the Extrordinary Holy Year of Jubilee which began in 1933 to commemorate the Nineteenth Centenary of the Redemption, and which from its very beginning was marked by unusual success.

Always in Front

The whole of the Pontificate of Pope Pius XI has been characterized by his constant care to keep abreast of the times, following and favoring in every way possible the progress that mankind was making in the fields of science and industry, and in every other manifestation of human intelligence and activity. Having known Blessed Don Bosco very well in his youth, Pope Pius adopted a phrase he heard him employ one day while he was showing him, in a typographical plant in the motherhouse of the Order of Turin, a machine that for those times was a model of its kind. Don Bosco, the founder of the Salesians, said to the future Pontiff: "Always wish to be in the advance guard of progress."

Radio Vatican

Pope Pius XI willingly repeated that anecdote, saying that he had made his the program of that real apostle of our times. Nor was it a vain word; because he demonstrated with facts how he recognized progress in science, by favoring and developing the Pontifical Academy of Science, and above all by establishing a model radio station in the Vatican City, which he wished to entrust to none other than William Marconi. There were also installed in this station the successive improvements supplied by the great inventor, little by little, as he progressed in his admirable discoveries. Marconi was the only living personage for whom Pope Pius XI had had one of the streets in the Vatican City named. When, later, he inaugurated the radio station, the Pope did so personally, with a message broadcast along those mysterious ethereal waves and with an impressiveness not enjoyed by the words of any other Pope.

Vatican City Building

Nor must the Holy Father's patronage of the arts be forgotten. He had a large field in which to manifest it in the building activities in the Vatican City. Two works will certainly not be forgotten by posterity, and will also be remembered among the best of the artistic monuments which make the See of the Popes so marvellous. The Palace of the Pinacoteca, built by Senator Luca Beltrami in the Vatican Gardens, is superb, and the new entrance to the Museums, worked out through the clever and artistic construction of a two-fold gallery excavated in the center of the Vatican Hill is a remarkable achievement.

The building renovation of the Vatican City has a worthy companion in the restorations and modifications of the Papal Villa at Castel Gandolfo, and the Villa Barberini, which was united to it through the Lateran Treaty.

This is only a brief summary of events marking the Pontificate of Pope Pius XI. Certain it is that without hesitation the historian setting down the complete account must characterize the reign as one of the most fruitful and glorious in the entire history of the Church.

Charles A. Connors
FUNERAL
DIRECTOR
◆
106 Avenue Road - Toronto
KIngsdale 5097

ITEMS FROM LISHUI

(Continued from page 38)

the great number of Christians who had come from far and near outside chapels, came to say good-bye and to thank the Msgr. and priests for helping them to pass such a holy and happy feast.

* * *

THEATRICALS

On the eve of the feast of the Holy Innocents a play was presented by the pupils of the schools before an audience of over 1,500 people who came to witness the performances of the young thespians. Msgr. McGrath, our Prefect Apostolic, and all the priests of the mission, the Sisters of the Lishui Convent, as well as many notables of the city, were present. The play was enjoyed by all, as was evident by the applause and the comments of appreciation heard after the performance. When the spectators had departed, all participants in the play were treated to a "feed" by Rev. Harold Murphy, director of the school.

* * *

CHINESE CLASSES

After the Christmas holidays were over, the newly-arrived priests and sisters began their classes in the Chinese language under the tutorship of Mr. Ly, our old and experienced teacher. He is assisted for the time being by Rev. Harold Murphy and classes are held in the morning and afternoon. After a year or more under such competent professors our new missionaries will have made great progress in the language and be ready to undertake active missionary work.

FATHER SERRA SAFE

Just in time to be mentioned in this issue of "China" came the great good news from Spain on February 23rd that Father Ramon Serra is alive and well.

The facts about Father Serra are these: He was one of our pioneer priests in China, going to Chuchow as a member of our first Mission Band in 1925, in company with Monsignor Fraser and Father Morrison. For several years he acted as Vicar-Delegatus for the Prefecture of Lishui and gave yeoman service in the difficult early days there.

After more than 10 years in China he returned to Spain on vacation in May, 1936. Since May 23rd, 1936, on which date he wrote a letter from his home to the priests at Lishui, no word had come from Father Serra, and it had been accepted as evidence that he had met death during the early days of the Spanish Civil War in Barcelona. Rumours which reached our headquarters in China from several sources indicated that Father Serra had been put to death, and a message to this effect came to the Seminary from China on May 24th, 1937. The June issue of "China," 1937, carried word of Father Serra's supposed death.

With pleasantly startling suddenness, we were made aware of Father Serra's safety by receipt of a postcard from Spain dated at Pamplona on February 8th, and received on February 23rd. It contained notice from Father Serra that he had escaped only a few days previously from the dominion of the Reds in the vicinity of Barcelona. During the period of his long silence, to use Father Serra's own words, "it was absolutely inadvisable to give any sign of life for a priest, in spite of the propagnda being made by the Communists regarding religious freedom. I have lived disguised as a farmer, but now can manifest myself as a priest."

FATHER SERRA

Naturally, we are looking forward to the letter from Father Serra, which, he said, will be forthcoming very shortly, as soon as things become settled following the victory of the Nationalist forces in Spain. We utter a most fervent "Deo Gratias" at the happy conclusion of a long period of doubt and fear concerning our valiant missionary. A cablegram was sent to Lishui, China, to inform them of the happy news from Spain.

INCIDENTS IN LUNGCHUAN

(Continued from page 43)

recovery, have given the pagans lots of food for thought. Let us hope that it will lead to some of them becoming catechumens.

* * *

A newly baptised couple had been plagued with visits from the devil in the middle of the nights. It seems that the man had been given to gambling before his baptism, but when he was received into the Church left this bad habit behind.

They would waken at night to find fiery eyes glaring at them from close range. The eyes would gradually recede and disappear. Then would follow an unearthly clattering of tin pans, the flapping of wings and the crowing of a rooster, all coming from an adjoining room. They were certainly mystified since they had no chickens or roosters. When they visited the room in fear and trembling, they found everything in order. This went on for a week before the man decided to ask the assistance of the priest. The Christians went to pray in his home and I gave him a crucifix to hang over his bed. Since that time he has not been disturbed and the visits at night have ceased.

* * *

Did you ever see a spider that could write the English alphabet? No? Neither did I, but I just missed out by a matter of minutes. One day the catechist was out for a stroll and saw this phenomenom. He has been struggling with the alphabet for a long time, as the initial result of an ambition to learn English, so he ought to know what he is talking about. He came back with a rush to take me for a "look-see."

As he was walking by a shop he saw the spider at work. It had already spun a black web. Then it changed over to white thread and was busy spinning what looked like English letters on the background of black. "And it's writing English words," he said, "would you please come and translate." Well, I never thought I would be a spider's interpreter, but, after a while, we begin to think that anything can happen in China. Anyway, I was curious, so we were off. Alas, and alack, the shop-keeper had suddenly developed a case of scruples, and we were just in time to see him stamping the spider out of existence. Someone had told him that the spider was the devil or one of his henchmen and would certainly bring harm to him. He certainly wasn't going to have the devil parking in his shop, and, besides, his neighbours would certainly think he was a pretty bad fellow if they saw him on such friendly terms with the devil.

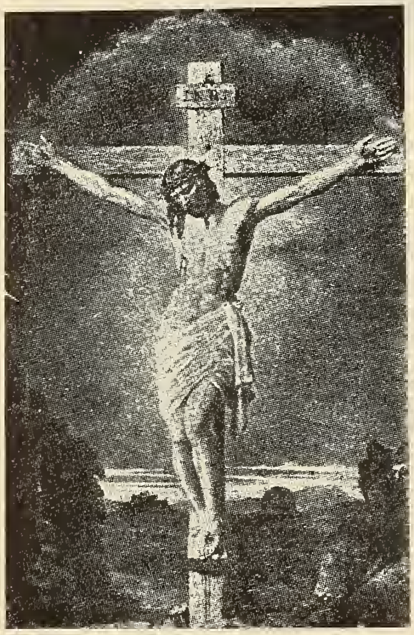
It is true that where the knowledge of God is lacking superstition flourishes, and China is no exception. It is to your prayers we trust to restore the proper balance, to teach these poor people to give glory to God the omnipotent Creator and to consign the devil to his proper place and to keep him there.

"FILL THE SHIPS"

A GREAT missionary authority, the late Archbishop de Guebriant, Superior-General of the Paris Foreign Mission Society, when asked to sum up the whole missionary position of the world, said "Fill the ships. Send more and more priests to the field."

Never before, perhaps, in history did the world stand in greater need of Catholic missionaries than today. Even at home the need is great; how insistent, then, in pagan countries, where souls are deprived of even the elementary truths and consolations of the reign of Christ! It is true to say of China that the great effort for her conversion will be made in our own day. The next generation will probably be too late. And the same holds good of practically all the pagan countries. The boys who are now growing up must face the grave responsibility of leading paganism to Christ. Now is the acceptable time.

* * *



THINK! PRAY!

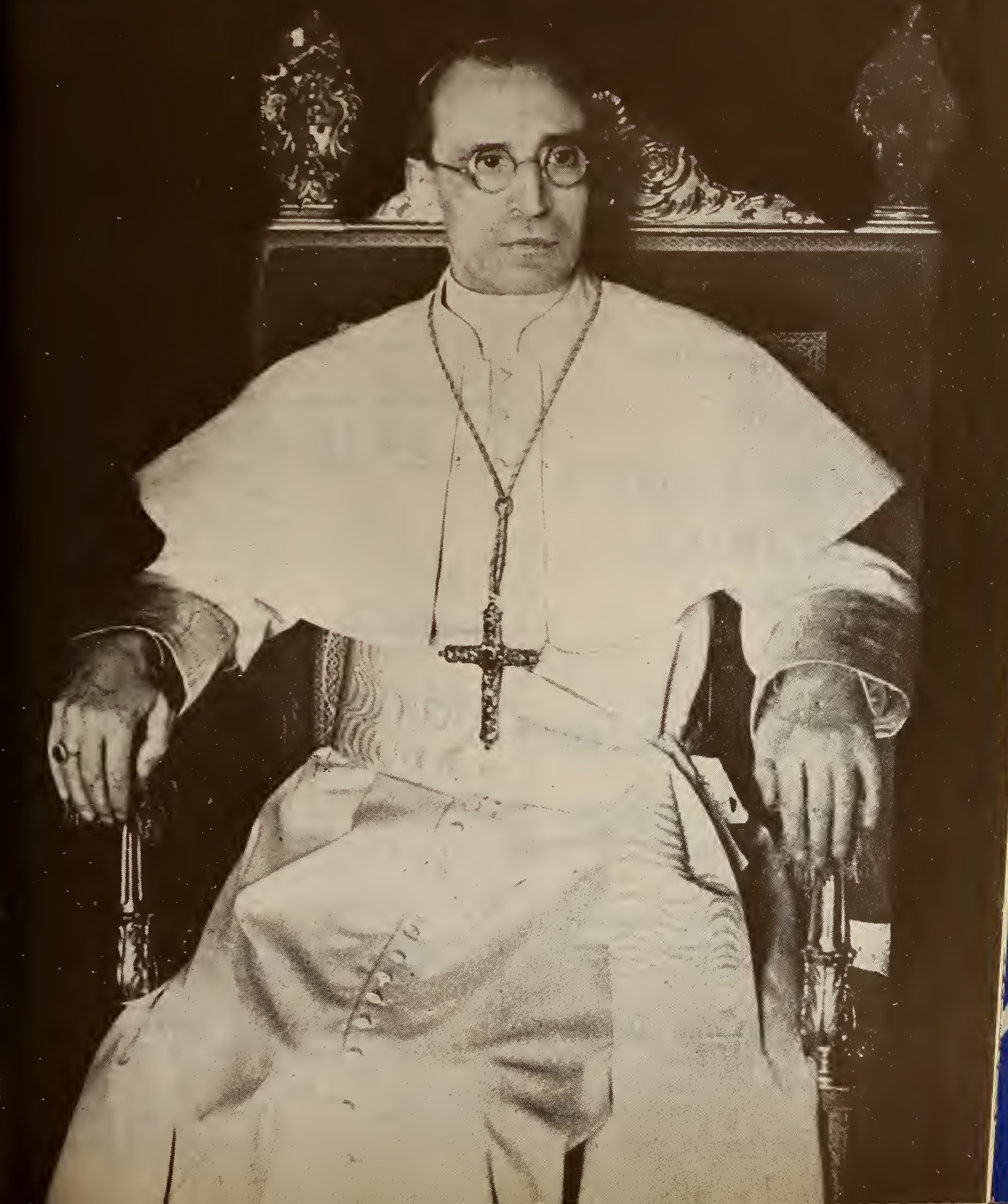
Reflect on your duty of making Our Lord's Name loved and honoured by the world. Ask Him, like St. Paul: "Lord, what wilt Thou have me to do?" He may intend you for the sanctuary and for the missions. Pray earnestly about it.
Write to us about it, and you will receive direction and help.

VERY REV. J. E. McRAE, D.C.L.,
President,

St. Francis Xavier Seminary
SCARBORO BLUFFS, ONTARIO

CHINA

Scarboro Bluffs, Ont.
April, 1939



For ADVERTISING RATES in

"CHINA"

Write to

Associated Church Publications

275 Roehampton Ave. Phone HYland 4122
TORONTO

■

The only agents authorized to solicit advertisements for this publication

Compliments

of

SILVERWOOD'S DAIRIES

LIMITED

Goodrich Silvertown Tires

with

Life-Saver Tread and Golden Ply
Blow-out Protection

3 Ways to Buy

1. Pay Cash.
2. Open a 30-day charge account.
3. Use our confidential Budget Plan—Easy terms.

Goodrich Silvertown Stores

of B. F. Goodrich Rubber Co. of Canada, Ltd.
Ontario at St. Paul St.
Phone 360 ST. CATHARINES

E. T. WHITE

Dealer For
LEHIGH VALLEY COAL SALES COMPANY

Manufacturer of
ARTIFICIAL ICE

Phone 307
108 Killaly Street PORT COLBORNE, ONT.

DUDLEY WOODHOUSE

NIAGARA FALLS, ONT.

General Dry Goods
Rubbers and Shoes

Men's Ready-to-Wear Sundries

KASSIRER'S

FURNITURE — CARPETS — RUGS
STOVES
BEDS and BEDDING, etc.
at Lowest Prices

Phone 309 Open Every Evening
208 KING ST. - PORT COLBORNE, ONT.

MacQUILLEN DRUG STORES

●

ST. CATHARINES — ONTARIO

BE WISE BUY WISE

Wise Builder's Supplies

CEMENT, PLASTER, BRICK, SHEETROCK,
TEN-TEST, COAL, COKE, WOOD

●

Phone 795
474 First Avenue - NIAGARA FALLS, ONT.

SEVEN COURSES – SEVEN DIPLOMAS

Shorthand (GREGG)
Stenotypy
Typewriting
Correspondence
Penmanship
Spelling

Arithmetic
Rapid Calculation
Commercial Law
Accounting Theory
Accounting Practice
Auditing

Money and Banking
Secretarial Duties
Library Science
Commercial Geography
Economics
Salesmanship

Business Organization and Management

ST. CATHARINES BUSINESS COLLEGE

29 James Street
Telephone 380
ST. CATHARINES, ONT.

Sangster Lumber Co. Limited

PLANING MILL

ROUGH LUMBER - TRIM - DOORS
FRAMES - SASH, ETC.

Phone 2737

425 First Avenue - NIAGARA FALLS, ONT.

H. E. SHERK

For COAL and COKE

BUILDERS' SUPPLIES, INSULATION
WALL-BOARD, PAINTS, TEN-TEST

Phone 268

46 Fraser Ave. - PORT COLBORNE

Rawlins and Martinson

GENERAL HARDWARE

Agents for
LOWE BROS. PAINTS AND VARNISHES
NEPTOLAC ENAMEL

Phone 39 - PORT COLBORNE, ONT.

CENTRE HARDWARE STORES

MURPHY and SHERWIN-WILLIAMS
PAINTS and VARNISHES

Phones 242 and 2241

NIAGARA FALLS - - ONTARIO

CLEMENS and MILLER

Manufacturers of
CINDER and CEMENT BLOCKS

Dealers in
MASONS' AND BUILDERS' SUPPLIES
COAL, COKE, WOOD

West Lincoln and Wilton Ave.
Phone 1145 - - WELLAND, ONT.

COMPLIMENTS OF

CRITELLI FURNITURE

400 Queen Street

NIAGARA FALLS - - ONTARIO

Maloney Bros. Ltd.

FOR BETTER FUEL

Clark Avenue
Phone 850

NIAGARA FALLS, ONT.

Canada Life Assurance Co.

Established 1847

WILLS ARRANGED
ESTATES ANALYSED
LIFE INSURANCE
ANNUITIES (Pensions)
GROUP INSURANCE

A. P. MARSHALL

Chartered Life Underwriter

Phone 872 - NIAGARA FALLS, ONT.

COY BROS.
HARDWARE

Established 1855

BUILDERS' HARDWARE
PAINTS — OILS — PUTTY
KITCHEN UTENSILS
ELECTRICAL SUPPLIES

•

14 James Street
ST. CATHARINES - ONTARIO
Phones 2482-2483

Frank J. Murphy
Limited

G. M. C. DEALERS

representing

McLaughlin-Buick

Pontiac

G.M.C. Trucks

•

57-63 Ontario St.
ST. CATHARINES - ONTARIO

T. J. WELSH

Wholesale

GROCER AND
TOBACCONIST

•

ST. CATHARINES - ONTARIO

When you think more about
milk, you too,
will use

SUNSHINE DAIRY

HOMO MILK

PURE RICH MILK AND CREAM,
BUTTER AND BUTTERMILK

Phone 3211 Phone 3211
ST. CATHARINES - ONTARIO

EDGAR'S
I.D.A. DRUG STORE

Phone 3506

For Prompt Delivery

•

Church at Queenston St.
ST. CATHARINES — ONT.

Phone 1100 9 St. Patrick St.

SECORD REPAIR
GARAGE

General Repair Work
Grease and Oil
Tire Repairs
Batteries

ST. CATHARINES - ONTARIO

THE REID
CLEANING COMPANY

"Superior Dry Cleaners"

TELEPHONE 2400

177 Welland Avenue,
ST. CATHARINES - ONTARIO

COMPLIMENTS
OF

CANADA HAIR
CLOTH CO., LTD.

Textile Manufacturers

ST. CATHARINES - ONTARIO

MILES S.
PLUMLEY
& SON

REAL ESTATE
AND INSURANCE

Phone 773 15 Queenston St.
ST. CATHARINES

Compliments of

THE WELLAND HOUSE

St. Catharines' Finest
Hotel and Spa

GIDDINGS LIMITED

MISS E. GIDDINGS, Manageress

Manufacturers of
and Dealers in

HIGH GRADE FURS

Specializing in Coats
Made to Order

•

120 St. Paul Street
ST. CATHARINES, ONT.
Phone 1044

Compliments
of

DAVIS
LUMBER
CO.

ST. CATHARINES - ONTARIO

COURT RADIATOR
PLANT LTD.

Manufacturers of
RADIATORS, SHEET METAL WORK
ELECTRICAL and ACETYLENE WELDING, CHROME HARDENING,
CADMIUM, PLATING

•

29 Queenston St.
ST. CATHARINES - ONTARIO

Quality

COAL

AND

COKE

•

K. McIntee & Son Ltd.

11 Queen St.
ST. CATHARINES - ONTARIO
Phone 442

COMPLIMENTS OF

J. J. Patterson & Sons

FURNITURE AND
FUNERAL DIRECTORS

125 East Main St. - 19 Young St.
WELLAND - ONTARIO

**JACOBSON'S
ABATTOIR**

•

MEATS AND
PROVISIONS

•

Phone 17 and 18, Thorold

Night Phone, Thorold 19

MERRITTON ONTARIO

SMITH
RADIO SERVICE

Complete Service, Any Make. Any Model,
Any Year.
Home or Car Radios.
LATEST EQUIPMENT
WILLIARD S. SMITH
1589 Victoria Phone 3370
NIAGARA FALLS - ONT.

A. LEON
Welland's Largest Department Store
FURNITURE, STOVES
READY-TO-WEAR, WASHERS,
REFRIGERATORS
DISTRIBUTORS FOR
DE FOREST CROSSLEY and STEWART-WARNER RADIOS
Phone 593
244-248 King St. - WELLAND

MARTIN DAIRY LIMITED
Pasteurized and Clarified Milk and Cream
Ice Cream and Butter
Phone 198 WELLAND, ONT.

J. E. CUTLER
LIMITED

•

Manufacturers and Dealers in
ROUGH AND DRESSED LUMBER,
LATH, SHINGLES & INTERIOR
TRIM — PAINTS, ROOFING,
GLASS, ETC.

AUTO GLASS A SPECIALTY

•

51 North Main Street

Phone 69

WELLAND - ONTARIO

COMPLIMENTS

OF

**STAMFORD
HYDRO SHOP**

■

WESTINGHOUSE
DEALER

■

1855 Ferry Street
Phone 158
NIAGARA FALLS - ONT.

W. H. KNOLL

Meats and
Groceries

•

FREE DELIVERY

•

Phone 30

PORT COLBORNE, ONT.

COMPLIMENTS

OF

SUN-RAY BREAD CO.

WELLAND - ONTARIO

RIGG BROS.

Phone 1734-J
•
MARBLE AND GRANITE
WORKS

SAND BLAST WORK
AND SCOTCH GRANITE
A SPECIALTY

Parties wishing anything in the Memorial
line will find our prices low.

Drop us a card and we'll call on you.

•

605 Queen Street
NIAGARA FALLS, CANADA

COMPLIMENTS OF

REID'S

PURE FOOD MARKET

Main St. at Barker
Phone 2230
NIAGARA FALLS - ONT.

MANSON'S

EXIDE BATTERIES
GAS — OIL — TIRES

Ferry and Ellen Streets
Phone 1821
NIAGARA FALLS - ONT.

J. W. THOMPSON
HOUSE FURNISHINGS
54 St. Paul Street
Phone 790 - ST. CATHARINES

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

Thorburn Drug Stores Ltd.

Agents for
LAURA SECORD CHOCOLATES

3 STORES

Phone Us — We Deliver

NIAGARA FALLS - - ONTARIO

WM. BRISCALL CO.

Wholesale and Retail Distributors

PAINTS - VARNISHES - DUCO - ENAMELS
WINDOW GLASS - PLATE GLASS - STORE FRONTS - MIRRORS - PICTURE FRAMING

Phone 475; Res., 1027 - 1989-J
566 Victoria Ave. - NIAGARA FALLS, ONT.

RICHARDSON'S BREAD

MERRITTON - ONTARIO

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MASON'S DAIRY

QUALITY IS OUR MOTTO

●

Phone 703

ST. CATHARINES — ONTARIO

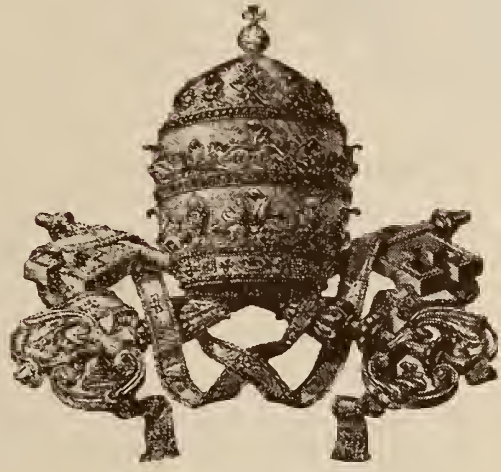
EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year — Editor, REV. A. CHAFE — Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924.

Vol. XX — APRIL, 1939 — No. 4

THE NEW PETER

A CENTURY and a half ago it was decreed by Napoleon that on the death of Pope Pius Sixth the papacy should cease. It was not the first time, nor the last, that earthly rulers had so ordained. But the papacy is a spiritual Power against which not even the mighty forces of hell can prevail. As Pius Sixth had his successor, so a new pope has been chosen to succeed Pius the Eleventh; and on Sunday, March 12th, amidst the splendour of gorgeous ceremony, and with the joyful acclaim of four hundred million Catholics, upon the head of Eugenio Cardinal Pacelli was placed the tiara of supreme ecclesiastical authority. The two hundred and sixty-second successive pope of the unbroken line from St. Peter began to reign as Pope Pius the Twelfth. Through the medium of the radio we were able to experience the unforgettable thrill of hearing our new Pope give his new blessing to the world a few minutes after his election to the Supreme Pontificate.



The whole civilized world has hailed with unparalleled enthusiasm the election of Cardinal Pacelli to the Throne of the Fisherman. Newspaper comment has revealed how widespread has been the public interest aroused. The spectacular side of the Conclave and of the ceremonies would have excited curiosity at any time, but the reports have been much more concerned with the immense importance of the election and the personality of the new Pontiff.

The new Holy Father is well equipped and excellently qualified for his exalted office. Deeply religious, widely learned, thoroughly versed in governmental trends and opinions, and familiar by personal contact with the whole world (he is the most widely-travelled of any pope, having visited at least twelve countries), Pope Pius the Twelfth, from a human standpoint, could not be better prepared to carry worthily the burdens of the papacy. But as Catholics, we know he has been chosen by the Holy Ghost through the instrumentality of the Apostolic College, and is, therefore, the divine "vessel of election" to direct the Church in these perplexing times.

We rejoice and thank God that once again we have a Pope, for he is the Rock of Peter that gives us Catholic unity in a disunited world. To be in communion with the Pope is to be a member of Christ's Church. Through the Pope, Christ's prayer that we may all be one is realized and accomplished. Through the Pope, the Catholic Church has unity, permanence and security; through him, we have religious peace and happiness.

Moreover, we rejoice and thank God that we not only have a Pope, but we have him who was chosen. The superlative abilities and sanctity of life of Pope Pius the Twelfth bespeak the providential blessing which will assuredly adorn his reign. The spiritual guidance, which he is so eminently qualified to give, and the qualities of government with which he is so richly endowed, are of an order to fill us with confidence and courage that he will "direct our feet into the way of peace".

The present Chief Shepherd of Christ's flock brings to the throne of Peter the love of a father, the zeal of an apostle, the learning of a scholar, the wisdom of a philosopher, the analytical mentality of a mature theologian, the courage of a Christian crusader, the piety of an ascetic. Well may we feel proud of him. Well may we humbly and reverently listen to his counsels.

Whilst rejoicing in the noble character and qualifications of him who is now directing us from the Vatican, we Catholics must be conscious of our duty to sustain him by our prayers in the arduous and responsible tasks with which he has to deal. Well may all the members of Christ's Mystical Body on earth join in one fervent, united prayer that the King of kings may cause His choicest blessings to fall down in torrents upon our gloriously reigning Holy Father, Pope Pius XII, preserve him, give him life, protect him, inspire him, guide him, that at length, with the flock committed to his care, he may arrive at life everlasting.

With humble felicitations and the deepest and warmest expression of devotion and loyalty, we salute His Holiness Pope Pius XII.

New Pontiff Joyously Acclaimed

Election of Cardinal Pacelli Climaxes Extraordinary Life

ON MARCH 2, 1876, a child was born in Rome — Eugenio Pacelli. Sixty-three years later to the day—March 2, 1939, the same Eugenio Pacelli was raised to the highest office it is possible for a human being to hold. On Wednesday, March 1st, the Princes of the Catholic Church, the Cardinals, went into conclave. Theirs was a most grave duty entailing a tremendous responsibility, namely the designation of the 261st successor of St. Peter and the Sovereign Pontiff of the One, Holy, Catholic and Apostolic Church. The eyes of the entire world were focused upon what was going on in Vatican City. Millions upon millions of people scattered over the world anxiously awaited the news.

The Conclave

Thursday morning, the first two ballots were taken. No one of the Cardinals had received the two-thirds majority required for election. In the afternoon, in the great St. Peter's square a crowd of about fifty thousand people had assembled and were waiting. Then a thin wisp of white smoke issuing from the chimney of the Sistine Chapel indicated that the Cardinals had arrived at a decision and that once more a Pope had been elected. The joy of the people was evidenced by loud cheers.

Within the Sistine Chapel, traditional and solemn ceremonies were taking place. Cardinal Pacelli had been elected on the third ballot. Never since 1621 had the election of a Pope taken place so rapidly. The election almost shattered another tradition because rarely has the Papal Secretary of State been elected Sovereign Pontiff. The brilliant sixty-three-year-old Cardinal saw in the decision of his fellow members of the Sacred College the will of God. Accordingly he accepted and announced that he would take the name of Pius indicating that he wanted to follow in the footsteps of his illustrious predecessor, Pius XI.

Becomes Pope

Thus was Eugenio Cardinal Pacelli instantaneously raised to the very summit of Apostolic power. He ceased to be "His Eminence, the Cardinal Secretary of State"; he became, "His Holiness, the Pope", lovingly and reverently to be hailed the world over as "The Holy Father". He became Bishop of Rome, the vice-gerent of Christ upon earth, the successor of St. Peter, the supreme pontiff of the Universal Church, patriarch of the west, primate of Italy, archbishop and metropolitan of the Roman province, sovereign of the temporal dominions of the Holy Roman Church and sovereign of the Vatican City.

After his election and acceptance of his lofty office, His Holiness proceeded to the sacristy where he put on the white cassock and red cape of the Papacy. On his return to the Sistine Chapel, the Cardinals paid him homage; the Fisherman's ring, emblematic of papal power and jurisdiction, was placed upon his finger.

Highlights in Life of 262nd Pontiff

March 2, 1876 — Eugenio Pacelli born, son of an Italian noble family.

1901 — Ordained to the priesthood.

1912 — Appointed papal under-secretary of state.

1917—Named papal nuncio at Munich.

1920—Appointed nuncio to new German republic, where he served nine years.

August, 1929 — Negotiated concordat between Holy See and State of Prussia.

December, 1929 — Created cardinal by Pope Pius XI.

February, 1930—Appointed papal secretary of state.

July, 1933—Negotiated concordat with Germany.

October-November, 1936 — Visited United States and was received by President Roosevelt.

Feb. 10, 1939 — Became Cardinal Camerlengo, interim head of Catholic Church on death of Pope Pius XI.

March 2, 1939 — Elected pope and assumed name of Pius XII.

March 12, 1939—Solemnly crowned on the balcony of St. Peter's Basilica before hundreds of thousands of onlookers and the official representatives of forty nations.

Election Announced

It was at 6.07 in the afternoon that Camillo Cardinal Caccia Dominioni, dean of the Order of Cardinal deacons, appeared on the exterior loggia of St. Peter's and made the official proclamation in Latin:

"Annuntio vobis gaudium magnum: Habemus Papam—Eminentissimum ac Reverendissimum Cardinalem Eugenium Pacelli qui sibi nomen imposuit Pio Duodecimo."

The English translation is:

"I bring you tidings of great joy; we have a Pope—the Most Eminent and Most Reverend Cardinal Eugenio Pacelli who has taken upon himself the name of Pius XII."

The news was flashed to the remotest parts of the globe. Everywhere was joy because Christ's family upon earth once more had a Father and His flock had a Shepherd. Everywhere there was joy because everywhere the newly elected, white-robed Father of Christendom was known and revered and loved. Among the members of the royal household of the Catholic faith it was felt that the Holy Ghost had really spoken through the Cardinals.

After the official announcement the great crowd in the square pushed nearer and nearer to the steps of the balcony anxious to get a glimpse of His Holiness. Noble guards, Palatine guards and papal gendarmes in their glittering uniforms took their places at the side of the balcony. The crowd burst into a tremendous ovation as the Holy Father, Pope Pius XII, came forward to the balustrade and silently gazed down. His Holiness permitted the ovation to continue for several minutes, then lifted his right hand and pronounced the Papal benediction: "Urbi et Orbi —to the City and to the World."

Remarkable Career

The newly chosen successor of St. Peter may surely be regarded as one of the most illustrious figures of modern times. He closely resembles his glorious and much revered predecessor, Pope Pius XI, with whom he had been so intimately associated. There is no doubt whatever that he will make every effort to continue the policies of the great "Pope of Peace". Pope Pius XII is an outstanding scholar, churchman and diplomat. He has travelled extensively in both hemispheres and understands present conditions as they exist the world over as perhaps no living mortal. He speaks fluently seven languages. He is a man of deep, sincere but unostentatious piety. He has held several highly responsible posts the duties of all of which he discharged with extraordinary ability. He is a writer of scholarly books and a renowned orator. His many sermons and addresses given in divers places and on a great variety of subjects are masterpieces of eloquence.

The parents of our new Pope: Donna Virginia Graziosi and Comm. Filippo Pacelli.

Pope Pius XII as Eugenio Pacelli, the schoolboy.

For these pictures, and for the first official portrait taken of His Holiness Pope Pius XII, shown on our cover, we are indebted to "L'Osservatore Romano", Sunday edition of March 12th. Portrait by Felici, Rome.

As already mentioned, Cardinal Pacelli was elected Pope on his birthday, March 2nd. He was born of middle-class parents in Rome in 1876. This was six years after Rome was captured, the temporal sovereignties of the Church seized, and when it seemed to many "intellectuals" that the Papacy itself would soon be destroyed. But it was Eugenio Pacelli who, as Cardinal Secretary of State, assisted at the drawing up of the Lateran treaty ten years ago which ended the voluntary imprisonment of the Popes and recognized the full independence of the Vatican City as a sovereign state.

A Trained Diplomat

As a youth of eighteen, Eugenio Pacelli was found in the school of diplomacy in the Pontifical Academy of Rome, graduating six years later. At the age of twenty-three, April 2, 1899, he was ordained priest. His rise was meteoric. In 1903, he was made professor at the Apollinaire University, and from 1909 to 1913 he was on the staff of the Academy of Noble Ecclesiastics. In addition to these positions he was appointed in 1903 *minutante* of the Holy Congregation of Ecclesiastical Affairs. Of this same body he became in 1911 under-secretary and in 1914 secretary. Furthermore, he was made in 1912 a consultor of the Congregation of the Holy Office and of the Consistorial Congregation in 1914. The exacting duties of all these offices made heavy demands upon his time but his ability and his energy made him equal to the task.

Important Posts

In 1905 Father Pacelli was made Domestic Prelate to His Holiness, Pope Pius X. Pope Benedict recognized the extraordinary qualities of Monsignor Pacelli and in 1917 made him titular archbishop of Sardes. During the difficult times of 1917-1920, he served as Papal nuncio at Munich, and from 1920 to 1930 at Berlin. On December 16, 1929, he was created a cardinal priest, receiving the red hat on the 19th of the same month. On February 7, 1930, he was made Cardinal Secretary of State. On March 25th of the same year he was made archpriest of St. Peter's and prefect of the fabric of St. Peter's. On April 1, 1933, he was made Cardinal Camerlengo of the Holy Roman Church. He was Papal Legate at the International Eucharistic Congress at Buenos Aires, 1934, and at Lourdes for the triduum for world peace. In 1936 he visited the United States. Last year he was Papal Legate to the International Eucharistic Congress at Budapest. He was Cardinal Protector of over a score of religious orders and congregations of men and women.

(Continued on next page)

Pope First in Many Things

When, within 24 hours of his election as Supreme Pontiff, Pope Pius XII utilized the radio to send his first paternal message throughout the world, it served to recall a number of other history-making facts connected with his election.

Pope Pius is:

The first Pope whose election was announced to the world by radio.

The first Pope ever to have visited the United States.

The first Pope ever to have visited both North and South America.

The first Pope ever to have visited all the American Cardinals in their own country, and in their own Sees.

The first Pope ever to have received honorary degrees from four American universities.

The first Pope ever to fly.

The first Pope ever to have been the guest of a President of the United States.

The first Pope ever to ascend the throne of St. Peter already possessing the Collar of the Annunziata, a decoration which makes the recipient a cousin of the king of Italy.

The first Roman to be elected Pope since Innocent XIII (1721-1724).

The first Cardinal Secretary of State to be elected Pope since 1667, when Cardinal Rospisliosi was elected and became Pope Clement IX.

The first Pope elected since the settlement of the so-called Roman Question.

COMPLIMENTS
OF
The Avondale Dairy
Carlton St. Phone 3914W
ST. CATHARINES

Monuments of all kinds
Estimates free
Patterson & Cornelius
GRANITE AND MARBLE MEMORIALS
Lettering and Cemetery Work a Specialty
Phones: 1431W & 2906
Queenston Road (At car terminal)
ST. CATHARINES, ONT

RADIO SERVICE AND ENGINEERING LABORATORIES
A. W. Varey & Son
RADIO and REFRIGERATION SERVICE
207 Geneva St. Phone 702
ST. CATHARINES

COAL - COKE - WOOD
D. L. & W. Scranton (Blue) Coal
All Sizes — Rice to Egg
Semet-Solvay Coke
Pocahontas Coal
No. 1 Hardwood
Parnell & Garland Ltd.
(Successors to Devaney & Son—Established 1865)
2,000 Pounds to Every Ton
Phone 341 19 Louisa Street
ST. CATHARINES, ONT.

EYES EXAMINED GLASSES FITTED
BROUGHTON'S
229 St. Paul St.
ST. CATHARINES, ONT
Phone 2456

Champion of Peace

Pope Pius XII is not strong physically and has been compelled at times to take vacations to renew his strength. But what he lacks in bodily health he makes up for by his intellectual and moral stature. Truly, we have reason to feel that the Cardinals made a fortunate — a providential choice. Truly, we feel that we have once more a great Pope, one who will strive with all that lies within him to follow in the footsteps of Him whose vicar he is, the Prince of Peace, Christ Himself. Like his predecessor, Pope Pius XI, he is a champion of peace. If only now the world will listen, will hearken to the voice of Pope Pius XII, there will be peace, peace in the heart of the individual, peace in families, peace in society and peace among nations, and we may look forward to a new, a brighter day. The present Pope thoroughly knows the principles of social justice. He has a wonderful understanding of the rights of those that govern and those that are governed. The rich and the poor, capitalists and workers—all without exception may expect from him sympathetic consideration as comes from the heart of a loving father.

—C.W.K., in *"The Prairie Messenger"*.

Catholics in Mission Areas Now 21,143,000

Catholics in mission countries have increased from 14,330,000 to 21,143,000 in the last 10 years, *La Croix* points out in an article devoted to the progress of the missionary apostolate during the pontificate of Pope Pius XI.

Missionaries today number 14,239; native clergy, 10,055; native Religious, 15,979; Brothers, foreign and native, 10,555; Sisters, foreign and native, 55,349; catechists and teachers, 163,430. This makes a total of more than 269,000 evangelical workers consecrated to the conquest of the pagan world.

Speaking of Popes . . .

Every pope for the first 500 years of the Church's history is a canonized saint. Most of them were martyrs. Boniface II, who reigned from 530 to 532, was the first not to be canonized.

These and the following points of information concerning the papacy have been compiled by the Rev. A. J. Sawkins, pastor of the Immaculate Conception Parish, Toledo, Ohio.

The tenth century had more popes than any other—23. The nineteenth had the fewest, only six. (The first had four, but was not a complete century, since the first pope was not appointed until 33 A. D.)

For eighteen centuries St. Peter held the record for length of service—32 years; seven of them in Jerusalem and Antioch, 25 in Rome. The only one to equal him was Pius IX, 1846-1878.

Some reigns were extremely brief. Stephen II died before consecration; Boniface VI and Leo V soon after election; Valentine reigned 40 days; Theodore II, 20 days; Damasus II, 23 days; Celestine IV, 17 days; Adrian V, 36 days.

From 1271 to 1277 there were four elections in six years; but this was before there were any American Cardinals to make the long journey.

The first pope to change his name after election was John XII in 956. Reserving the election to the cardinals was made a rule by Nicholas II, 1059-1061.

Seven popes in succession lived in France, without ceasing to be bishops of Rome. All were French. The experiment was disastrous, because it led to the Great Western Schism, and eventually to the defection of Martin Luther and many others.

Alexander VI, just elected, was pope in 1492, when Columbus discovered America, and the last Moorish stronghold fell in Spain.

The first Spanish pope was St. Damasus I (366-384). The first German pope was Gregory V (996-999). The first French pope was Sylvester II (999-1003). The only English pope was Adrian IV (1154-1159).

Fifteen countries have given popes to the Church. A few are in doubt; but Asia Minor, Thrace, England, Portugal and Holland gave one each; Dalmatia two; Spain, Africa and Sicily three each; Palestine or Syria, six; Germany, six; Greece, nine; France, 14; and Italy 207, of whom 103 were Romans.

"Say it with flowers"
COLE'S FLORISTS LTD.
Flowers For All Occasions
Phone 328 Main St. East
GRIMSBY, ONT.

The Grimsby Gift Shop
and 5c to $1.00 Store
Phone 401
GRIMSBY, ONTARIO

IT HAPPENS IN CHINA

By

REV. HUGH McGETTIGAN

THERE are some topics best left alone. Introducing them is fraught with danger. Partisanship begins to run high—toes are stepped upon—and, then? Milk is one of these subjects. Apologies, therefore, and all that sort of thing, for introducing it. But it's this way.

Despite the fact that literally and literarily it has more than its fair share of skimming and churning—it still is a cause célèbre to many and a bugbear to the rest. It's the dairyman who stands between the two for he has to listen to the theories, pet and otherwise, on how to run his business, and what with lactometers and lactoscopes getting bigger and better and overhead beginning to play the very dickens—it is high time for someone to show the helping hand. Maybe the few hints anent the business as practised among some of his brethren here might so be interpreted.

* * *

Two Sisters came to Sung Yang to vaccinate the school children and to work on the lame, the halt, and whatsoever sort of afflicted person came their way. The afternoon of their second day's stay they ran out of patients. And there was still a few hours till suppertime. Wishing to put the few spare hours to advantage, they decided to help the cook. Or, was it the other way around? Whichever it was, it seems that milk was needed if the help was to be really effective.

Enquiries were made of the boy whether milk was procurable in Sung Yang. Such a question! Can milk be had in Sung Yang? It certainly can, and what's more, graded milk at that. . . . There's the plebian cow's brand, and also the water buffalo's. Either brand at five pounds for a dollar if delivered at the door in a bottle. Four pounds—if the beast is led around and milked on the doorstep. . . . I'm still wondering what we might have had for supper that night.

* * *

A few months ago, I had occasion to pass through Wenchow. Coming along one of the streets, I espied a small crowd. Being just as curious as any of the four hundred million, by dint of a little elbow persuasion, I got a "ringside" view.

The reason for the gathering was neither more or less than the arrival of the milkman and his "accessory before the fact". Milk this time, though, wasn't "f.o.b.", from cow or buffalo, but a white mare. At that moment, business seemed to be brisk. Before I passed on my way five or six customers were served. Fair business at three or four coppers a bowl!

* * *

The poor we have always with us. Yes, and beggars and panhandlers—deadbeats, and all the rest of the tribe. Most large cities have a fair share of the ilk. Shanghai is exceptional only insofar as it always seemed to have more than a "fair share". That was before hostilities. Now, indubitably, it has the "blue ribbon" in that department. And that, notwithstanding the thousands living in Refugee Camps. In some parts of the city one literally trips over them. There are streets just off the Bund where pedestrians' rights may well have been superseded by squatters'.

The established charities look after the worthy and supposedly worthy indigent. They always have. Now, also they are coping with the refugee problem as best they can. These you see cluttering up the sidewalks in all their filth and noisomness are professionals. As closely knit together and with a corp d'esprit worthy of a better cause. They've been always there. But formerly they did not impress one as being plentiful. With the closing of areas for military purposes, business has been ruined for many. They had naught to do but move in on their fellow cupbearers of the unrestricted parts. Overcrowded membership means hard sledding in any profession. Often cut-throat competition. In this, though, it's grin and bear it with a fearsome loyalty.

Yes, loyalty to the "throne"—for they have a "little king" who, for a daily consideration, allots them "beats" and sees to it that there are no "chiselers". On such "considerations" he ekes out a living

(Continued on page 63)

MAGDER'S Specialty Shop

Sports Wear
Hosiery — Lingerie
Accessories
Foundation Garments

●

227 St. Paul St. Phone 728
ST. CATHARINES, ONT.

Sanitary Dairy Limited

GOLDEN
GUERNSEY
MILK

●

Phone 534
ST. CATHARINES, ONTARIO

Jackson's Service Station

100% Service for Your Car
8-18 St. Paul St. Phone 4330
ST. CATHARINES, ONT.

ARCADE

HAIRDRESSERS

●

Permanents
Marcel Waves
Finger Waves
Bleaching
Dyeing
Tinting
Oil Treatments
Facials
Manicures
Eyebrow Arch

●

72 James Street
ST. CATHARINES, ONT.
Telephone 216

Guard Your Beauty
At

ALBERT'S
Beauty Salon

Phone 751
For Appointment

42 Geneva ST. CATHARINES

MA BUNG

Father Lorne McFarland, of Toronto, tells of a spot in Kinhwa District, China, where paganism has given away entirely to practical Catholicity.

The two Shrines of Ma Bung; that of Our Lady at left, and the Little Flower's at right.

IF THIS name means nothing to you it is not strange. Only after a visit to Ma Bung does the place and the name become indelibly imprinted on one's memory. The town is small and the Chinese themselves would not recognize the name unless the city of Chuchow were mentioned in the same breath. Chuchow is not Lishui, but, rather, a city several hundred miles distant from that city whose name is familiar to the readers of "China".

And so to describe the location of Ma Bung we will say, "a town of slightly over three hundred inhabitants about fifteen miles from the city of Chuchow."

Now if Ma Bung is not very important geographically, it is very much "on the map" from a missionary's point of view. No doubt you, too, will be interested. "Good things come in small packages," it is said. It seems to me that Ma Bung is a proof of it.

I would never have begun this letter, for better or worse, if I had not been sent to Ma Bung to substitute for the Chinese pastor and his assistant while they were away on Retreat. On my way to Ma Bung I spent the first night at Chuchow, which is attended by Chinese priests. In fact, there are no foreign priests in that district now. The missionaries have done their work well, and now they have been able to give over the reins to the native clergy, while they seek new fields to conquer for Christ. From Chuchow to Ma Bung one may travel half the distance by rickshaw and walk the rest along the narrow paths through the rice paddies.

A Chinese priest, Father Fu, accompanied me. He is a native of Ma Bung and certainly knew his "way around." My introduction to Ma Bung was a series of banquets and interminable refreshments as we went from house to house visiting his relatives. The Chinese are very polite and under their rule of etiquette they must insist that the guest eat more even if he is already feeling uncomfortably "full." We marched in state from house to house, but as far as I was concerned it was all external. As we approached each family table—there are no words to describe that sinking feeling. Need we say that the Chinese idea of an appetizing dish is not ours. However, there are some of them we can manage without a violent reaction.

It was in the course of my visits that I learned a few items of interest about Ma Bung and learned its history.

LONG YEARS AGO the missionaries in these parts found the people of Ma Bung rather than converted them. At the time of persecution, over two hundred years ago, in the province of Kiangsi, three brothers fled to Chekiang and started life anew. No doubt some of their relatives in Kiangsi had been martyred for the Faith and these three brothers preferred to forsake home and livelihood rather than deny their Faith. "The blood of martyrs is the seed of Christians", so it is not surprising that the new community which sprang up was fervently Catholic. These three brothers grew "ma", or hemp, as they were makers of cloth by trade. So a logical name for their new village was "Ma Bung", or "hempen cloth". Or, perhaps it meant "houses of hemp-makers" for "bung" also has the meaning of "awning' or "roof". From the families of these three brothers the population of Ma Bung has risen to

(Continued on next page)

YOUR WILL

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $ ...."

Means of Support

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

The giving of Mass Intentions is a practical method of support for our Missionaries.

The fine church at Chuchow, in Kinhwa District. This church can be plainly seen from the hillside Shrines at Ma Bung (shown on opposite page).

more than three hundred. Every single person is a Catholic with a deep Faith which must be most pleasing to God and certainly is a consolation for a missionary. They know their religion thoroughly. In their outlook in regards to things spiritual and the things of this world they are very much like devout Catholics at home. The first morning after my arrival I was requested to distribute Holy Communion to the sick in their homes; the next day a funeral from the Church, and during the week many requests for Requiem Masses or prayers for the souls of their dead.

Sunday is a day of rest, but first comes Mass. The priest celebrates two Masses and everyone in town assists at both of them. The rest of the day is spent quietly. The people sit outside their houses sunning themselves, reading their prayers or reciting their beads. Of course, it is natural that they drop over to the neighbour's to review the week's gossip. That seems to be a part of Sunday. The children are keen on hiking outside the town. Everywhere one looks one sees parties out on sorties of their own. All are dressed up in their Sunday best, so they have to be careful of the mud puddles. It would be just too bad if one fell into a rice paddy.

A favourite objective for the walk is the Shrine of Our Lady or the Shrine of the Little Flower, which stand side by side on the hill outside the town. Some years ago Father Wang, the pastor, seriously ill, invoked the intercession of Our Lady, promising to build a shrine to her honour if he were cured. It was on a feast of Our Lady that he was suddenly cured of his disease and, true to his promise, erected the shrine, the inside of which is carved out of rock to form a beautiful little grotto. Later, at the time of the canonization of the Little Flower, the "Patroness of the Missions," he invoked her special protection on Ma Bung and built a shrine in her honour. From their glistening stones, rays of sunlight are reflected over the town. May we not say that this is merely a figure of the heavenly protection of Our Blessed Mother and her Hand-maid, "The Little Flower".

If anything more should be added which indicates the blessing which Ma Bung enjoys, it is sufficient to mention that this small town has given over forty young men to the native clergy. One day I sat eating dinner and chatting to the boys who flocked in to see how the foreigner handles the chop-sticks, I asked one of the adults how many of them were related to priests. "Why we all are," he answered.

In due course the Chinese priests returned to Ma Bung and I set out for Kinhwa. As we threaded our way once more through the rice-paddies to Chuchow we passed a native Sister and a number of young women returning after a trip to the city, reciting the beads in their pleasant chant as they walked along. It seemed to me typical of the Spirit of Ma Bung.

EDUCATE A PRIEST

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

The Chinese Banquet

Advice From A Missionary Who Knows

"Ching tso," says my host, and I sit me down
At a teakwood table large and round,
Where there are no dishes or no cloth spread
But where ivory chopsticks lie instead.
Then the first course comes, which is soup—"bird's nest"—
And you drink it down with an extra zest;
For to drink with zest is to please your host
Though it might seem quite improper to most.
There are shark's fins, too, and barbecued pork,
Which you don't have to carve with a knife and fork,
For it comes chopped up—it's one of the tricks—
And you pick it up with your ivory sticks.
There's a choice bean-curd that they call "der voo"—
But I wouldn't take much if I were you.
And bamboo shoots that you're sure to like,
With cooked chestnuts that are sheer delight.
And between each mouthful your genial host
Will raise his cup and propose a toast
In hot rice wine, that I'd merely sip.
You may suit yourself, but it's just a tip.
There are bowls of chicken and duck and fish
And you all dip into the common dish.
You may choose a morsel you think the best
And proffer it to the nearby guest,
For though way back home t'would be impolite,
Here is our Lishui it is quite all right.
Water-lily hearts and mushrooms, too,
Crabs and sea-weed and just plain "goo".
Twenty-one courses both bad and nice
And to top it off there's a bowl of rice.
Chinese hors d'oeuvres—just to put in time—
Melon seeds, oranges, nuts and lime,
Till you rise (if you can) and voice your praise
Of the tasty dishes and gracious ways
Of your host, who speaks of his rotten food,
His filthy hut, and his manners rude,
And pretty well takes away your breath
When he says that he fears you've starved to death.
So if ever you go to far Cathay
And an invitation comes your way
On a long, red paper—to have a chin
And a cup of tea with the mandarin,
Here's a very good rule that I'll pass along,
Which, if you'll remember, you can't go wrong:
Just try each course from beginning to end
And eat but a little of each, my friend.
If you try each course—but a mite at most—
You will neither pain yourself nor your host.

THE TRADITIONS OF HIS HOUSE

A STORY

By

REV. HUGH SHARKEY

Pastor, Chinese Catholic Mission,
Vancouver, B.C.

NESTLING amid the wild beauty of China's purple hills, lay the ancestral palace of the ancient and honorable House of Wang. Today its beautiful gardens are deserted. The halls are silent; and a death-like stillness reigns throughout its courts. Fu Wang, prince and military leader, lay upon his deathbed, and soon another member of that ancient family would go to join the spirits of his ancestors. At his side stands his only son, Ming, a young lad of fourteen years. Fu turns to him.

"I am dying, my son," he says. "I am laying down the burden of life and resting it upon your shoulders. You are the last of our house. Remember that the blood of a noble family runs in your veins. Espouse only the fairest and most worthy of the land."

Feebly, Fu unclasps a little silver chain and locket from about his own neck and places it about that of his son. "I go," he said; "be faithful to death to the traditions of our house."

Fu Wang was dead, and Ming was alone. His hand touched the locket and opened it, displaying the words:

"These are the traditions of the
House of Wang:
Fidelity to the great king.
First in the line of battle.
Faithful unto death."

* * *

"EAST—West—North—South, come back, come back." The low, wailing cry broke the stillness of the night, and sent a cold shiver through Father Holland, making him draw his chair nearer to the fire in the grate.

Charles A. Connors

FUNERAL DIRECTOR

◆

106 Avenue Road - Toronto
KIngsdale 5097

Through his study window the missioner could see the lofty turrets of the Palace of Wang. On its highest wall a strange scene was being enacted. There, the figure of a woman could be seen, arms outstretched towards the rising moon, and on her lips that wild petition: "East — West — North — South, come back, come back."

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME
16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

How well did Father Holland know the meaning of that wail of anguish. Someone was dying. He knelt down at the foot of his crucifix and commended the soul of the poor pagan to God. While behind the walls of the Palace of Wang, Ming, the last of the House of Wang, lay as if dead.

The night passed and Ming lived on; but with the morning light, how ghastly was the revelation. On the boy's body were those unmistakable, deadly signs of leprosy. Throughout the palace there reigned an unusual stillness, and unearthly silence—all the servants and attendants had fled, leaving the place as an empty tomb.

Poor Ming, caught in the grip of despair and loneliness, wandered about the deserted halls and courts of his palace. He, the last prince of the House of Wang, was an outcast, shunned by every living creature. Nothing was left for him but to crawl like a dog to a cave in the mountains and there to die. He stood and gazed at the palace, then with one cry of grief, he turned and fled. And as he went, the words: "Go, and be faithful to death to the traditions of our house," seemed to mock him. Unclean, the flesh rotting from his bones—was he the one who was to espouse none but the fairest and the most worthy in the land!

* * *

A YEAR passed and a persecution of the Christians broke out in Father Holland's district. Rather than endanger the lives of his people, the priest fled to the mountains to hide. Day after day he wandered through the mountain country, fleeing from one retreat to another. One day, as he rounded a big rock, he came face to face with a horrible creature. It was a leper. His flesh was rotting to the very bones, and his eyes protruded from their sockets.

Anyone but a missioner would have turned and fled; but Father Holland was a missioner. Horrified though he was by the sight, he saw in the man before him the image of Christ "who became a leper for us". The good priest feared not the disease. Here was a fellow creature in suffering, here was a soul to be saved.

The poor leper at first feared that the missioner sought his life. A pagan, he understood not the maxim of Christian charity. But as the days passed and lengthened into months, he grew to love his benefactor, to reverence his meekness, his thoughtfulness, above all his sacrifice.

(Continued on page 69)

Compliments of

Hygrade Coal Co.

J. W. CANNING, Prop.

●

GOOD FUEL
GOOD SERVICE

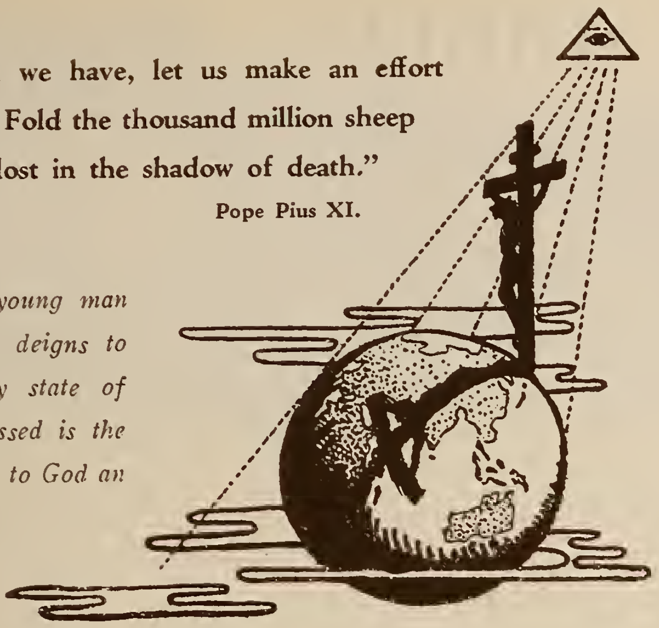
●

Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

"For the Faith we have, let us make an effort to bring to the Fold the thousand million sheep which are still lost in the shadow of death."

Pope Pius XI.

Blessed is the young man whom the Lord deigns to call to the holy state of priesthood. Blessed is the person that gives to God an anointed soul!



Dear and Revd. Father:

Realizing the great need of many missionary priests for your Missions in China, and remembering Our Holy Father, Pope Pius XI's words: "Nothing is more acceptable to God, of more honour to the Church and more profitable to souls than the precious gift of a holy priest", I am enclosing herewith $.. for one of your Burses for the education of students to the Missionary Priesthood. In performing this act of love for the glory of our dear Lord, I wish to ask for the special prayers of your priests and seminarians, and to be partaker with them in the good they perform as missionaries.

Sign your name and address, enclose your donation for our Mission Burses, and mail it to:

VERY REV. J. E. McRAE, President,
China Mission Seminary,
Scarboro Bluffs, Ontario.

LANNAN COAL
Company Limited

LAKE AND RAIL
COAL

Bunker Dock
East Pier
P.O. Box
810

Phone 1116

PORT COLBORNE

A. DESCHAMPS
Upstair Shop
MADE TO MEASURE CLOTHES
Phone 1427
213 St. Paul St. - St. Catharines, Ont.

General Hardware Builders' Supplies
CURRENT & BETZNER
HARDWARE
Phone 130
GRIMSBY ONTARIO

GEORGE
STEINHOFF

ELECTRICAL
CONTRACTOR

Wiring and
Repairing

Phone 2696

40 BERRYMAN
ST. CATHARINES - ONTARIO

IT HAPPENS IN CHINA

(Continued from page 59)

burdened with limousines, a summer home or two, and all the rest that goes to make life more difficult. At present, if reports are to be believed, he's travelling for his health.

* * *

There's many an honest man that has lost his little all who is willing to tell his tale of woe over and over again for a pittance. One such with no "affiliations" tried it. He must not have had the correct "school tie", or something, for he was spotted as a "stranger within the gates" the second or third day he tried to crash the profession. He ended up in a Police station with a nail in his head. He was lucky—he recovered and has foresworn the profession.

* * *

Beggars the world over have their stock-in-trade, depending on place and clientele. In China, it seems to be filthiness and diseases—real and simulated. And it pays dividends. Seeing Chinese beggars for the first time—yes, and for the second and fifth—one is uncontrollably moved to pity, and such often have interesting sequels. Here are two of them. Don't quote me. Some one, perhaps, has been pulling a very long bow for my benefit.

* * *

Quite some time ago in a city other than Shanghai, a beggar staked his claim to the side-walk immediately adjoining a foreign doctor's residence. He was filthily diseased. For the first few days the doctor contented himself with the tossing of a few coins. But still he thought how he could alleviate the beggar's plight. A cursory examination proved the disease was not past curing. He brought the man to a hospital. In a few months the patient was able to leave the hospital, hale—but not hearty. Some days later the doctor found himself with a lawsuit on his hands. The beggar had lost his source of livelihood, so. . .!

Each morning over quite a period another beggar used to waylay a man on his way to work. The waylaid dutifully tossed him a coin daily. The little fellow was profuse with banal murmurs of gratitude. Then, for a few days the charitable one chose another route to business. On his return to the former way he was again accosted by his "friend". He paid the toll—but instead of the customary bow of thanks, he was surprised to hear "you owe me money. Where are the coins for Tuesday, Wednesday and Thursday?"

CHINESE JORDAN

By

REV. EDWARD LYONS

YOU HUMAN BEINGS are *so* snooty. God knows you're holding down the top-rung of the ladder, and so, I suppose, really have a better view of things—but I still can't help thinking at times that your sights are just a little out of kilter. I'm willing to concede that you *have* got a little to crow about—but why go arching around in that magnificent skin of yours as though you were all that ever happened? As far as I know, God is not in the habit of making mistakes, and if He filled this world with a lot of other things besides yourselves, then there was plenty of wisdom behind the move—that's my guess. And excuse me if I take the liberty to scold, but really, aren't you being very foolish, then, if you think your way through life as though we other pebbles on the beach didn't even count?

What am I driving at? Well, there are lots of things that happen every day to show you what I mean. Important things, too, very important. And you Catholics—you who have been called into the fold before your not-so-fortunate brethren — you're the ones I'm talking at, and before I'm finished, I think you'll see what I mean. And if any of the latter class should come within earshot, well, they're included too.

A CASE in point happened just recently. I'm picking out this case because I happened to be personally concerned. But more than that, this case is particularly applicable because in it you will see just how much you'd miss by being, to use that little word again, snooty. I know you like to think of great events as being brilliantly and gorgeously wrapped in all the splendor of grandiose demonstration. That's fine—as far as it goes. But don't miss the point. The whole worth of the thing doesn't lie in the splendor and magnificence—it lies in the things that produce the splendor. Follow? In other words, the splendor sort of happens along afterwards as a final touch; and so, if you think right, the absence of mere splendor does not matter at all as long as the splendid rock-bottom things, the parents of the splendor, are there. You often take the glitter for the gold, don't you?

And all because you don't give the gold the place it deserves—you give it all to the glitter. And that boils down to this—the gold gives the glitter and the glitter takes all. And if you act that way, then, I'm so sorry to say it, but you're just like that particularly odious kind of offspring which doesn't scruple to live on its parents, but thinks twice about honoring them *in public*—if you please. And just between us two, being a little too proud to recognize us underdogs in anything but our Sunday best—and even then only with the greatest condescension—except you were on your guard you would have missed a great deal of what happened in this little story I'm going to tell. So, if you don't mind my putting the moral first and the story afterwards, be decent enough to give us just a little more respect, and, if I dare, treat us just a little more reverently—not so much with your hands, I don't mean that—but with those proud heads of yours. We have secrets, you know, that even you clever humans aren't wise to. No, I'm not boasting—I'm just doing my best to show you that as humans, i.e., as creatures of the same Creator we acknowledge—you *have* got your limitations, and those limitations are only too evident from the way you depend on us for nearly everything you do. Of ourselves, we don't claim any real dignity—God doesn't need us. But you do—that's the way He made you and there's no use trying to deny it. And just a whisper from me to you—I think He'd like it very much if you just got down on your knees and owned up to it—admitted to Him that you're not so high and mighty after all; and that if you're so pitifully dependent on us, how fearfully dependent you must be on Him Who made us both! So—if you just get used to thinking of it all in that way, I think, perhaps, you may become more kindly disposed to the way He uses us even in certain divine happenings. You'll find He has given us a part even in them to keep you from getting conceited over your promotion. And, I wouldn't tell anybody else, but it's a role we enjoy immensely.

NOW, just a wee word about myself. (I haven't got the wind up for nothing, you know.) I've seen a great deal of this world, I've mixed with all kinds of people; I've worked, in fact, with the rulers of your kingdoms, and I know you humans through and through. That's why I feel I can burden myself with this duty of playing spokesman for a certain section of creation without being accused of misguided zeal or extravagant conceit.

Well, to get on with the story.

I had been hanging around Shanghai for months and was getting pretty tired of it. A big busy city, sure, and lots of excitement, I'll say—but you can get fed up on even that. So feeling just like that, say! I could have done the Lambeth Walk when one of the Sister-nurses from Lishui picked me up on her way down to the jetty—off for Chekiang! There were twelve of us in our crowd, all pretty much of the same stamp without very much to distinguish us one from the other. After-events, however, proved that I was the Joseph. Huddled up in our little compartment aboard ship, we led an exemplary life in common, finding the passage down to Wenchow very peaceful and without event (except that two of our number were dropped overboard into the Yellow Sea. I thought that was kind of mean, but didn't say anything).

In Wenchow we were kept pretty well in confinement, and it was a

"SUNNING"—CHINESE STYLE
Father Ed. Lyons, of Calgary, Alberta, had an eye to photographic possibilities when he stole up behind the chair where an old Chinese gentleman rests perfectly satisfied with the world after finishing his bowls of rice.

THE NEW AND THE OLD

When Father Amyot (now in Ottawa) and Fr. King (now Pastor of Huang T'An) went to Huang T'An in 1932, they used the shack shown at right as residence and chapel. Wooden shutters were the only "windows", and when these were opened they let in more than light. The flags were placed at entrance to welcome the priests back from a mission tour. At left is the more up-to-date Mission built by Fr. Amyot. The priests will live upstairs. Downstairs is the chapel.

relief to find ourselves early one morning aboard a little barge bound for Tsingtien, about 100 li up-river. It was on the barge that I first caught sight of my colleague. I wasn't to have it all to myself, you see. Didn't have much chance to talk to him because he was kept pretty busy—but from what I saw of him he was Irish, at least by descent, fairly large build, neatly-styled, refined, quite pale and a very hard worker. Of course, I didn't know then that he and I were going to click so well together—it was more from curiosity than anything else that I found myself sizing him up each time he made his rounds.

Anyway, as the day lengthened out the distance to Tsingtien grew shorter, and we soon found ourselves in shallow water, so shallow that at times most of the party, including the Sister that was taking care of me, and including also the custodian of my Irish friend, had to get out and walk along the shore. It was on one of these forced marches, just after we had passed through a little village, that we came suddenly upon a small group of Chinese. There were two old women and a young mother with her child—a tiny babe-in-arms. My guardian soon caught what was in the wind. Because the poor child was dying and beyond all medical aid, the small procession was headed for the temple to perform the usual rites to the devil. The Sister had other ideas. She engaged the young mother immediately, and speaking in the local dialect half won her over—but lost out in the end and was snubbed. The child was gathered closer, and, head lowered, the young mother picked her steps towards the temple. The Sister next tried the two grandmothers, gaining ground considerably on this offensive besides holding up the procession a little longer. Then back to the mother again. There were soft words of persuasion and then more severe terms of reproof. The grief-stricken girl was quite perplexed. She glanced back at the older women, gave in a little, and then, as if moved by a sudden wind, once more locked the dying infant in two young and very determined arms and went sturdily on.

It did look hopeless. They would soon be at the temple, and then all chance would be gone. The poor baby didn't know it, but its eternity was in the balance—and the scales were dipping down.

IT WAS THEN that I felt the Sister's hand close over me and somehow or other I knew my hour had come. She called out something to one of the priests, and in a moment he was headed for the river, my Irish friend with him. I knew the Sister was determined things were going to happen now whether the processional party liked it or no. Once more she caught up with the young matron. The two grandmothers closed off the rear, and the rest of the mission party gathered round in a circle. The poor little mother, with all avenues cut off was now completely at bay—which was not unkind at all, as some day she may have the happiness to realize. Well, as an Aspirin tablet, I suppose I should have been prepared for all sorts of emergencies, but, honestly I never dreamed I was meant to act as middle-man at a Baptism. Middle-men, you know, are really very useful—sometimes quite necessary, and even the good Lord has been known to employ them. However, I wasn't exactly that kind of middle-man—that privilege was for someone else. It was plain that the Sister would have to do some quick thinking to hold that young mother long enough for my Irish friend to get back. And, more important, if she wanted ever to get near enough to the poor little one, she would have to touch the heart of that girl somehow. I fitted in nicely for both. The disease was fatal and in the last stages. And while, as everyone knows, I was perfectly useless as far as curing goes, still I would be of some assistance. And, as I was finally handed over and

(Continued on page 70)

General view of Father King's Mission of Huang T'An. In 1936 bandits were comin along the road shown in foreground as Fr. Amyot escaped out the back door of th Mission and sought refuge in the mountains. The terraced fields are planted with ric the trees are pines.

CORONATION OF POPE PIUS XII

Hundreds of Thousands Witness Magnificent Ceremony — Forty Nations Represented at Majestic Event

By MSGR. ENRICO PUCCI

"BY THIS sacred tiara, adorned with three crowns, know that thou art the Father of Princes and Kings, Rector of the World, and Vicar on Earth of Our Lord Jesus Christ, to Whom be all honor and glory now and forever, world without end."

These were the words uttered on Sunday, March 12th, at the solemn coronation of His Holiness Pope Pius XII, a ceremony which marked the formal inauguration of his Pontificate as the two hundred and sixty-first successor to St. Peter. In impressiveness, the coronation was probably unexcelled in history.

They were spoken by His Eminence Camillo Cardinal Caccia Dominioni, the Cardinal First Deacon, who, ten days before, and on the same spot, announced to a breathless world that His Eminence Eugenio Cardinal Pacelli had been elected Supreme Pontiff of the Holy Roman Church and had taken the name of Pius.

A crowd of about 350,000 persons thronged great St. Peter's Square to watch the coronation on the balcony of St. Peter's Basilica, the first out-of-door coronation in almost a century.

Sea of Eager Faces

The Holy Father could look pon a veritable sea of upturned uman faces, for, by a departure rom tradition, the coronation took lace on the central balcony of t. Peter's Basilica, overlooking t. Peter's Square. By custom, it hould have taken place within the asilica. Pope Pius XII directed at it be held in the hall over the rtico, so that as many as might ish could see the coronation.

And elsewhere, in the farthest rners of the world, the devout d even the unreligious heard the eat ceremony by the millions rough the radio. For the coronation was lavishly broadcast rywhere.

nd how the people reacted to s thoughtfulness on the part of common Father!

Whereas there were representatives of the heads of some 40 States among the vast congregation that had filled St. Peter's Basilica for the earlier ceremonies, here were prelates and priests, laymen and laywomen of high and low degree, people of every race, representatives of every quarter of the globe, included in a throng that totalled many thousands. The spontaneous, enthusiastic acclaim given the new Pontiff by this vast expanse of persons was like the booming of the surf. And, rising above this rousing exultation, as if in jealous competition to spread the good news, was the joyous ringing of all the bells in Rome's 550 churches.

Crowds Gather Before Dawn

The ceremonies leading up to the actual coronation began at 8.30 o'clock, Rome Time. It had been thought the Vatican Basilica would be crowded at least two hours before that time. Actually, huge crowds had gathered four hours in advance, long before dawn.

Occupying special places within the great edifice were the representatives specially sent to the coronation by the heads of the following States: Great Britain, the United States, Argentina, Belgium, Bolivia, Brazil, Bulgaria, Czecho - Slovakia, Chile, China, Colombia, Cuba, France, Guatemala, Honduras, Hungary, Ireland, Italy, Jugoslavia, Latvia, Lithuania, Liechtenstein, Luxenbourg, Monaco, Peru, Poland, Portugal, Roumania, San Marino, El Salvador, Spain, Switzerland and Venezuela.

In addition the following nations sent telegrams of greeting to the new Pontiff: Albania, Finland, Greece, Haiti, Manchukuo, Norway, Corsica and Sweden.

Great Ovation

Appearance of Pope Pius XII within the Vatican Basilica was the signal for a tremendous outburst of spontaneous acclaim on the part of the vast congregation, and it continued incessantly as the Papal procession moved from point to point within the great edifice.

Having received the obediences in the Gregorian Chapel, the Sovereign Pontiff ascended again to the Gestatorial Chair and the procession formed once more. This time His Holiness moved toward his throne under the Chair of St. Peter. But three times en route the procession halted, and each time the Master of Ceremonies reminded the Pontiff that worldly honors are fleeting at best. The ceremonial officer held aloft, on a long wand, a quick-burning piece of flax lighted on both ends. Each time, while the flames consumed the material, he said: "Pater Sanctus sic transit gloria mundi" (Holy Father thus passes the glory of this world).

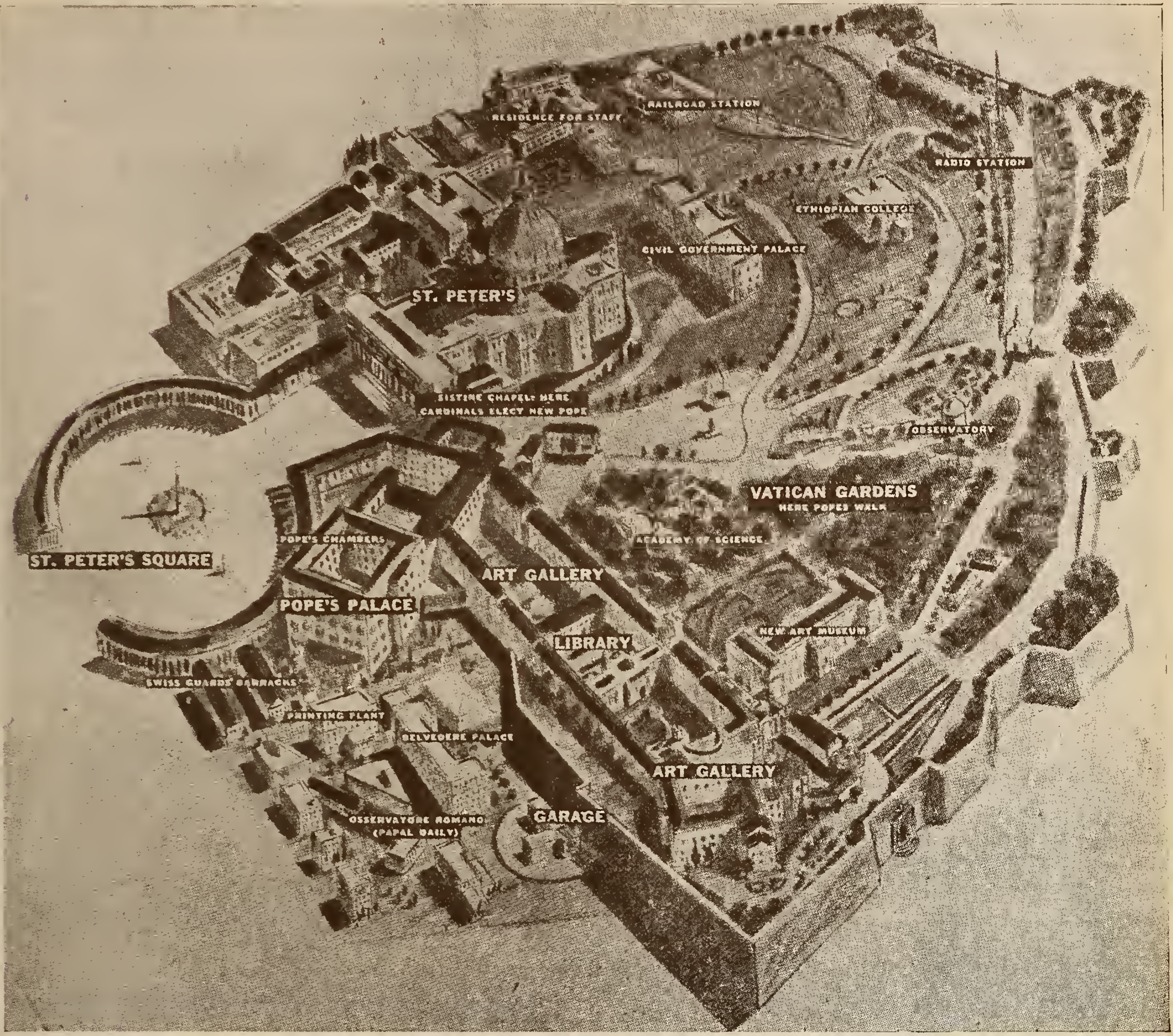
The Mass

When he had arrived at the altar built over St. Peter's tomb, Pope Pius XII began Mass. There were in attendance 50 members of the Sacred College, 100 Bishops and 20 Abbots. His Eminence Pierre Cardinal Gerlier, Archbishop of Lyon, France, was Deacon of the Mass, and Monsignor Arturo Wynen, an Auditor of Sacred Roman Rota, was Sub-Deacon. Following the Confiteor, the Pope went to his throne, and there the Pallium was placed upon him. After prayers had been recited by His Eminence Gennaro Cardinal Granito Pignatelli di Belmonte, Dean of the Sacred College, His Eminence Enrico Cardinal Gasparri, and His Eminence Angelo Maria Cardinal Dolci, the pallium was placed over the Pontiff's shoulders by Cardinal Caecia Dominioni.

At St. Peter's Tomb

During the Mass, Cardinal Caccia Dominioni descended to the tomb of St. Peter, accompanied by an auditor of the Sacred Roman Rota, a consistorial advocate, and

OF THIS TINIEST OF ALL STATES POPE PIUS XII IS MONARCH


RAILROAD STATION
RESIDENCE FOR STAFF
RADIO STATION
ETHIOPIAN COLLEGE
CIVIL GOVERNMENT PALACE
ST. PETER'S
SISTINE CHAPEL: HERE CARDINALS ELECT NEW POPE
OBSERVATORY
VATICAN GARDENS
HERE POPES WALK
POPE'S CHAMBERS
ACADEMY OF SCIENCE
ST. PETER'S SQUARE
ART GALLERY
POPE'S PALACE
NEW ART MUSEUM
LIBRARY
SWISS GUARDS' BARRACKS
PRINTING PLANT
BELVEDERE PALACE
ART GALLERY
OSSERVATORE ROMANO (PAPAL DAILY)
GARAGE

Spiritual head of all Christendom, Pope Pius XII also becomes temporal ruler of Vatican City, the smallest sovereign state in the world. The 109-acre principality has 1,000 inhabitants, issues its own coins, stamps and passports. It has its own daily newspaper, Osservatore Romano, and its own radio station, railroad station, police force, postage stamps, etc. The city has no movie theatre and no taxes.

an escort of Swiss Guards. Having opened and illuminated the tomb, the Cardinal intoned the Litany, to invoke the protection of the Saint on the new Pontiff. To each invocation, the choir responded "Tu illum adjuva" (Do thou help him).

Pope Pius XII received Holy Communion not at the altar, but on his throne, where he took the consecrated Host and the chalice of consecrated Wine from the Sub-Deacon and Deacon.

The Coronation

Following the ceremonies in the Basilica, Pope Pius XII rested for a few minutes before appearing on the balcony for the coronation. It served to give those who were in the Basilica the opportunity to leave and to take up their places in St. Peter's Square.

Dr. Harold J. Murphy

Dentist

X-RAYS

Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

Up until this time—the momen of coronation—Pope Pius XII hac not worn the tiara, only the mitre His Eminence Nicola Cardina Canali, the Cardinal Secon Deacon, approached His Holines and removed the mitre from hi head. Then Cardinal Caccia Dominioni, as Cardinal First Deaco placed on the Pontiff's head th sacred triple tiara, pronouncin the words of coronation. It w the tiara used by Pope Pius XI.

His coronation having tak place, Pope Pius XII gave t Apostolic Blessing "Urbi et Orb (To the City and to the Worl The great concourse of people the Square received this bless devoutly, and then burst again i great applause, as the bells Rome rang out joyously.

WATCH AND CLOCK REPAIRS
All Makes — Work Guaranteed
ENGAGEMENT AND WEDDING RINGS REASONABLE
Good Assortment of Watches:
BULOVA and BRUNER MASTER-BILT — SHOCKPROOF
AND DUSTPROOF — ALL AMERICAN MAKES
ELGIN — WALTHAM — HAMILTON
WE BUY OLD GOLD
NIAGARA JEWELERY SHOP
J. M. McCORMICK
Cor. Queen and Victoria, NIAGARA FALLS, Phone 974-M

QUALITY FUELS
Efficient Service
John Mears Coal Co.
601 Erie Avenue
Phone 12 NIAGARA FALLS, ONT.

Hugh J. Henderson, Phm. B.
DRUGGIST
QUALITY — EFFICIENCY — SERVICE
Prescriptions Accurately Dispensed
Trusses Expertly Fitted
Cor. Hellams Ave. and Division St.
Phone 123 - - WELLAND, ONT.

WILFRED L. O'HARE
MASON AND BUILDING CONTRACTOR
CONCRETE FOUNDATIONS, ETC. — PLASTERING —
STUCCOING — BRICK AND STONE WORK
We Manufacture Concrete Tile and Blocks
756 King Street—Phone 720
HUMBERSTONE - - ONTARIO

Niagara Plumbing Supply Co.
Limited
PLUMBERS' and STEAMFITTERS'
SUPPLIES
1402 Ferry St. - NIAGARA FALLS, ONT.

Superior Store
QUALITY — SERVICE
GROCERIES, MEATS, FRUITS
GEO. CHORLEY
824 Bridge St. Phone 2164
NIAGARA FALLS, ONT.

MOORE-McCLEARY LTD.
All Types of
DOMESTIC AND INDUSTRIAL
FUEL
Prompt, Courteous Deliveries
Phone 486 THOROLD, ONT.

COMPLIMENTS
OF
A FRIEND
•
NIAGARA FALLS - ONTARIO

COMPLIMENTS OF
Niagara Laundry & Dry Cleaning Service
W. H. McCRIE & SON
Where quality speaks for itself
488 Ellis Street
NIAGARA FALLS - - ONTARIO

MOORE'S PHARMACY
Prescription Specialists
WE DELIVER
Phone 639
Victoria at Simcoe - NIAGARA FALLS, ONT.

FUNERAL DIRECTOR
FURNITURE DEALER
THREE LICENSED EMBALMERS
MODERN MOTOR EQUIPMENT
John J. Wichmann
ESTABLISHED 1859
PORT COLBORNE
92
114 Main, Humberstone

The Traditions of His House

(Continued from page 62)

His kind benefactor washed his sores, fed him, and warmed the cave in which they slept. And many a long hour Ming saw him kneel at the foot of a cross on which was a thorn-crowned, bleeding, crucified man who seemed to be smiling sweetly down upon him. He listened to the strange, sad story Father Holland told him about this Man on the cross, and he, too, learned to love Jesus Christ. This God, who Himself had suffered, seemed very close to him. And, as his body decayed and died, his soul took on a more perfect life. Death was stealing swiftly upon him but he gave himself no rest. Through the long hours of the night, while the priest took his meagre rest, he would kneel before the crucifix, on his countenance an expression of joy—strangely out of place on that mutilated body.

* * *

THEN came a night when he was extremely weak. As he knelt in prayer, he felt that he was about to die. Suddenly, he was aroused from his meditation by a noise outside. Ming knew it only too well. At last the soldiers of the mandarin had discovered the missioner's retreat. They were at the very cave now, and there lay the sleeping priest, all unconscious of any danger. They must never know of his presence.

Slowly he began to drag his almost lifeless body across the hard floor of the cave. "O Jesus, help me," he prayed. It seemed like a million miles! He was dying. Would he never reach it? Clasping the image of the crucified to him, he made one last effort.

The soldiers had gained the entrance, but they went no farther. Before them was an awful, fearful figure. In the moonlight, it looked like some wild beast of the hills, or some demon from the abyss. With one cry of superstition and horror, they turned and fled.

With that cry ringing in his ears, Father Holland awoke and gazed around him. Lying across the mouth of the cave was the leper's body, on his upturned face a spiritual beauty which the disfigured countenance could not mar. The little silver locket lay open on Ming's breast, and the words which the missioner saw inscribed within had now taken on a deeper spiritual meaning.

"These are the traditions of the
House of Wang:
Fidelity to the great king.
First in the line of battle.
Faithful unto death."

Father Holland, without fear knelt and kissed that face, for he knew that a saint had gone to his reward. In truth, Ming had espoused none but the fairest and the most worthy of the land.

—Holy Childhood "Annals".

LEVER FUR CO.
NIAGARA'S LEADING FURRIER
Master Craftsmen on Fine Furs

DRY COLD STORAGE VAULTS ON PREMISES
PUBLIC INSPECTION INVITED
REMODELLING — REPAIRING — RELINING

791 VICTORIA AVE. - NIAGARA FALLS, CANADA
Telephone 2125

COMPLIMENTS
OF
A FRIEND
●
ST. CATHARINES - ONT.

Canada Bread Co. Ltd.
"The Quality goes in before the name goes on"
●
NIAGARA FALLS - WELLAND
PT. COLBORNE - FORT ERIE
and ST. CATHARINES, ONT.

DIFFIN CONSTRUCTION
and SUPPLY COMPANY
● COAL AND COKE
Your needs when you need them
Telephone 158
WELLAND - ONT.

RED & WHITE
STORES
Niagara Peninsula's Largest Group
Distributors of
GROCERY PRODUCTS
Each Store Individually Owned
The Owner Saves . . . .
. . . . The Buyer Saves

SAVE WITH SAFETY
HAVE YOUR TIRES
"RETREADED"
12 Months' Guarantee
GUNNING'S
Phone 1307
NIAGARA FALLS - ONT.

WALKER'S
Drug Stores
Save You
Money
NIAGARA FALLS - ONT.

"NORBEL"
WASHERS and REFRIGERATORS
RADIO SERVICE

Norman W. Bellows
AND COMPANY

Corner Niagara and Dacotah Streets
Phone 2568 ST. CATHARINES

Fred R. Paxton Coal Co.

D and H ANTHRACITE
HAMCO COKE
VOLUNTEER COAL
WELSH COAL

Phone 388 70 Herrick Ave.
ST. CATHARINES, ONT.

GRIMSBY PAINT AND WALLPAPER STORE

Interior and Exterior Decorators
Spray Painting
Phone 149 GRIMSBY, ONT.

Stamford Lumber Co.

ROUGH AND DRESSED LUMBER
SASH AND DOORS

2226 Lundy's Lane

Phone 3311
NIAGARA FALLS - ONT.

Established 1826

MORSE and SON
WESLEY M. MORSE
FUNERAL SERVICE
1917 Main Street
Phone 295
NIAGARA FALLS - ONT.

Your patronage is appreciated

CATHOLIC PRAYER BOOKS

J. W. BAKER

Fine Stationery

Latest Sheet Music Good Books

Phone 15 - GRIMSBY

CHINESE JORDAN

(Continued from page 65)

came to rest in native hands, the Sister explained all this to the young mother. (And that took a little time, too, you see.) Still they weren't back—and even yet the moments were precious. Much to my consternation, an additional sentence was passed upon me. I suppose I am quite a big chunk for a little baby to take in one dose, but, just the same, I was a little unnerved when I heard the mother being instructed to quarter me and use accordingly! But I submitted when I realized there was a secondary motive behind this turn in my fortunes; a motive that bore fruit by placing the child in the Sister's arms just as my Irish friend, the linen handkerchief, all dripping wet, arrived back from the river.

Everything was set now for action. Quite a big step-up for the handkerchief, I thought, and told him so; also, that the least he could have done was to keep himself clean for the occasion. But he answered that it is everyday work that prepares us best for the big things. And, believe me, he had had plenty of it that day. But, in spite of his unceremonious appearance and the unexpectedness of the occasion he conducted himself most admirably, with the greatest composure and dignity—all dripping wet, too, mind you.

LAYING temporarily at rest in the trembling hand of that slip of a girl, benumbed as she was into a hurt silence with this first cup of real grief, I could not help but think it all so very picturesque. I looked across to the green rolling hills whose leaf-studded crowns the late afternoon sun was lighting up with glory, leaving the sunken valleys between to rest among the shadows. And nearer us millions of pebbles were gray and cold upon the slim and sloping shores. With a ripple here and a rapid there, the blue-tinged river glided prettily by with a soft and reverent murmur of respect. With their patch-quilt sails sampans were leaning on the breeze, and goaded with the poles of sun-browned boat-men they played proudly weak against the hardy stream. The sudden, startled crowing of a rooster rudely pierced the drowsy silence—and farther up the dusty road a little mite was jabbering smartly as she whipped her switch to keep a stubborn ox-head down to the path. A rare tenseness stole in and around the

(Continued on next page)

WALLACE TRANSPORT
DAILY SERVICE

To and From
TORONTO, HAMILTON, PENINSULAR POINTS and BUFFALO

Offices in
HAMILTON, PORT COLBORNE, TORONTO, WELLAND, FORT ERIE, BUFFALO

"No Load Too Large—
—No Load Too Long"
Phone 85 PORT COLBORNE

You'll always do better at Hilder's

Complete Home Furnishers

H. HILDER & CO.

Phone 496
26-28 Main Street West
WELLAND - ONTARIO

CRYSTAL DAIRY CO., LIMITED

"For that good Milk and Cream"

Have You Tried Our HONEY CHOCOLATE
? ? ? ?

Phone 112
PORT COLBORNE - ONT.

FERODO BRAKE LINING SUNOCO GASOLINE
SPECIALIZED AUTO SERVICE
WELLAND BRAKE SERVICE
Angus Chalmers, Prop.
Phone 307
91 Niagara St. WELLAND

PHILP & CO.

Wallpaper, Paints, Etc.

New Modern Dustless Sanding Machine For Rent.

Estimates on finishing floors freely given.

Phone 879 16 East Main St.
WELLAND - ONTARIO

strange circle of people that hid the Sister and child from view. The young mother was sobbing softly in a most bewildering way, while the grand-dames stood almost reluctantly at peace. The faces of the young missionaries were straining eagerly forward, and the eyes of all were drilled upon the two.

The hand that held the dripping handkerchief was raised above the head of the child; and slowly, distinctly, as the water squelched forth, came the saving words of grace—"Mary Joseph, I baptize thee in the name of the Father, and the of Son, and of the Holy Ghost."

No more than that! But so much, and such a great thing had happened! No display of splendor—nor any show of brilliance. No miraculous disturbances wrought by the power of God on this our world of nature. No electrifying or heart-frightening repercussions that even other worlds might feel. Of this that a tremendous change had taken place, and a new and glorious thing had been born—there was no wondrous, no awful sign. Only the sign that Christ gave—a simple, unassuming, but splendid sign nevertheless, the sign of a little common water. And with it came the Holy Trinity—into the soul of that little child.

WOULD YOU ask for more? In your way of thinking, would you prefer that God should have raised that dead soul to life and robed it resplendently with the wedding garment of His grace to the accompaniment only of thrilling wonders and extraordinary marvels? Then, dear friend—perish the words—but to us on the lower rungs you are being very snooty. Not that we care at all—but He who made us both might justly take the insult to Himself. Insult? Certainly. You're willing to give God credit for the glitter, but you don't trust Him enough to recognize cash when He offers you honest-to-goodness ore.

The sun that stayed long enough to give its last rays to the scene, now took a hasty leave behind the hills. The river that carried the baptismal water from its spring far up in the mountains went on with its week-day work—the life stream of a countryside. A great thing we

(Concluded on page 74)

THE MILK BAR
C. G. EVANS, Prop.
PLATE DINNERS
WELLAND - ONTARIO

Ontario Upholstering Shop
Furniture
L. MACIE, Prop.
Repairing and Wood Finishing
PHONE 1640
214 MAIN ST. E. WELLAND

THE R. MORWOOD CO.
HARDWARE
Agents for CORBIN HARDWARE
BEATTY ELECTRIC WASHERS
LOWE BROTHERS PAINTS and
NEPTO-LAC ENAMELS
CHINA and CROCKERY
Telephone 64 31 West Main Street
WELLAND - ONTARIO

"Stoke up with Stokes"
QUALITY COAL
COKE — WOOD
•
Stokes Coal Co.
2 Lowell Ave. Phone 2142
ST. CATHARINES

Plato, High & Co.
Real Estate Brokers
•
STOCKS BONDS
INSURANCE SERVICE
MONEY TO LOAN
ON FIRST MORTGAGES
FARMS AND CITY
PROPERTIES
If you are interested in building a home under the National Housing Act
Come in and talk it over.
•
9 Queen St.,
ST. CATHARINES - ONTARIO
Phone 1646

PORT COLBORNE DAIRY
F. S. Chambers, Prop.
■
PASTEURIZED
MILK and CREAM
■
Phone 399
PORT COLBORNE

W. WEHLANN
RESIDENTIAL
FUNERAL
HOME
Our Staff is made up of trained and experienced people who are taught to overlook no opportunity to serve.
Phone 1045—Day or Night
AMBULANCE SERVICE
94 Clarence St.
PORT COLBORNE, ONT.

Grimsby Planing Mills
D. Marsh Estate
GENERAL LUMBER DEALERS
Frames, Sash, Doors, Blinds, Etc.
Cement and Lime Plaster, Roofing,
Asphalt Shingles.
Mill North of C.N.R. Station
Telephone 27 GRIMSBY, ONT.

D. LEROY RANDALL
PHOTOGRAPHER
Commercial
Portraiture
102 St. Paul ST. CATHARINES
Telephone 321

BANK OF MONTREAL BLDG.
Queen Street
NIAGARA FALLS - ONTARIO
ESTABLISHED 1910
R. C. YOUNG
GENERAL INSURANCE & REAL ESTATE
PROTECTION AND SERVICE
OFFICE PHONE 844
Nights and Holidays:
2017 and 461-R-32

SCENES LAST MONTH AT CHINA MISSION SEMINARY

CHINA MOURNS THE POPE OF THE MISSIONS

Simple but impressive ceremonies marked the commemorative Mass said by H.E. Most Rev. Mario Zanin, for His Holiness Pope Pius XI at the Apostolic Delegation in Peking, China, in presence of the leaders of Catholic Action.

Addressing the members after Mass, His Excellency said it was particularly fitting that this special service should be held, since it was Pope Pius XI who had established the Apostolic Delegation in China, and it was the members of Catholic Action, who, at great sacrifice to themselves, had provided a residence for the Delegation.

Pius XI, said His Excellency, is in a special manner, the Pope of the Missions and of Catholic Action, and as such, his name will remain forever. Throughout the mission world there are, today, thanks to his efforts, some forty native dioceses, vicariates and prefectures Apostolic and of these nearly two-thirds are to be found in China. It was he who consecrated the first group of Chinese Bishops — he who gave such a magnificent impulse to the work of seminaries and native vocations.

His Excellency reminded the members of Catholic Action, however, that it is not sufficient merely to praise or even to pray for the deceased Pope—it is necessary to imitate him. Especially is it necessary to imitate him in his work for the defense and propagation of the Faith and for the promotion of vocations.

FOUR FU JEN PROFESSORS RECEIVE PAPAL HONORS

Papal honors have been conferred on four professors of the Catholic University in Peking, China, according to a radio message received from the Vatican at the Apostolic Delegation.

Mr. Ch'en Yüan, President of the University, has been accorded he title of Commander of the Order of St. Gregory the Great with Badge. Mr. Ignatius Ying Ch'ien-li, Secretary, has also been made a Commander of the same Order, while Mr. Edward Chang uai, Dean of the College of Edu- tion, has been made a Knight St. Gregory. Mr. Shen Chien- ih, Dean of the College of Arts d Letters, was made a Knight St. Sylvester at the same time.

Compliments
of
FOUR-EIGHT TAXI
●
ST. CATHARINES – ONTARIO

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

The man with the suitcase chased the train to the end of the platform, but failed to catch it. As he walked back, mopping his brow, an interested onlooker remarked: "Miss the train?"

"Oh, not much," was the reply. "You see, I never got to know it very well."

Henpecked tiptoed into the kitchen and quietly tapped the cook on the shoulder.

"The wife's mother is staying with us for a holiday," he said. "She is due tomorrow."

"Yes, sir," said the cook, wonderingly.

Henpecked fished a piece of paper from his pocket.

"Here's a list of her favourite dishes," he went on, "and remember, the first time you serve one of them you're fired. Understand?"

The film star's chauffeur was driving him home from Shepperton. They were only a few hundred yards from the studios when the majestic figure of the law darted out nimbly in front of the car. Reclining in the deep back seat, the actor listened to the following dialogue between his chauffeur and the constable:

"Knock, knock."

"Eh?" said the puzzled driver.

"Knock, knock . . ." persisted the constable.

"Who's there?" asked the chauffeur, feeling that the law must be humored.

"Butcher."

"Butcher who?"

"Butcher light on."

A small boy entered a post-office and handed a quarter to the counter clerk with a request to be told whether it was a good one.

The coin, on being tested, bent readily, and was handed back with the information that it was a "dud" and that the post-office couldn't change it.

The boy departed, but returned ten minutes later to inquire: "Mr. ——— says, 'Will you please bend this back again, so that he can change it somewhere else?"

Housewife: 'How did you come to fall so low as to go around the country begging?"

Tramp: "It's a long story, mum, and it's now in the hands of my publishers. I'm on my way to New York to correct the proofs."

"Now you've got to keep away from this guy," the second whispered. "Jab him an' get away or he'll use his right. You got to keep that left hand out there, an' don't let him use his right. He's a cinch to try to get you to slug with him, but don't do it, or he'll get his right over."

"I got you," the fighter nodded, "I'll do just like you say, but suppose he does get his right over? What'll I do?"

"Nothin'," the second instructed. "Just relax and me an' the referee will carry you to your corner."

"You have several fine estates, I believe," said the Duchess of Wappinger. "Would you mind telling me where they are?"

The Earl of Suffix sat without answering.

The duchess repeated her request. Still the earl paid no attention, simply nodded his head and smiled vacantly.

Her ladyship became flustered. Just as the earl's wife came near them she raised her voice and asked the question a third time.

Lady Suffix sensed the situation at a glance. She approached her silent husband and laid an indulgent hand on his shoulder.

"Come, dear," she smiled. "You are forgetting your manors."

The thrifty wife had persuaded her husband to buy a small cask of beer instead of going each evening to the local pub.

When he had drunk the first glass his wife said—"Now, John, lad, you can reckon you've saved a penny."

"You're right, lass," he replied. "I'll draw another one and make it twopence we've saved. At this rate I'll soon be able to buy thee a fur coat."

Teacher—"How would you define 'black as your hat?' "

Willie—"Darkness that may be felt!"

The foreman of an electrical repair shop was interviewing a bright boy who was applying for a position.

"Do you know anything at all about electrical apparatus?" asked the foreman.

"Yes, sir," was the prompt reply.

"What is an armature?" asked the foreman.

"It's a fellow who sings for Major Bowes."

"Man, ye dinna ken what torture is."

"Well, what is it?"

"I suffered it yesterdav when the barber had my mouth fu' o' lather and I sat watching the soap boy gi'e a customer my umbrella."

Man (shouting through box office window at the theatre): "I want two good seats!"

Ticket Seller: "Haven't got 'em!"

Man: "Well, what have you got?"

Ticket Seller: Nothing but standing room."

Man: "All right, give me two together."

Bill: "Tom, are you ever troubled with sleeplessness?"

Tom: "I am. Some nights I don't sleep three hours."

Bill: "I pity you, then. I've got it awfully bad. I've been afflicted now for about three years. The doctor calls it 'neurio insomnia paralaxitis,."

Tom (grunting): "I've had it about six months; but we call it a baby."

George—"Dad, what's the difference between cannibals and other folks?"

Father—"Cannibals, my son, eat their enemies; other people generally go no further than to live on their friends and relatives."

He was a loyal little fellow and he wouldn't let anything said against his parents go unchallenged. One Sunday afternoon a boy friend said, "Listen to your father snoring."

"Dad isn't snoring," was the indignant reply. "He's dreaming about a dog, and that's the dog growlin'."

"Were you presented in court when you were in England?"

"Yes, and had to pay a ten-dollar fine."

Irate Straphanger: "See here, who are you pushing?"

Second ditto: "I dunno. What's yer name?"

Mrs. Bamber strode into the village grocers. "You sold me a bad egg yesterday, Mr. Jones," she declared "I'd have brought it back, but tha was impossible."

"Don't let that trouble you, Mrs Bamber," answered the grocer "Your word's as good as the egg."

MONTH OF APRIL, 1939

For Christ Our Redeemer

Days		Feast Days, Fast Days, Abstinence Days—Holy Days of Obligation
1	Sat.	St. Hugh.
2	Sun.	Palm Sunday. St. Francis of Paula. ✠
3	Mon.	St. Richard.
4	Tues.	St. Isidore.
5	Wed.	Spy Wednesday. St. Vincent Ferrer. ✠ Day of Abstinence.
6	Thurs.	Holy Thursday.
7	Fri.	Good Friday. First Friday. ✠ Day of Abstinence.
8	Sat.	Holy Saturday. St. Perpetuus. ✠ Fast and Abstinence until noon.
9	Sun.	Easter Sunday. ✠
10	Mon.	St. Apollonius.
11	Tues.	St. Leo the Great.
12	Wed.	St. Julius.
13	Thurs.	St. Hermenegild.
14	Fri.	St. Justin. ✠ Day of Abstinence.
15	Sat.	St. Crescentia.
16	Sun.	Low Sunday. St. Benedict Joseph Labre. ✠
17	Mon.	St. Anicetus.
18	Tues.	St. Amideus.
19	Wed.	St. Elphege.
20	Thurs.	St. Theotimus.
21	Fri.	St. Anselm. ✠ Day of Abstinence.
22	Sat.	Sts. Soter and Cajus.
23	Sun.	Second Sunday after Easter. St. George. ✠
24	Mon.	St. Fidelis.
25	Tues.	St. Mark, Evangelist.
26	Wed.	Patronage of St. Joseph.
27	Thurs.	St. Peter Canisius.
28	Fri.	St. Paul of the Cross. ✠ Day of Abstinence.
29	Sat.	St. Peter of Verona.
30	Sun.	Third Sunday after Easter. St. Catherine of Siena. ✠

CHINESE JORDAN

(Continued from page 71)

had had our share in that day—we who are so despised because we are so faithful and so slavishly familiar. If we serve you in the needs of this life, which is, why not then in those of that which is to be? He said, "Behold I make *all* things new". I am more convinced than ever that if Wisdom gave us our part in the old creation, then it was Wisdom in the Flesh that gave us our part in the new.

Do you wonder still at our simplicity, our bareness and our drab poverty on such a momentous occasion? If only you could have seen the simplicity, and the bare, drab poverty of your little Mary Joseph! Yet she was preferred before princes. It's just the difference between the gold and the glitter . . . and both must wait on the pleasure of God.

I watched the missionaries out of sight. I knew that they were not, could not be, snooty. For they have shut their eyes to glitter aplenty to salvage a duller, but a richer gold. And, happily, you, their friends back home, could never be called snooty either—for you show the same heart and mind in prayer and self-sacrifice and generous alms, without which they would have to go back to the glitter on top and abandon a bottomless mine.

That's all, dear Humans, and if I've bored you into a head-ache, I'm at your service. *For I am, with all my words, but a humble Aspirin Tablet.*

SMITH'S
WAREHOUSE GROCETERIA
FREE DELIVERY
Our Bargain Day is Every Day
Phone 76 WELLAND

The Something for Which We Are Always Wishing—An Ideal Meal Without Fishing
THE IDEAL FISH & CHIPS
218 MAIN ST. EAST
Fred Furness, Prop.
PHONE 330 WELLAND

THE MODEL DAIRY
Pasteurized Milk, Cream, Buttermilk
Telephone 410 R. Terry, Prop.
GRIMSBY, ONT.

J. FRIEDMAN
73 St. Paul St.
ST. CATHARINES - ONTARIO

McMAHON'S
SHELL SERVICE STATION
MOTO-SWAY LUBRICATION
GOODYEAR TIRES
St. Catharines - Ontario

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

"Many a child's sacrifice is represented in the enclosed offering," writes a Sister from St. John's School, Kingston. The prayers and the alms of such little ones merit many graces and favours for our missionary sisters and priests. A blessing on our young friends at St. John's.

* * *

23 Boys and an equal number of Girls have joined our Club from the Continuation School of Woodslee, Ontario. Glad to have such a fine group with us.

* * *

Following the election of officers on Dec. 4th, the Guardian Angels' Sodality at Canso, N.S., sent along the names of 44 new members in ages from 8 to 12 years. The officers are Margaret Myers, Beatrice Morrison, and Mary Somers.

* * *

Thanks to the Girls of Room 10, St. Clare's School, Toronto, for their gift for the Missions.

* * *

Christina MacDonald of Green Valley, Ont., tells me that she has read every page of the Rose Garden published during the past six years, and now finally becomes a member herself.

* * *

From Loretto Abbey, Armour Heights, Toronto, comes regularly payment for a large bundle of CHINAS for which the young ladies there subscribe.

* * *

St. Mary's Boys' School, Halifax, again deserves our thanks. Their benefactions to the Missions are always frequent and generous.

* * *

News of Coniston—and lately, the hockey activities there—adds interest to the letters from the "old faithful," Cecil Chabot, whose efforts for the missions have often been noted in these columns. Nice work, Cecil, and "the gang"!

* * *

The Secretary of the C.C.S.M.C. Unit at St. Stanislaus School, Guelph, Ont., backs up the words of encouragement by a substantial offering.

St. Mary's Boys' School, Hamilton, is a frequent benefactor of ours. Thanks, Boys.

* * *

Our gratitude to the C.C.S.M.C. at St. Andrew's West, Ontario, for a generous donation.

* * *

Joseph Donak, President of the Crusaders at St. Peter's School, Fort William, Ont., sent subscriptions for CHINA and ransom money for a baby to be christened "Peter Joseph." And as evidence of further good intentions requested a goodly number of miteboxes for use in the school.

* * *

Used stamps sent for the missions are welcome, but usually not acknowledged by letter. However, we thank St. John's School, Gananoque; Fourth Grade at St. Patrick's Academy, Montreal, and the pupils of Miss Rose at Mt. Carmel School, Davis Cove, Nfld., for particularly large bundles of stamps sent us. Twenty-one pupils at Davis Cove became members of our Club.

BASEBALL'S TEST

EVERY MORNING the sport pages of the newspapers are bringing more side-lights on that interesting variety of humans which sports writers set down as rookies. In the spring training camps in Florida or out on Catalina Island, where Gabby Hartnett's Cubs are working, the eyes of the baseball fans are on the rookies. They come from far and near, some of them with grand home-town reputations. They swatted the old home team to many a victory and their breaking into the big sport and competition of the major leagues is taken for a certain fact.

But in these blustery days of April hotel lobbies around the camps watch the dreary homeward trek of the young players. They packed their grip after a month of tough practice realizing that they couldn't measure up to the big stuff calibre. Into their minds burned again the old truism of baseball coaches and managers: "Though hired on reputation, we rate them and pay them only on performance."

The young curve-ball artists and the slugging outfielders were sent down to the camps by the scouts. They were given their chance on reputation, but their staying up there in the top rank depended on their performance. Unless they garnered the base hits and fielded with precision, they heard the knell of their glorious hopes. Maybe a hundred second basemen were heralded as truly great, but only one Charley Gehringer stayed on top.

And life is like that. God expects us also to perform and live our faith. There are many boys and girls who are Catholics only by reputation. If our faith is alive, we will act and speak and live and pray as Catholics should. If you take no interest in your spiritual betterment, you will hear the hard summons, though hired on reputation you are rated only on performance.

Your vocation is about the biggest issue that can enter your life these days. It is not enough to sit back and wait. You cannot rest on past laurels. You must take definite action. The hits and runs of daily prayer that you might know your vocation and receive the grace to follow it will keep you in the forefront of Christ's athletes. Thoughtful inquiry into the missionary life will help you to decide. Do not simply drift! Every 8th grade boy and girl is another, pardon the word, rookie in the fold. Will you be of those who are wise, or will you unwittingly follow the foolish course of not caring? Your vocation is the biggest issue before you.

—The *"Little Missionary."*

REID BROS. LUMBER CO.
Limited
COMBINATION DOORS AND STORM SASH
Roofing and Hardwood Flooring
Ten-Test and Donnacona Insulating Boards
Masonite and Red-Top Insulating Wool
280 Fourth Avenue Phone 726
NIAGARA FALLS - ONTARIO

The F. P. Weaver Coal Co.
THOROLD, ONT.
Wholesalers of
RUSSIAN AND WELSH ANTHRACITE
WELSH BLOWER
PIONEER ISLAND CREEK STOKER
LASALLE COKE

C. P. BROWN
STOVES, HARDWARE, OILS AND GLASS
Benjamin Moore's Paints and Varnishes
HOUSE FURNISHINGS FOR THE HOME AND FARM
Phone 21—Prompt Delivery
GRIMSBY - - ONTARIO

Valley View Service Station
A. Henley, Prop.
SUPERTEST GAS AND OIL
Car Washing, Lubrication Specialists, Tire and Battery Service, Dominion Tire Depot
GRIMSBY, ONT. - PHONE 478

DELL'S DAIRY
GUERNSEY MILK
Pasteurized Under Sanitary Conditions
WHIPPING CREAM — TABLE CREAM
CEREAL CREAM — BUTTERMILK
CREAMERY BUTTER
We Invite Your Inspection
YOUR PATRONAGE SOLICITED
Orchard Ave. Phone 818-W
NIAGARA FALLS, ONTARIO

IF IT'S ELECTRICAL SEE BELL
GRANT BELL
"The Electric Shop"
EXPERT WIRING OF ALL KINDS
FIXTURES AND APPLIANCES
Agents for Ramsay's Paints
PHONE 217
49 CLARENCE ST. PORT COLBORNE

OSBORNE ROOFING & SIDING CO.
HOMES BUILT AND REPAIRED
Phones 334 & 4008
106 King St. ST. CATHARINES

COMPLIMENTS
OF
BARNES WINES, LIMITED
Established 1873
●
ST. CATHARINES, ONT.

BIRD'S TRANSFER
LOCAL AND LONG DISTANCE MOVERS
PIANOS, SAFES, ETC., MOVED AND HOISTED
FURNITURE CRATING AND SHIPPING
FIREPROOF STORAGE WAREHOUSE
■
96 St. Paul St. Telephone 370
ST. CATHARINES, ONT.

GENERAL SHIP CHANDLER

We Carry a Full Line of
SHIP SUPPLIES
HARDWARE
PACKING
STEAM FITTINGS
GAUGES VALVES
Electrical Installation and Repairs of Every Description, General Ship Supplies and Electrician

THE GATE OF NAVIGATION
Port Colborne.
STAN KENNEDY

Agents for
IMPERIAL OIL COMPANY PRODUCTS
VACUUM OIL COMPANY PRODUCTS
CORDAGE DISTRIBUTORS LIMITED
ROPE AND CORDAGE
GREENING WIRE AND CABLES
INTERNATIONAL PAINTS AND VARNISHES
CANADIAN INDUSTRIES PAINTS AND VARNISHES
SHERWIN-WILLIAMS' PAINTS AND VARNISHES

DAY PHONE 368 152-154 WEST STREET, PORT COLBORNE NIGHT PHONE 893

LESSEE
JAS. C. BROWN
SHELL SERVICE STATION
St. Paul & Geneva Sts.
100% SHELL PRODUCTS
Phone 3279 - St. Catharines

YOUR FLORIST
WALKER'S
■
Phone 763
■
156 St. Paul Street
ST. CATHARINES - ONT.

COLIN S. MacQUEEN
CUSTOM TAILORED CLOTHES
●
437 Queen Street
Over Kresge's Store
NIAGARA FALLS - ONT.

The VAUGHAN SEED Co.
Wholesale
FIELD SEEDS, GARDEN SEEDS, LAWN GRASS
All Fine Grasses for Golf Courses, Air Ports, Cemeteries and Athletic Fields
111 Victoria St. - WELLAND

John Pagetto
BUTCHER
AND
GROCER
●
Choice Baby Beef and Quality Groceries
●
Phones 440-441
Cor. Mitchell and Fraser Sts.
PORT COLBORNE

SPUN ROCK WOOL
HEAT COLD SOUND
INSULATION
A layer of this highest quality fireproof insulation now covers the entire Loretto Academy at Niagara Falls, Ont.
Manufactured by
Spun Rock Wools Limited
THOROLD, ONTARIO, CANADA

ROY ST. JOHN
MEAT MARKET
Highest Quality Meats
Fresh Poultry in Season
Phone 215 GRIMSBY, ONT.

M. SHARP
RADIO REPAIRS
of every description
SOUND SYSTEMS FOR ALL OCCASIONS
Car Radios a Specialty
10 Wiley Street, Phone 3948
ST. CATHARINES - ONT.

W. J. Clements
●
RELIABLE FOOTWEAR
●
428 Queen Street
NIAGARA FALLS - ONT.

QUALITY DAIRY PRODUCTS LTD.
HOMOGENIZED MILK
PASTEURIZED MILK AND CREAM
BUTTER and EGGS
ICE CREAM
20 Charlotte St. Phone 338
PORT COLBORNE

PARKER'S
CENTRAL DAIRY
●
1464 Lewis Avenue
NIAGARA FALLS - ONT.
Phone 443

PORT COLBORNE IRON WORKS, LTD.

BOILER REPAIRING
OXY-ACETYLENE CUTTING
REPAIR PLANTS
HOT WATER
HOUSE HEATING BOILERS

•

Office and Works
FRASER ST.

BOILERS, TANKS, STACKS
STEEL PLATE WORK
SHIP REPAIRING
MACHINISTS

PORT COLBORNE, ONTARIO
C. D. Magee E. B. Magee

ELECTRIC WELDING
MARINE WORK AND DIVING
BLACKSMITHING
WELDED STEEL FISH TUGS

•

Telephone 206 Night Phone 274

LONDE BEAUTY STUDIO

Phone 669

268 St. Paul St. Opp. Leonard Hotel
ST. CATHARINES

J. PARTINGTON

Flowers For All Occasions

WEDDING BOUQUETS
AND FUNERAL DESIGNS

PROMPT CITY-WIDE DELIVERY

112 Dufferin St. Phone 991
ST. CATHARINES

COMPLIMENTS OF

THE WELCH GRAPE JUICE
COMPANY

•

"A Delicious, Healthful Beverage"

John Peart & Son
Limited

PLUMBING — HEATING
METAL and SPRINKLER
SYSTEMS

hone 476 37 Queen St.
ST. CATHARINES

Ontario Roofing & Insulation Co.

Courtesy — Integrity — Experience

•

405 St. Paul Street, St. Catharines
Phones: St. Cath., 2162 N. Falls, 849 Welland, 576W

BRANTFORD PRODUCTS

Nu Bone Corset Co.
OF CANADA, LIMITED

CREATORS OF FINEST DRESS AND SURGICAL FOUNDATION GARMENTS FOR MORE THAN A QUARTER CENTURY

ST. CATHARINES Phone 746 ONTARIO

COMMUNITY DAIRY

A Full Line of
PASTEURIZED DAIRY PRODUCTS

VISIT OUR MILK BAR

Phone 501 THOROLD, ONT.

CANADIAN COAL COMPANY

W. B. Bews

Phone 2000 - NIAGARA FALLS, ONT.

CALL this number
47
FOR YOUR SUPPLY OF
'blue coal'
the WORLD'S FINEST ANTHRACITE
THE SOLID FUEL FOR SOLID COMFORT

Phone 47

E. F. McCORDICK LTD.

128 Russell Ave. ST. CATHARINES

IN
ST. CATHARINES, ONT.
IT'S
THE LEONARD
St. Catharines' Only
Fireproof Hotel.

GARDEN CITY PAPER MILLS CO.
LIMITED

●

Manufacturers of

PLAIN AND WAXED PAPERS, SPECIALTIES, ETC.
TISSUE AND TOILET PAPER, ETC.

●

MILLS AT
ST. CATHARINES, ONT. MERRITTON, ONT.

George O. Darte, Sr.
G. Osgoode Darte, Jr.
Phone 526

GEORGE OSGOODE
DARTE

FUNERAL
DIRECTORS

Licensed Embalmers

●

39-41 Court St., at King
ST. CATHARINES - ONTARIO

The
NEW METHOD
ST. CATHARINES'
GREATEST CLEANERS

●

6-8 Mary St. Phones 3500-3501
Established 1914

The Wells Garage and Motor Company, Limited

for

CHEVROLET - OLDSMOBILE - LA SALLE
CADILLAC - CHEVROLET TRUCKS

A Good Selection of Reconditioned Used Cars and Trucks on Hand at Our Used Car Lots.
King St., Next Bell Telephone and Lot Adjoining Garage, Ontario St.

24-HOUR SERVICE ON ALL MAKES OF CARS

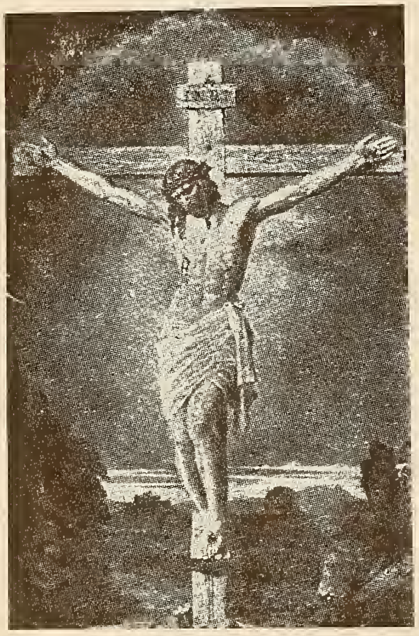
Phone 1881-1882 ST. CATHARINES, ONT. 18 Ontario St.

"FILL THE SHIPS"

A GREAT missionary authority, the late Archbishop de Guebriant, Superior-General of the Paris Foreign Mission Society, when asked to sum up the whole missionary position of the world, said "Fill the ships. Send more and more priests to the field."

Never before, perhaps, in history did the world stand in greater need of Catholic missionaries than today. Even at home the need is great; how insistent, then, in pagan countries, where souls are deprived of even the elementary truths and consolations of the reign of Christ! It is true to say of China that the great effort for her conversion will be made in our own day. The next generation will probably be too late. And the same holds good of practically all the pagan countries. The boys who are now growing up must face the grave responsibility of leading paganism to Christ. Now is the acceptable time.

* * *



THINK! PRAY!

Reflect on your duty of making Our Lord's Name loved and honoured by the world. Ask Him, like St. Paul: "Lord, what wilt Thou have me to do?" He may intend you for the sanctuary and for the missions. Pray earnestly about it.
Write to us about it, and you will receive direction and help.

VERY REV. J. E. McRAE, D.C.L.,
President,

St. Francis Xavier Seminary
SCARBORO BLUFFS, ONTARIO

CHINA

Scarboro Bluffs, Ont.
May, 1939

With all loyal subjects of

Their Majesties
King George the Sixth
and
Queen Elizabeth

We humbly extend to
them our welcoming
good wishes and assurance
of prayers for a most happy
and prosperous voyage, and
visit to Canada in May,
nineteen hundred and
thirty-nine.

BRANTFORD BUSINESS DIRECTORY

Camera Headquarters

Visit our Camera Department for information and equipment

LOUGH'S
DRUG STORE

PROMPT DELIVERY SERVICE
Phone 1621 BRANTFORD

ARROWDALE AUTO WRECKERS

Wilf Arnold and Bill Marks

RECONDITIONED CARS
NEW AND USED PARTS
TIRES—USED ELECTRIC MOTORS

27 Freeborn BRANTFORD 4034

Health is Precious!

FOOD NEEDS THE SAFETY OF ICE

The Perfect Refrigerant

ARCTIC ICE
Limited

Phone 935 - BRANTFORD

CHAS. C. BOWDEN

BUILDER AND CONTRACTOR

Representative
HALLIDAY CO. LTD., Hamilton
Builders' Supplies

80 Erie Avenue
Phone 777 - BRANTFORD

THE

UPSTONE BAKERY

BREAD, CAKES, PIES

Satisfied Customers are our best advertisement

87 Waterloo - Phone 2557
BRANTFORD

J. M. FERGUSON AND COMPANY

STOCKS
BONDS
INSURANCE

PRIVATE WIRE SYSTEM TO ALL EXCHANGES
Phone 222 41 Market St.
BRANTFORD

Brantford Consumers Co-operative
(INCORPORATED)

GROCERIES, FRUITS AND MEATS

Telephone 3324 55 Superior St.
BRANTFORD

Summerhayes Lumber
and
CONSTRUCTION BUILDERS

BUILDING SUPPLIES, LUMBER, INSULATION, SASH, CEMENT, METAL AND ASPHALT ROOFING AND SIDING

Phone 3867W
St. George Road - BRANTFORD

THE

S. S. KRESGE CO. LIMITED

The Best for 5-10-15 and 25 Cents

BRANTFORD - ONTARIO

F. W. WOOLWORTH CO., LIMITED

FIVE, TEN AND FIFTEEN CENT GOODS, SPECIALTIES, ETC.

BRANTFORD ONTARIO

LEONARD JAGO, Secretary-Treasurer

TURNBULL & CUTCLIFFE LIMITED

HARDWARE AND STOVE MERCHANTS
GENERAL ROOFING CONTRACTORS — SHEET METAL WORKERS

Sole Agents
GENERAL STEELWARES AND HAPPY THOUGHT STOVES AND FURNACES
"SOLEX" ELECTRIC BULBS
UNIVERSAL ELECTRIC REFRIGERATORS

TELEPHONE
103
Cor. King and Colborne Streets
BRANTFORD

RADIOS — GRANITE WARE
CUTLERY — TOOLS
FARM AND DAIRY SUPPLIES

QUIET

MODERN
FUNERAL
HOME

DIGNITY

WITH A
COMPLETE
SERVICE

Thorpe Bros.

96 West St. BRANTFORD - ONTARIO Phone 200

Highest Current Interest Allowed on Savings Accounts
SAFETY DEPOSIT VAULTS
Individual boxes from $2.50 per year up
Trustees in every capacity—Executors and Administrators

The TRUSTS AND GUARANTEE COMPANY, Limited

114 DALHOUSIE STREET, BRANTFORD R. W. ROBERTS, Manager

TELEPHONE 947
155 COLBORNE STREET
HASTINGS SPECIALTY CO.
Teas, Coffees and Grocers' Specialties
BRANTFORD - ONTARIO

BURTOL
SUPER CLEANERS
"Always at Your Service"
Phone 667
BRANTFORD - ONTARIO

CROWE-FOULDS BUILDING CO.
BUILDING CONTRACTORS
DISTINCTIVE HOMES
ALTERATION WORK
132 Dalhousie St. BRANTFORD
Telephone 2078

Office Hours:
9 to 6 p.m. Evenings by Appointment
"DR. KRUSE SYSTEM"
Sulphur Vapor Baths and Massage
MRS. B. WEDLAKE
Arcade Building, Second Floor
Telephone 1588 BRANTFORD

OLYMPIA
Popular Prices
HOME-MADE CANDIES
VELVET ICE CREAM
WHOLESOME SUNDAES AND SODAS
•
LUNCHEONS
at all Hours
•
Take Home a Brick of our Electric-made Ice Cream
ALL FLAVOURS 20c
•
Phone 517
120 Colborne St. - BRANTFORD

Brantford Produce Co.
Limited
WHOLESALE PRODUCE
MERCHANTS AND
PUBLIC COLD STORAGE
Distributors of
Scotland, Superior and Springdale Brands Creamery Butter, and Duff's Horseshoe Brand Smoked and Cooked Meats and Lard
104 MARLBORO ST. Tel 3434

"Drink Burke Beverages"
JAMES BURKE... MINERAL WATER CO.
CREAM SODA
DRY GINGER
AND ALL FRUIT FLAVOURS
For Hotel and Domestic Use
Phone 433 - BRANTFORD

For Quality that Wins!
Service that Satisfies!
Try our
MILK, CREAM, BUTTER, BUTTERMILK
and our rich, smooth, beautiful ICE CREAM
PURITY PRODUCTS BRANTFORD, LIMITED
Telephone 108

"SECOND TO NONE"
"Use Beacon Exclusively Because Beacon is Best"
MAPLE LEAF FISH AND CHIP RESTAURANT
147 Dalhousie St. - Phone 4183
BRANTFORD, ONTARIO
Deliveries Free of Charge from 10.45 a.m. till 10.45 p.m.
11.45 p.m. Saturdays
NOT OPEN SUNDAY
J. F. Drake, Prop.
Quality Service

WE URGE YOU TO SUPPORT THE BUSINESS PEOPLE ADVERTISING IN "CHINA", AND PLEASE MENTION THIS PUBLICATION WHEN MAKING YOUR PURCHASES

FOR YOUR EXECUTOR

appoint this Corporation and assure for your heirs the most careful distribution of your Estate — as provided in your Will.

CAPITAL TRUST
CORPORATION Limited
MONTREAL OTTAWA TORONTO

Cunningham
SANITARY & HEATING ENGINEER
PARIS, ONTARIO

PLUMBING — HEATING — ELECTRIC
PARIS, ONTARIO

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

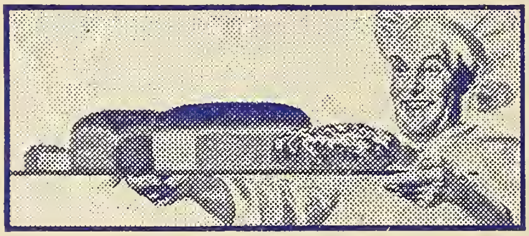
The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

FOR
HEALTH
EAT
BREAD



FOR
ECONOMY
EAT
BREAD

OUR DAILY BREAD
IS ALSO
OUR BEST AND CHEAPEST ENERGY FOOD

(85% of the food we eat goes to supply energy)

WHY BEST?

- "GOOD BREAD is our outstanding source of the largest single need in the balanced diet — FOOD ENERGY." *American Medical Association.*
- "GOOD BREAD speeds digestion and aids the digestion of other foods." *Dr. John Killian, Prominent Chemist.*

WHY CHEAPEST?

- "GOOD BREAD—the cheapest of all foods, heads the list of all nutritive foods." *Sir Charles Higham, London, Eng.*
- GOOD BREAD—compared with the cost of average foods is worth *over 30 cents per loaf.*

*"Serve the bread your children crave
The more they eat—the more you save."*

EDITORIAL PAGE
CHINA
PUBLISHED MONTHLY, AUGUST EXCEPTED, BY
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year | Editor, REV. A. CHAFE | Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924.

Vol. XX | MAY, 1939 | No. 5

MISSION HEAD HONOURED BY POPE

WE are very happy to announce the news of the high honour that His Holiness Pope Pius XII has conferred on our beloved Superior, Doctor McRae. A communication from His Excellency, Most Reverend Ildebrando Antoniutti, Apostolic Delegate to Canada, reached the Seminary on April 27th, containing the information that Dr. McRae had been elevated by His Holiness the Pope to the dignity of a Domestic Prelate. The citation states that the appointment to the Monsignorial dignity is made "in recognition of the great and valuable services rendered in the field of action for the Chinese Missions."

Naturally, the appointment has brought unbounded joy to all the members of our Institute, and we know that this rejoicing will be shared by the hosts of people throughout Canada and Newfoundland who are acquainted with the work of St. F. X. Seminary.

The new Prelate is a man who has played a dominant role in the development of Catholic Foreign Mission work in Canada. For close upon fifteen years he has laboured indefatigably to promote the extension of mission work in this country as President of China Mission Seminary, and he has guided with wise diligence the advance of this Institution which is Canada's only Seminary devoted exclusively to the training of English-speaking missionaries for Fields Afar.

IT has always been evident that one of the outstanding characteristics of the Catholic Church has been its recognition of the missionary aspect of its Divine Commission — "Go, teach all nations"—and so it is difficult to overestimate the importance of the service to the Church performed by those to whom has been committed the high task of directing missionary enterprises. In the appointment of Dr. McRae as a Domestic Prelate, the Chief Shepherd of the Church has evidenced his appreciation of the splendid results attained in Canada and China under Dr. McRae's direction as Superior-General of China Mission Institute.

CONGRATULATIONS!

RIGHT REVEREND
MONSIGNOR JOHN E. McRAE,
D.P., D.C.L.,

It is not easy to put in words how much the personal influence of Dr. McRae has meant to the more than fifty priests and the seminarians under his care. His fatherly kindness to all has won him deep affection. His character and his executive ability have been the forces primarily responsible for the high reputation St. Francis Xavier Seminary enjoys today, and the amazing progress that the Society has made in the past decade and a half. His leadership has always been inspirational, and in the solution of problems that have come his way he has shown a wise and prudent judgment, the fruit of long years of priestly experience.

It is our fervent hope that Monsignor McRae may long be spared to the work to which he has given such outstanding service and unselfish devotion for so many years.

BIOGRAPHICAL SKETCH

RIGHT Reverend John E. McRae was born on April 9th, 1875, at Moulinette, Ontario. His early education was received at the Separate and High Schools in Cornwall, Ont. Later, he attended St. Michael's College, Toronto, whence he entered the Grand Seminary at Montreal to prepare for the Holy Priesthood. He was ordained on July 17th, 1898, at Glen Nevis, Ontario, by Bishop Alex. MacDonell, and then went to Rome for post-graduate studies at the Collegio Canadese. Returning from the Eternal City in 1901 with his degree of Doctor of Canon Law, he was stationed at the Cathedral in Alexandria, Ontario, till 1908. In that year he was appointed Parish Priest at St. Andrew's West, and remained there till 1922, when he was made Rector of St. Finnan's Cathedral in Alexandria. Whilst in this post he was chosen by the Bishops of Ontario to assume the Presidency of St. Francis Xavier's Seminary at Scarboro Bluffs, Ontario, and thus entered on his present duties in 1924. Brothers of the new Monsignor are Rt. Rev. Monsignor Albert McRae, Vicar-General of the Diocese of Alexandria and Pastor at St. Andrew's West, and Rev. Charles McRae, Parish Priest at Glen Robertson, in the same Diocese.

THE APOSTLE OF YUING HUO

By REV. VINCENT MORRISON

THIS story has its beginning away back in 1927 when I was appointed to the Yuing Huo mission district. I was there only a few months, when the civil war, then raging in China, was coming to a head, and foreigners living in the interior were obliged to evacuate to a safety zone near the coast, where the authorities could afford protection to their nationals. But during the few months I was stationed in Yuing Huo I became acquainted with the christian people there and learned a little of the difficulties which they had to face when they abandoned their idols and superstitious practices and embraced the Catholic religion.

I then had only a smattering of the Chinese language, so I could not preach or speak much with the common people. And here it is that Yu Ching, the subject of this sketch, comes on the scene. He was at that time a pagan, attending the pagan school in the city. His parents, brother and sister were also pagans. When he heard that there was a foreign priest at the Catholic Mission, he became interested in this foreigner and wished to know more about him and the religious beliefs he was teaching.

The christians were accustomed to assemble every evening for night prayer in common, but they came long before the time for prayers and sat in the mission parlor chatting and smoking together. Yu Ching also came. He was a little lad of twelve years, and listened to what his elders were talking about. At last he got the catechist to bring him to my room to get personally acquainted. I found him a bright little chap; quick as a flash he would get my meaning, which I was endeavoring to express in broken Chinese. After this introduction he came to my room regularly every evening to read and study Chinese characters until the bell rang for the night prayers, when he would go to the chapel and recite the prayers with the rest of the christians. The catechist gave him a small catechism and other doctrinal books to read and study and these he perused with diligence and perseverance. On Sundays and holidays we went out walking together into the countryside—visiting old temples and places of interest to me—he explaining the Chinese characters inscribed upon the tablets and pillars, and many other interesting features of a Chinese temple.

AT LAST came the day when he asked the catechist if he could be baptized and received into the Church. The catechist then prepared him for the examination which all catechumens must undergo before being admitted to the Sacrament of Baptism. He answered all the questions satisfactorily—had the consent of his parents, and on the appointed day, having the catechist as his Godfather, he received the saving waters of Baptism and was called John—after St. John the Apostle and Evangelist. That he was happy as a christian and that he lived up to the baptismal vows, his later life proves very clearly.

After the civil war was settled and comparative peace had been restored, all foreign missionaries, we included, returned to their mission posts, after an absence of several months. We found quite a number of things destroyed and damaged during the occupation of the Chuchow mission by the military. But these were small in comparison to what some of the other missions suffered, and soon we resumed our regular mission work.

But I was not to return to Yuing Huo and live there permanently; the Bishop decided that the quarters were not fit accommodation for a resident priest, so I was merely to revisit the mission at stated intervals during the year. The chapel there was scarcely fit for the offering of the Holy Sacrifce. This chapel still stands, and the christians are still clamoring for a new church and resident priest. During the Fall I visited the mission and Yu Ching was still going to school and coming to the chapel for evening prayers and to speak Chinese with me. He was glad to see me again and asked if I would remain permanently. When I told him of the Bishop's decision and the reasons, he got after me to try and get money from Canada to help them with a new church so that they could then have a resident priest, and pastor. I remained over a week visiting the outer stations of the mission and when I returned to the City of Yuing Huo he invited me to a banquet in his father's house, at which the Catechist and some other guests were present. He was sorry I was leaving for Lishui in the morning and came to bid me farewell, and entreated me not to forget to write to friends at home asking their help to build a church for the Yuing Huo mission. I made several other visits to Yuing Huo and Yu Ching was always there to adorn the altar and see that everything was in good order for the Holy Sacrifice and for prayers in the poor chapel.

Sung Yang mission, one hundred and twenty li distant from Lishui, had a new church and a residence for two priests, but as yet had no resident priest. So in the Fall of 1929 an appointment came from the Bishop, naming me Pastor of the Sung Yang mission, assisted by a young priest who had recently arrived from Canada. In my new office I was separated from Lishui and Yuing Huo so that I did not see or hear from Yu Ching for a long time—the mission of Yuing Huo being attended by one of the other priests of Lishui.

AFTER Yu Ching had finished Middle School, the then parish priest of Lishui called him there to fulfil the office of sacristan and houseboy. He was beloved by all the priests of Lishui, and especially by the late Father James MacGillivray, who took a special interest in him and taught him much Christian Doctrine. He in turn taught the Rev. Father Chinese, going over his sermons with him—changing a sentence here, and putting in a Chinese proverb there, to illustrate the point Father wished to bring out in his sermon. So that the Chinese christians marvelled at Father MacGillivray's knowledge of the Chinese classics and his able and forceful expressions in their own language. They did not know that it was Yu Ching who was teaching him the art of Chinese expression which he continued to develop and perfect until his untimely death in August, 1935.

In 1934, after five years in the Sung Yang missions, the Bishop appointed me Parish priest of Lishui, and so once more I was in contact with Yu Ching. The particular traits in his character which struck me very forcibly were his earnestness in prayer and punctuality in all his devotions. No matter how busy or tired he might be in the evening, he never omitted making the Stations of the Cross and his daily recitation of the Rosary. He was a daily communicant and twice a year made a general confession of his life. He impressed me as a boy with deep religious sentiments and with a real appreciation of the value of virtuous living. He was always neat and tidy with his person, and his room in the servants' quarters was like a little oratory where he spent some of his free time reading and writing Chinese characters.

After about a year in the sacristan's office he began to show signs of weakness and the evidence of T.B. became visible. He appealed to his great friend, Father MacGillivray, to send him to the Sisters' Hospital in Wenchow in the hope that he might regain his strength and health once more. We sent him to the hospital, where he remained for two months, and then he returned to Lishui much improved in health but not sufficient to continue the arduous office of a sacristan's position. I advised him to return to his home in Yuing Huo and do light errands for his father, who ran a small confectionary store in the city. He improved in health to such an extent that one of the Fathers in the outlying missions appointed him as his catechist and teacher—a position he held until the time of his death.

Teaching and preaching are arduous duties which taxed his strength so heavily that he spent nearly all his small salary buying medicine to keep him on his feet. He wrote to me regularly twice a month, telling me about his work, but never a word about his state of health. About himself he never complained—taking everything as God's holy will as penance for his sins and as a means towards further perfection.

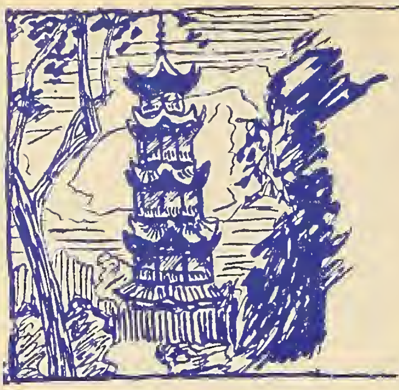
SHORTLY before Chinese New Year in February, 1939, he wrote me his last letter, and in this letter he asked for some financial help for his father, who must meet all his debts before the dawn of the new year. He also stated that if I helped him out this time it would be the last time he would ever ask me for anything of this kind, and that he was going to Yuing Huo to rest for a while and pass the new year at home. He did not know how true it was that this letter would be last in very truth, for before I had time to arrange the loan for his father his sickness became alarming and Father Strang, who now cares for Yuing Huo mission and who at that time was in Yuing Huo, administered to him the last rites of the Church. The following morning I received a telephone call from his father saying that Yu Ching had died and would I come up for the funeral. I celebrated a Missa Cantata for the happy repose of his soul, and in the afternoon went by bus to Yuing Huo.

His father, brother and little sister were at the station to meet me and they gave me a graphic description of Yu Ching's last moments. At two o'clock in the morning he was seized with a severe fit of coughing and he suffered much, but, as was usual with him, he never complained. His parents, brother and sister were at his bedside when he suddenly cried out: "Oh, Papa, look and see the Blessed Virgin Mary. See all the angels around her: what a beautiful sight; she wants me to go with her. So, dear parents, brother and sister, I must go with her; she is taking me away with her." Having said these words, he lay his head back upon the pillow, and at three o'clock on the morning of Feb. 9th his beautiful soul was taken by our Blessed Lady and a choir of angels into the presence of his God to receive his reward for his beautiful life and to receive the crown of glory promised to those who love and serve Him.

The funeral was very simple. Father Strang and I said our masses for his happy repose, after which the body was placed in a small Chinese coffin and borne to its last resting place on a high hill overlooking Yuing Huo river, along whose banks we two had walked and talked together, refreshing ourselves on the beautiful scenes below and discussing the prospect of converting pagans, especially those in his own city.

YU CHING, you are gone from this earth forever, but your spirit still lingers and hovers near us. We will no longer be awaiting tidings of you and your work, nor looking forward to the pleasant hours in your company. You are now far from the company of mortal man; your companions now are the blessed in heaven, where no more sickness will trouble you, no more anxieties or worries will disturb your peace. Forget us not who are still in this valley of tears; forget not our works for the evangelization of the pagans, and especially do not forget the people of your own city whom you loved so dearly and who are so destitute and poor in spiritual matters. We ask you to intercede for us all with our Blessed Mother, whom you loved and served so well, that she may assist us all in the work of the missions and in attaining our last end and lead us, as she has led you, before the throne of God, where we will also receive the rewards promised to those who instruct others unto justice and righteousness.

The scene is outside the Convent of the Grey Sisters at Lishui. The little boy in his father's arms had been cured of a grevious sickness by the Sisters, and the men in the picture were the leaders in the procession which came to render thanks to the good "mo-Mos", or Sisters. The horns are an indispensable part of any Chinese procession. Suspended between the bamboo trees is a bright red piece of bunting. The Chinese characters are painted in gold on a red board, and indicate the purpose of the thanksgiving procession to the Convent.



ANOTHER BUDGET TO BALANCE

By REV. C. STRANG

WRITING for CHINA is both a pleasure and a duty. First, there is the natural joy and bit of pride in seeing our writings accepted and printed for the perusal of our many friends who are ardent readers of CHINA. Of course, we know that many of our essays have not great literary worth, or even, at times, no great import one way or the other; still they all serve to keep us in touch with our friends, and we are more than happy to make use of this means of so doing.

In return for the many and constant helps that we get from these same friends, we feel bound in conscience to give them as accurate and as interesting accounts of the work here as possible. Since they have united themselves to us, our work is also their work and they have a right to know how it is going on. Month after month our little magazine records our current history under diverse topics and in divers manners. In this way the readers can know that the work progresses because they have done their part.

However, writing for CHINA at times becomes also a necessity. With the expansion of the work come greater demands upon the already meagre resources; some way out of the ordinary must be found to meet the situation. It is at times like these that we make direct appeal to our friends through the pages of CHINA. Readers may remember in the issue of May last an article on "Balancing the Budget". Details of mission expenses were given—their necessity and their cost, and readers were asked to help pay for any item that may have appealed to them. It is therefore a great pleasure to put on record in this issue of CHINA the generous response made by many readers to that appeal, published exactly one year ago. Altogether, we received $144.00 in Canadian currency and also a Bank Draft for $850.00, Chinese currency. Such a substantial amount helped the mission through a very crucial period, eased the burden of the priest no end and made some new projects possible.

We therefore most gratefully acknowledge the following donations in answer to "Balancing the Budget", received here up to the end of 1938:

For General Expenses

Anon (Chinese currency)	$850.00
J. J. Carolan, Winnipeg	10.00
Miss M. F. Donavan, Pembroke, Ont.	10.00
Mrs. John Graham, Outremont, Que.	10.00
Miss Leah B. Graham, Outremont, Que.	10.00
Ernest Bown, Bell Island, Nfld.	5.00
Rev. P. Whalen, Pembroke, Ont.	1.00
A. B. McDonald, Northwest Arm, N.S.	2.00

These donors did not specify any item: their gifts were "stringless", as we say, and the amount filled a growing hole in the common till. Of this amount $400 Mex. was given to Father Stringer to help finish the new building started two years ago at Tsingtien.

For Salaries

Miss A. M. Giroux, Peterboro, sent $60.00 for the year's wages of a catechist. It is set aside for a Mr. Huang, who is catechist in the chapel in Choulung, ten li from here. He has three girls and a boy to support and manages at times to send money to his mother, who lives in Tsingtien district.

Miss Anna Duffy, Chatham, N.B., sent five dollars for one month's salary, and this was given to Mr. Yeh, here in Pihu, for his August salary. Mr. Yeh is very advanced in age and is soon retiring from his duties as a full-time catechist. Mary McCarthy, Kenwood, Ont., sent three dollars for a month's wage of a sacristan. It was given to our "boy", Chin Pingwhoe, who is over forty and has served for most of them in the mission employ.

For Altar Candles

Nellie Smith, Hamilton, Ont.	$6.00
Anna Foley, Toronto, Ont.	2.00
Mrs. Aspel, Toronto, Ont.	3.60
Mrs. Pearl, Montreal, Que	1.00

With that amount we were able to secure four months' supply of long beeswax candles, as well as some packages of parrafin candles for use at Benediction and during night prayers.

For Oil, Etc.

Miss G. Meaghan, Sherbrooke, Que	$2.00
J. P. Dufferan, Maple, Ont.	2.00

This was enough for two five-gallon tins of oil used in the lamps at the mission here and also in some of the outside chapels where the people are too poor to buy oil for themselves even, but use rushes instead. This was nearly three months' supply.

As already acknowledged in October CHINA, the C.C.S.M.C., of Almonte, Ontario, through Philip Dunne, forwarded three dollars for altar supplies. With it enough green cloth and some gold thread were bought to make an altar covering.

Miss F. McCarthy, Kerwood, Ont., paid for priests' food for the month of August by sending six dollars.

For Mission Travel, Mrs. J. Boland, of Toronto, sent two dollars which was used for cartage of Mass Kit and bedding for about a hundred miles.

Mary Burns, of Hamilton, sent $1.20 for school desks and with it we bought a new desk for the teacher.

All these donors have already been answered by personal letter and we use this occasion to thank them publicly for the great help it has meant

YOUR WILL It is never too late to do good. See that your Will is properly made, and that it includes a remembrance for the Missions. Our legal title is: St. Francis Xavier China Mission Seminary, Scarboro Bluffs, Ont.

Interior of Pihu Church at Christmastime.

to us. It is safe to say that some of the items would not be paid for to this day if the response had not been so generous. But even with those that could have otherwise been paid for, it was a wonderful relief to have the money at hand; it really was necessary in the balancing of our budget. And, what is more, it has given us the heart to carry on for another year. We know that we are not alone; that Providence will provide and that it will be in this way. So thank you once more, one and all, for your great help and for the relief it brought.

Should other readers care to help towards this year's budget, or should those who helped last year desire to help again, I am making bold to put before you some of the important expenses of the near future as well as recommending once more the list of expenses as published last year. If you can supply any item, however small it may be, know that it will not be small to us and will be very much appreciated indeed.

A New Altar

The church here at Pihu, dedicated to the Canadian Martyrs, has never had a new altar. We have made use of an altar that was formerly in the church at Lishui. Though still in fairly good condition, our altar is not becoming to the splendid church built here a few years ago by Father Boudreau. We intend to use what is now our main altar as a side-altar, which we lack at present. I have already given the order for construction of an altar, and I expect to have it in place about Easter time. It will cost about $120.00 Mex, that is about $30.00 in Canadian currency. Should any benefactor care to sponsor the entire cost, I promise the donor to celebrate three High Masses for his or her intention.

New Pews Needed

I should like very much to renew the seating accommodation in our church. The pews we have now were in use elsewhere long before our Pihu church got them, and are not in keeping with the interior of our church. They could be used to advantage in some of our outlying mission chapels, and I shall so use them if I get sufficient help to warrant me ordering new pews for here. I shall need 50 pews, and the total cost will be $50.00, Canadian currency. Can you pay for one or more? Please.

The furnishings of our church are the items I should like to have cared for very soon, and I should like to meet these expenses without the necessity of using for them the allowance we have from headquarters. I shall be happy to write to

(Continued on page 97)

IT is only seldom that one of our missionaries makes a direct plea for specific needs of his particular Mission. In presenting Father Craig Strang's appeal here, we do so with the hope that some of his legion of friends, and readers of CHINA for whom he writes so regularly, will be moved to ease his burden in the Pihu mission by sending him sufficient to take care of some of the following requirements:

(In Canadian Currency)

For a Catechist:		**Candles:**	
Yearly salary	$60.00	Six months' supply	$ 3.60
Monthly salary	5.00	**Fuel:**	
For a Teacher:		One year's supply	12.00
Yearly salary	36.00	**Travel Expenses:**	
For a term (5 months)	15.00	For one month	2.00
Monthly salary	3.00	**Pews:**	
For a Sacristan:		50 needed, at $1.00 each	50.00
Yearly salary	25.00	**School Desks:**	
Monthly salary	2.00	Each	.60
For 2 Priests:		**Oil:**	
Food for one month	6.00	Five-gallon tin	2.00

Donations for any of these purposes may be sent to the seminary at Scarboro Bluffs, Ontario, to be forwarded to Father Strang, or they may be sent directly as he mentions in his letter. Who will make a little sacrifice for Father Strang's Mission? We suggest one, or several, of the above items as an objective for some Mission Group's efforts. Last year a similar appeal met with a generous response. Father Strang was then at Tsingtien. He has since been appointed to the Church of the Canadian Martyrs at Pihu, with Father John Maurice, of Ingersoll, Ont., as his assistant.

BRANTFORD
ONTARIO

OFFICE - - Phone 459
RESIDENCE - - Phone 443

REID AND BROWN
FUNERAL DIRECTORS

30 Nelson Street
BRANTFORD - ONTARIO

NEW SERVICE LUNCH AND TEA ROOM
Where Quality Counts
115-117 Colborne St. - Phone 1135
BRANTFORD, ONT.

Andrews—Houlding
Limited
CADILLAC and LA SALLE MOTOR CARS
49-51 George Street
BRANTFORD - ONTARIO

ICE
Clear sparkling Spring Water Ice made from pre-tested lake water. Delivered to you in our clean trucks. For Pure Ice and Prompt Delivery

Telephone 340W or 340J

The BRANTFORD ICE Co.

GROUP BAPTISM OF SOLDIERS AT LISHUI

Lishui, Che.—On Saturday, February 25th, in the Lishui Church, fifteen soldiers who were wounded in the Shanghai battle, and who were quartered in a barracks several li outside the city here, were received into the Church by Rev. Vincent Morrison, Pastor of Lishui, and on the following morning all made their first Holy Communion. Rev. Harold Murphy had been attending to their instruction in the doctrine assisted by several of the teachers of the school. These soldiers are now breaking camp here and moving to Jan San in the Kinhwa district. They are all cripples, wanting either an arm or a leg. Nevertheless they seem to be quite happy with their lot and now that they are Christians they will strive with greater diligence for their own personal welfare and for the welfare of their country and fellowmen. (Lumen)

JESUIT SCIENTIST, CATHOLIC HOSPITAL, HONORED IN SHANGHAI

Shanghai—Rev. Ernest Gherzi, S.J., for many years director of the meteorological service here and of Zikawei Observatory, has been awarded the Gold Medal of the French Municipality of Shanghai in recognition of his signal services to the entire Far East. Shipping companies and air-lines are particularly indebted to his service for warnings concerning typhoons and general weather conditions over a wide area which are given not only through the daily press but almost continuously by telephone. Amusing incidents are not wanting to vary the noted scientist's program as not infrequently society people telephone to find out whether the weather will be favorable for their parties.

The service entails no less than eighty to a hundred thousand telegrams a year.

The Municipality also awarded a Gold Medal to St. Mary's Hospital for its services during the trying times of 1938.—Lumen.

TORONTO
ONTARIO

L. NUREMBERG
IMPORTER and MANUFACTURER OF CHURCH ORNAMENTS
One trial will convince you
VESTMENTS
Fine Linen for Altar and Surplice
Symbolical Church Laces
43 ST. JAMES AVE. TORONTO
MIdway 9479

HUNTINGTON LABORATORIES
of Canada, Limited
MANUFACTURING CHEMISTS
Floor Treatments, Liquid Soaps, Disinfectants, Insecticides, Polishing and Scrubbing Machines
72-76 DUCHESS STREET
ADelaide 3339-3330 TORONTO

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic and Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
Tile, Marble, Terrazzo, Slate, Scagliola, Structural Glass
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

COMPLIMENTS
OF
Hall's Pure Milk Dairy Limited
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

HEALTH – COMFORT – ECONOMY
WHEN YOU HEAT YOUR HOME WITH
DOMINION RADIATORS AND BOILERS
CANADIAN QUALITY PRODUCTS
DOMINION RADIATOR AND BOILER COMPANY, LTD.
BRANTFORD TORONTO MONTREAL WINNIPEG

THE CATHOLIC MISSION PRESS OF THE WORLD

Rome.—No less than 1,439 separate periodicals are devoted to helping the mission cause the world over, 750 of them in mission countries, according to *Osservatore Romano* for January 8, 1939. The 689 periodicals in the home countries, according to the article, are distributed as follows: Argentine, 7; Australia, 2; Belgium, 18; Brazil, 5; Chile, 5; Columbia, 2; Denmark, 1; Germany, 82; England, 16; France, 78; Holland, 56; Ireland, 13; Italy, 118; Jugoslavia, 14; Lithuania, 1; Luxemburg, 3; Canada, 8; Malta, 4; Mexico, 1; New Zealand, 1; Panama, 1; Philippines, 2; Poland, 28; Portugal, 11; Scotland, 2; Spain, 35; Switzerland, 11; Czecho-Slovakia, 10; Hungary, 7; Venezuela, 1; United States, 51.

Though Italy has the largest number absolutely, the credit for the highest number in proportion to Catholic population is given to Holland, which has also given no less than 11 per cent. of the total mission (foreign) personnel.

Of the periodicals published in mission countries, 405 are printed in Asia (including 150 in pre-war China), 158 in Africa and 187 in Australia and Oceania.—Schonere Zukunft-L.

NARROW ESCAPES MARK DRAMATIC EPISODES

Peking. — Startling episodes of apparently miraculous character are reported from various missions as the war drags on. One of the latest is the story of a lay Brother in a certain mission into whose room a bomb crashed from overhead and exploded only when it landed in the bedding. The Brother was standing in his room at the time, and was thrown down by the concussion, but received only one minor injury in the head, although when quiet was restored the floor was found to be literally covered with fragments of the unwelcome visitor. Due to the concussion the door was jammed so that the Chinese priest living in the next room could not enter. According to official reports the Brother is none the worse for wear and is not even suffering from shock.

In another place fire raged so fiercely next door to the mission that glass in some of the mission windows melted in the heat. A squad of impromptu fire-fighters carried water for several hours until the well was empty. The Pastor then blessed the well and told his helpers to keep on drawing water. They continued throughout the day with plenty of water and succeeded in saving the mission.—Lumen.

LISHUI SCHOOLS SHOW PROGRESS

Lishui, Chekiang. — A year ago the mission school was registered with the Government and since that time not only is there a notable increase in the enrolment, but a different type of pupils is making application for admission. Rev. Harold Murphy, the Director of the School, reports that this is due to the higher fees charged than formerly, and also to the fact that mission schools are exacting more scholarships and efficiency of their teachers and maintain better discipline and punctuality among teachers and pupils alike.

English night classes began after the New Year holidays and are being taught by Rev. Harold Murphy assisted by Rev. G. MacKernan. These classes are attended by the officials of the city and their assistants and so have a tendency, besides their cultural value, to make the Church better known among the educated classes. (Lumen)

ERLE TAYLOR
GROCERIES and GENERAL PRODUCE

Grain, Lumber, Coal.
Builders' Supplies

•

PARIS STATION - ONT.

BUSINESS DIRECTORY — PARIS, ONTARIO
(Please Patronize Our Advertisers)

Woods & Tincknell
Groceries, Provisions
and Cooked Meats

•

Phones 60 and 61
RIVER STREET
PARIS - ONTARIO

H. W. STOVER
COAL — WOOD —
ICE
Semet-Solvay Coke

Phone 592 Residence 596
PARIS, ONT.

John P. McCammon
FUNERAL SERVICE

•

The use of our new Funeral Home at no extra cost

Phones:
Office—114 Home—44
PARIS, ONT.

G. Stuart Cumming
FURNITURE DEALER

FUNERAL DIRECTOR
AND EMBALMER

FUNERAL PARLORS
AMBULANCE SERVICE

109 Grand River Street
PARIS - ONTARIO

PARIS MOTORS
Limited
FORD, MERCURY
and
LINCOLN ZEPHYR
DEALERS

Phone 234
PARIS - ONTARIO

Phones 49 and 50 Res. 189
CHARLES McCAUSLAND
GROCERIES
FRUITS
Prompt Delivery
PARIS - ONTARIO

FIESTA!

By

REV. WILLIAM MATTE

FATHER Pastor came panting up the stairs: "Well, Père, we'll have to hustle now—only three weeks left." He was correct. Time *was* short, and during the brief period remaining before the scheduled date of the blessing of the church we had preparations on end to make. Dolu, although close to our Lishui headquarters, is, nevertheless isolated, being, in particular, completely ignored by the bus service. To transport anything needed for our mission takes days to do and for the coming event we had an appreciable amount of supplies to bring in, besides putting the premises in readiness for the big day.

"But it will be a grand event for the people," Father Pastor went on to say. "Besides having their church blessed, they'll enjoy the ceremonies —it will be something new for them." This also was very true. Back home, the monotony grows irksome for most Canadians if it is not broken frequently by attractions of absorbing interest, the force of which would give our worthy forebears St. Vitus' dance, were they living today.

The Chinese share with us in that yen for the novel, although, generally, they are content with diversions of a more humdrum nature. The pagans, free to participate without restriction in all superstitious practices, seem to find in these sufficient variation from the commonplace activities of daily life. It is different for the Christians, however. For them, any active part in the cult of Budda is severely censured. They must look to their little parish church for anything out of the ordinary, and they welcome, too, anything which might relax their minds from the serious business of keeping the wolf from the door. The war? Are they not in a panic over it? No, not the local Chinese. This is easily understood when you consider their laissez-faire attitude towards anything which does not directly confront them, the peaceful seclusion of our little village, and the lack of any communications with the distant war-front. You can imagine their interest and enthusiasm when informed of the planned church opening. It meant "Big Face" for their little community—it meant entertainment and merry-making. It had, in prospect, all the earmarks of a "Na Nieh," as they term a fiesta.

DURING the two weeks preceding the fifteenth of December there was great bustle and fuss in the mission premises. The continual pounding of carpenters' hammers, decorators rushing about, debating the merits and demerits of such and such a design, the school children helping, too, when your eye was on them, but having a great time in all the shavings betimes. The crowd of visitors, passers-by, who, attracted by the noise, would stop in and inquire as to the cause of all the hasty preparations. "It's the K'ai T'ang", the workmen would say. "In two weeks the Monsignor is coming down to bless the church." Satisfied, the callers would look about, missing nothing, you can be well assured, and on leaving would make a mental note to look in again on the fifteenth, just to see what these Christians do at a K'ai T'ang — church opening.

A few days remained. The bright, sunny weather of the two previous weeks suddenly changed. It seemed that all the murky storm-clouds of China had conspired in a practical joke for our benefit. One after another they loomed dark and threatening over the mountain ridges, crowded and elbowed one another out of shape until they formed a compact scowling mass above us. And once there they sullenly refused to move. Then came the rain—not a heavy down-pour, but an aggravating drizzle which could have lasted for days. It seemed that our nebulous tormentors intended to prolong the agony and suspense. But the children were praying. One little girl remarked very seriously: "If it rains on the fifteenth, St. Therese will lose Face. Our Lord will stop the rain."

Wednesday morning, December the fourteenth. Yes, the chilly drizzle stubbornly persisted. But it did not dishearten the people. The interior decorations of the church were now finished, and our little chapel, in festive garb, presented quite a pleasing effect. The statue of St. Therese above the main altar was encased in a dainty bower of green ivy and flowers. From pillar to pillar were draped the Papal colours, while around the wainscoting was an attractive liturgical design of gold maltese crosses on red and blue backgrounds, alternately. Outside, the men were now hoisting the Papal and national flags. But there was no gay breeze to flaunt them. They hung dejected and sodden in the rain. Around the corner came a long procession of dripping umbrellas. The Christians from the neighbouring missions had begun to arrive.

CAME the fifteenth. We rose that morning to the tune of a few tentative fire-crackers. The rain had stopped, but the dark sky was not too reassuring. Then Mass, and more bustle of last-minute arrangements. About nine-thirty an excited youngster ran into the house: "Shen-fu, the Monsignor is coming"! We looked out and saw the people going forward to greet him. We hurried to the main gate where another crowd waited. Then right behind us—too close for comfort, Bang!! went the fire-crackers. In the pagan temple, down the valley, Budda No. 2 blinked a muddy eye, reached out a dusty finger and poked Budda No. 1 in the ribs: "Most honorable and esteemed sire, it seems there is something abrew!" "Yes, most illustrious Brother, it's

Father William Matte, of Gogama, Ont., in a Chinese rickshaw. Fr. Matte is assistant to Fr. McGettigan (of St. John's, Nfld.), at Dolu.

AT OUR MISSION HEADQUARTERS IN LISHUI, CHEKIANG, CHINA

The need that St. Francis Xavier Seminary has for support of its missionaries in the field may be visualized by this imposing array of personnel at present attached to our Central Mission of Lishui. Of the 11 priests who went to China last Fall, 8 are at our Lishui mission studying the language and becoming acclimatized and acquainted with things Oriental (3 others are at Kinhwa, with Monsignor Fraser). The permanent Staff at Lishui comprises Monsignor McGrath (Prefect-Apostolic), Father Venini (Oshawa), Bursar; Father Morrison (P.E.I.), Pastor; Father Curtin (Ottawa), Pro-Vicar, and Father Harold Murphy (Kingston), Director of the Mission School. The full complement of Sisters working in Lishui Prefecture is at the Convent in Lishui, but soon several of them will move to Lungchuang and open a Convent and Dispensary in Fr. Venadam's parish. The nine Sisters in the photo include two who went to China last Fall from Pembroke, Ont. The priests are (l. to r. in the back row): Fathers McNeil, McKernan, H. Murphy, Carey, MacIntosh. (In the next row): Lyons, C. Murphy. Venini, Morrison, Curtin, Moriarty and Steele. The Sisters (in front row) are: Mary Catherine, Sr. Juletta (Superior), Daniel and St. Martin; (in second row): Mary Genevieve, St. Angela, Kenneth, Mary Angela, Mary Vianney.

---

those foreign devils again. They have too much influence with our rightful worshippers. Too many have abandoned us already."

More fizgigs welcomed the Prefect as he came into view and made his way through the crowd, exchanging civilities with all. After a short respite in the house, the ministers began to vest. Meanwhile, Father Venedam at the organ played solemn liturgical music which created the proper setting for the Blessing and quietened the noisy gathering.

Then the procession, moving through the empty church. An ordinary sight to us, perhaps, but pageantry and color for these simple folk. Then outside (the rain still held off)—around the building, and in through the main door again. Finally, the litany of the Saints, and the Blessing was over. Permitted now to enter, the people crowded into the church. First into the pews, which filled like magic, then the aisles, right up to the altar railing, until every available space was occupied. Outside a great number of less-fortunate ones, trampled one another's toes and craned their necks. Then into the sanctuary filed the Priests for Solemn High Mass coram Pontifice. Fathers Curtin, Venini, McGettigan, and Hudswell —Celebrant, Deacon, Sub-Deacon and Master of Ceremonies, respectively. Eyes fixed on the altar, the people seemed fascinated by the Great Drama taking place. Never before had they seen such majestic ceremony, or heard such music. When he rose to deliver his sermon, Father Morrison faced an eager and attentive assembly. Young and old, the educated and illiterate, missed nothing of his simple but instructive discourse whose theme was "Thou art Peter, and upon this rock I will build my Church." The sermon finished, the Mass went on. and finally it was over.

Outside the air was rent! Firecrackers again took over command in no uncertain terms and maintained that command for fully ten minutes —which seemed a month. By this time most of the crowd had retired to the banquet-hall, where, we hear, they were catered to ad nauseam. For the excellent dinner prepared for the Priests we must thank the unstinted kindness of the Sisters of Lishui. In the afternoon, Monsignor and his companions left for headquarters. Time was short, as they had to prepare for the profession of one of the Sisters there.

SHORTLY after the Blessing, Father McGettigan visited one of our missions, where an old crone approached him: 'Ah, Shen-fu, I congratulate you, the K'ai T'ang

(Continued on page 97)

MARY: OUR MOTHER

THIS IS MARY: A real woman, a woman as humanly alive and real as the mothers and the sisters and the wives with whom we come in contact every day. She dwells today, this minute, in a real Heaven, so real that the help and the guidance we receive from that unseen Paradise of Joy surpass in power and extent any happiness or help that we might receive from earthly friends.

Earthly friends may forsake us. But our heavenly friends, Mary and God, and the angels, and the Saints, are with us always, even when we forget about them.

Of those whom we love on earth, each has his own problems and worries, each goes his own way. But in the eternal family of God in which we are the children (as God wants us to be), all think only of *our* welfare, your happiness and mine. They who have gone before us have their happiness and they want to share it with us. We have proof upon proof that they so love us that nothing we really need is withheld when we ask with sincerity and humility.

If we think of the Saints as dead people, or sad people, or merely "holy" people, we have missed half the truth. The Saints are very much alive, right now, in Heaven, and very happy; and "holy" in the sense that they are *wholly* with God. They are one with Him, thinking the way He thinks, loving the things He loves, living with Him, in Him.

Heaven is not merely a "place where we hope to go when we die." Heaven *is* the place where dwells St. Anthony, and St. Jude, and the Little Flower and kindly old St. Peter and others who lived lives so filled with sweet adventure. Many of our own relatives and friends and perhaps most of our ancestors are there today, right now, looking down upon us and wondering at our lack of interest in the service and love of the God who created us and wants us all to be happy with Him, even on this earth.

Yes, Heaven is filled with real people, and all of them want to help us, because they love us.

But of all God's Saints, of all the people in Heaven, all the angels, the prophets, the apostles and martyrs, none, save God Himself, loves us with so pure a love, so powerful a love, so effective a love as Mary, the Mother of Christ, for Christ Himself gave all of us to her to be her very own children and to us, to each of us, if we will accept her, Christ gave Mary to be a Mother, a real Mother. No pitiful orphan, no forsaken child, no disowned prodigal, need weep in lonely misery, for Mary is the Mother of all of us, just as truly in a spiritual way as the noble woman who bore us is truly our mother in a physical way. Mary is our Mother: not our patron Saint, nor a mere model of perfection, nor merely an "ocean of sorrow". She is our Mother, and if she weeps, it is because we have been bad children, and if she smiles and rejoices as so often she must have rejoiced when her "first-born", her Boy Jesus, did something that brought happiness to multitudes, she rejoices because she is glad to have us back with her once more, shielded by the protecting folds of her mantle, soothed by the same gentle hands that fondled the Infant Saviour and ministered to the Crucified King.

This is Mary: The human mother of Christ, so humanly real during her life-time on earth that she understands and sympathizes with us in all of our every-day difficulties, for she herself went through them all, and knows how hard they are to bear.

Mary is not everywhere, of course, but wherever *you* are, you can pray to Mary, and from Heaven Mary will hear you, Mary will help you. She is our mother. When you kneel by the side of your bed at night and plead for relief from pain or misery, from the oppressive burden of debt or insecurity, from fears for yourself or your loved ones, Mary is nearby. Pray to her, talk to her, ask her for the help you need.—*"Annals of Our Lady"*.

Pope Pius XII immediately after his Coronation

MONTH OF MAY, 1939

Month of Our Lady

Days		Feast Days, Fast Days, Abstinence Days—Holy Days of Obligation
1	Mon.	Sts. Philip and James, Apostles.
2	Tues.	St. Athanasius.
3	Wed.	Discovery of Holy Cross.
4	Thurs.	St. Monica.
5	Fri.	First Friday. St. Pius V. ✠ Day of Abstinence.
6	Sat.	St. John before the Latin Gate.
7	Sun.	Fourth Sunday after Easter. St. Stanislaus. ✠
8	Mon.	Apparition of St. Michael.
9	Tues.	St. Gregory Nazianzen.
10	Wed.	St. Antoninus.
11	Thurs.	St. Francis Jerome.
12	Fri.	St. Nereus and Achilleus. ✠ Day of Abstinence.
13	Sat.	St. Robert Bellarmine.
14	Sun.	Fifth Sunday after Easter. St. Boniface. ✠
15	Mon.	Rogation Day. St. John Baptist de la Salle.
16	Tues.	Rogation Day. St. John Nepomucene.
17	Wed.	Rogation Day. St. Paschal Baylon.
18	Thurs.	Ascension. Holyday of Obligation.
19	Fri.	St. Peter Celestine. ✠ Day of Abstinence.
20	Sat.	St. Bernardine of Siena.
21	Sun.	Sunday within Oct. of Ascension. St. Felix C. ✠
22	Mon.	St. Rita.
23	Tues.	St. John Baptist de Rossi.
24	Wed.	Mary Help of Christians.
25	Thurs.	St. Gregory VII.
26	Fri.	St. Philip Neri. ✠ Day of Abstinence.
27	Sat.	Vigil. Venerable Bebe. ✠ Day of Fast and Abstinence.
28	Sun	Pentecost. ✠
29	Mon.	St. Magdalene de Pazzi.
30	Tues.	St. Joan of Arc.
31	Wed.	Ember Day. St. Angela Merici. ✠ Day of Fast and Abstinence.

HOME MOVIES
Coronation Pope Pius XII.
Life of Pope Pius XI.
16 MM. SOUND AND SILENT FILMS
for sale or rental
General Films Limited
156 King St. W. - Toronto

CAMERAS
New Imported Lines Specially Priced
SEND FOR CATALOGUES
LOCKHART'S
Camera Exchange Ltd.
New and Used Equipment
384 BAY ST. - TORONTO
(opp. Simpson's)
Phone WA. 7572

JOHNSON OUTBOARD MOTORS
Sales and Service
C.I.L. MARINE PAINTS and VARNISHES
J.W.MAGNUS CO.
155 King Street West
TORONTO - ONTARIO

Compliments of
Hygrade Coal Co.
J. W. CANNING, Prop.
•
GOOD FUEL
GOOD SERVICE
•
Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

Please Renew Your Subscription to "CHINA"

OUR ALTAR FUND

IN two recent issues of our magazine we made an appeal for funds to provide China Mission Seminary with a new altar. We pointed out the necessity of having an altar in our chapel which would be becomingly dignified for the celebration of the Sacred Mysteries in the home of seminarians preparing for the Holy Priesthood.

Now we are pleased to report to our readers that many of our friends have responded generously to our appeal, and that our new altar will be in use during this month of May. Naturally, our first thought is one of gratitude to all those who have contributed to such a worthy purpose. The gifts received have ranged from the "widow's mite" to the generous-sized cheque. The first function to be celebrated at our new altar will be a Solemn High Mass, and it is to be offered for the intentions of all those who have made possible the erection of the altar. To everyone who helped, we tender our sincere thanks.

Since our needs in respect to the altar have not been completely satisfied, we have yet one final request to make to our readers that they contribute towards our Altar Fund. We are anxious that all expenses be met without the necessity of using funds given us for general purposes. So once more, and finally, we offer to our friends the opportunity of helping to give China Mission Seminary the altar that it has long needed. Please let us have your gift soon.

PRIESTS BEREAVED

DURING the month of April four deaths occurred in the families of priests intimately associated with China Mission Seminary. Two of our own missionaries lost their fathers, whilst the father of Monsignor Brennan, and the mother of Rev. Michael J. McGrath, were called to their eternal reward.

At the General Hospital, St. John's, Nfld., on April 8th, Mr. John V. Burke, of Brigus, Nfld., died after a prolonged illness. He was the father of our Rev. Leo Burke, at present Assistant in Sacred Heart Parish, Calgary, Alberta. Father Burke, it will be remembered, was prevented from going to China last Fall because of sudden illness. Another son of the deceased, Mr. Patrick Burke, is a third-year Theologian at our seminary; two other sons are left to mourn the loss of their father.

Following the death of Mr. Burke by two days, at the same hospital, death came to Mr. Matthew McGettigan, of St. John's, Nfld. He had been ill but a short time, and succumbed to a heart seizure after an operation. Mr. McGettigan, for 40 years the Marine Superintendent with the firm of Bowring Bros., was known through all Newfoundland. He was the father of two priests and three nuns. He leaves to mourn, besides his wife, four sons, Rev. Hugh McGettigan, Pastor of Dolu, China; Rev. John McGettigan, P.P. of St. Mary's, Nfld.; William and James; and two daughters, Sister Ignatius of the Presentation Convent, Grand Falls, Nfld., and Sister St. Hugh of the Maryknoll Foreign Mission Sisters, now working amongst the Japanese in California.

The father of Monsignor Ed. M. Brennan, Vicar-General of Toronto Archdiocese, and President of St. Augustine's Seminary, died at his home in St. Catharine's at the age of 82 years.

Father Michael McGrath, of the Catholic Welfare Bureau, Toronto, was bereaved of his mother at their home in Uptergrove, Ontario. For a number of years Father "Mike" lived with us at China Mission Seminary and did admirable work for our Society.

To the priests and all surviving relatives of the deceased mentioned above, "CHINA" extends sincere sympathy, with the request that readers remember the souls of the departed in their prayers. Solemn Requiem Masses were offered at our Seminary for each of the deacesed.

Requiescant in pace.

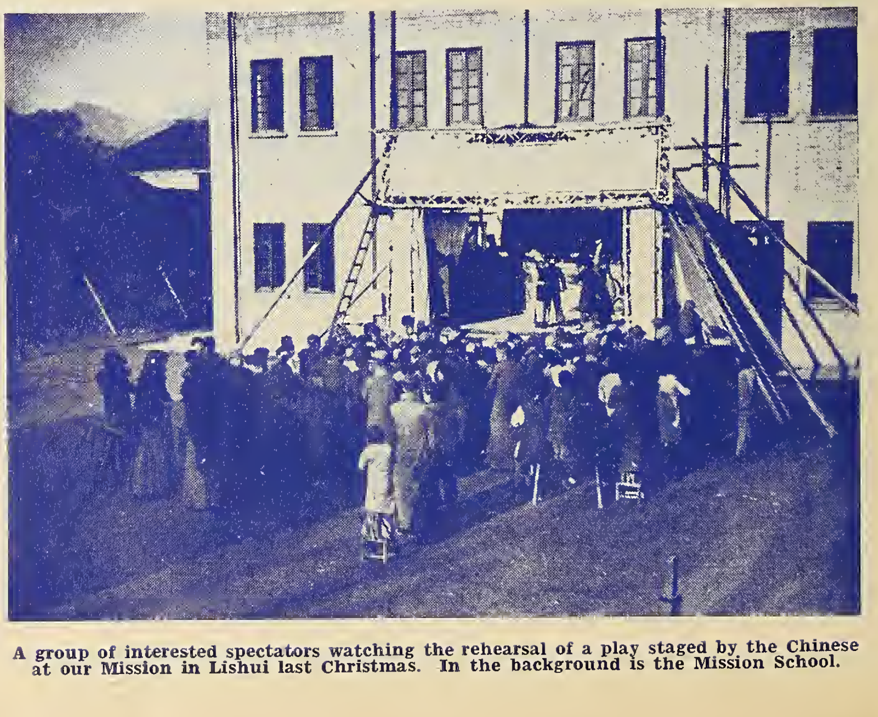
VOCATION

AS the time draws near for the close of schools, we strongly urge graduates of our Catholic colleges to ponder the question of their future, and confidently invite their consideration of the Missionary Priesthood as a vocation. Many fine young men have been endowed by God with all the qualifications necessary to make successful missionaries, and China Mission Seminary will be happy to welcome such new students next September. The Church will always have need of more and more missionaries, and it is our privilege to contribute to the task of supplying the personnel. Correspondence from prospective seminarians is invited.

RETURNING TO CHINA

AT the present time, four of our missionaries are in Canada on furlough from China. One of them, Father Aaron Gignac, of Tillsonburg, Ontario, has now been recalled to Lishui, and will sail from Vancouver on May 27th. At home for almost a year, he is now returning to resume the missionary work he did so capably during nine years in China.

Father Bernard Boudreau, of New Bedford, Mass., is at present engaged in campaign work in the Archdiocese of Toronto and the Diocese of Alexandria, and for his efforts in making known the work and needs of our Canadian missionaries we bespeak the generous support of all those who shall be privileged to hear him.



A group of interested spectators watching the rehearsal of a play staged by the Chinese at our Mission in Lishui last Christmas. In the background is the Mission School.

REPORT ON MEDICAL AND REFUGEE WORK

FIRST complete statistics on the work for wounded and refugee relief done by the International Relief Committee in 1938 at Kaifeng, China, are contained in an article received from Dom Francis Clougherty, O.S.B., Chairman of the Committee.

During a period of almost three months the missioners, Protestant and Catholic, gave medical attention, clothing, food and spiritual consolation to more than 54,000 wounded Chinese soldiers. The terrific strain under which the missioners worked may be seen from the fact that for a long period they were compelled to work for from eighteen to twenty hours a day. The Fathers and Sisters succeeded in baptizing 1,500 of the dying in Kaifeng, but many thousands of others were instructed and expressed the wish before leaving the city to finish their instructions and receive baptism later.

In the fourteen camps a total of 17,000 panic-stricken old men, women and children received food, clothing, bedding, medical attention and well-grounded spiritual consolation. The medical unit, composed of three English doctors, ten professional nurses, and a corps of Sisters with nursing experience, made an excellent showing. With 15,396 refugees under their care during the three months, 11,000 were fed daily, all were vaccinated, and 42,115 medical treatments were given, 98 per cent. of them for minor cases. Births numbered 62, deaths 59, and, even in the isolation hospital only five out of the 90 patients died. 900 persons were converted to the Catholic Faith.—Lumen.

FIESTA!

(Continued from page 93)

must have been a wonderful feast. I was unable to go myself, but my son attended. He tells me the banquet was sumptuous—in fact he still has the stomach-ache." To us over here, such a remark is not a surprise. These people, earning their livelihood by dint of drudgery, where nothing is ever given free, can appreciate a dinner with no strings attached and where the food is in abundance. But we feel that the Blessing portends much more than such materialistic views, and hope that this will be more evident as time goes on. Our little church has gained prestige. It is something to see. Christians and pagans alike go out of their way now to visit the site of the Great Feast. Every day we see new faces about the compound. From the pagan temple, down in the valley, we still hear the dead thump of the tom-toms. But of late they seem to have a more mournful and discouraged note. Please God, it may be so.

Clothes Make the Man
if they are the "right" clothes.

Biltons Make the Clothes
and make them right . . . preserving the individuality and character that gentlemen expect of fine custom tailors.
We invite you to come and see the exclusive materials we have received from our London buyers.

Suits - - $50 to $85
Overcoats from - $55

Bilton Bros.
Established 1885
94 King Street West - Toronto

Dr. Harold J. Murphy
Dentist
X-RAYS
●
Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

Charles A. Connors
FUNERAL DIRECTOR
◆
106 Avenue Road - Toronto
KIngsdale 5097

ANOTHER BUDGET

(Continued from page 89)

anybody who will be kind enough to answer my appeal by donating the whole, or part, of the cost of any item listed. It is most convenient to send money to us by cheque or Bank Draft, in Canadian currency. Our address here is: Catholic Mission, Pihu, Chekiang. Or address your gift to the Seminary at Scarboro Bluffs, Ontario, and it will be forwarded to us.

May I conclude now on a special personal note by thanking sincerely the many good friends in St. John's, Newfoundland, who attended a card party for the benefit of my mission some months ago. The success of the party is a tribute to their efficiency as well as their Charity. To Mr. Murphy, President of the Total Abstinence Society, for the use of the Society's Hall for the event, and to the organizers, Messrs. Thomas Furlong and Clem. Murphy, I am particularly grateful. Such a gesture is another manifestation of the good-will and the interest constantly shown towards the missions by our very dear friends in Newfoundland.

PRIEST SPENT 57 YEARS IN THE ORIENT

Shanghai.—Rev. Henry Boucher, one of the oldest Jesuits in the Far East, passed away peacefully at Kikawei on February 18th at the age of 82, after 57 years in the Orient.

Father Boucher was one of the pioneers and founders of Suchow mission and was Rector of Kikawei from 1899 to 1908, when he was transferred to Tokyo to assist in the establishment of the Catholic University there. Recalled to China in 1921 he became Pastor of Kikawei.

Father Boucher has long had a reputation of extraordinary sanctity. His absolute devotion to duty was strikingly illustrated several decades ago when the affairs of his mission made a trip to Rome imperative. His business finished, he set out immediately for Marseilles to catch a boat, and immediately upon arrival asked for the next boat to the Orient. "Three o'clock this afternoon," he was told. Without waiting to visit relatives or friends, he immediately ordered a ticket for that day, and when he found that first and second class were completely sold out he took third-class passage.

Father Boucher was the author of an important text-book on the Chinese language. (Lumen).

THE MISSIONARY CODE

The following list of a Crusader's "ten commandments", with an accompanying explanation, won a prize for Catherine Ward of St. Rosalia High School, Pittsburgh, in an essay contest. The "commandments" are worthy of meditation. This is Miss Ward's enumeration:

I. Thou shalt help the missions because it was the Last Will and Testament of our Divine Lord.

II. Thou shalt help the missions because the Church has done so through the ages, and you are a member of this Church.

III. Thou shalt help the missions because it is the most ardent wish of Our Holy Father, Christ's Vicar on earth.

IV. Thou shalt help the missions because the missionaries, with sufficient backing by the folks at home, could gather an endless harvest of souls.

V. Thou shalt help the missions because the opportunities existing to-day in the mission field are greater than ever before.

VI. Thou shalt help the missions because there are still one billion heathens in the world, nineteen centuries after Christ commanded His disciples to preach the Gospel to every nation.

VII. Thou shalt help the missions because your ancestors were once heathens, and they were converted by others who helped the missions.

VIII. Thou shalt help the missions because your love for your Holy Faith will increase in proportion to your work for its propagation.

IX. Thou shalt help the missions because you are a Catholic and should appreciate this great grace sufficiently to help in the conversion of those who are yet sitting in the night of heathenism.

X. Thou shalt help the missions because, if all Catholics would do their share, there would no longer be a "Mission Question".

Franklin Legge Organs

The appreciation of quality remains long after the price is forgotten.

Franklin Legge Organ Company Limited
BUILDERS OF FINE ORGANS
FOR CHURCHES AND RESIDENCES
918-20 DUFFERIN ST · TORONTO · CAN

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME
16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

COMPLIMENTS
F. ROSAR
Funeral Director
467 SHERBOURNE STREET
(Near Wellesley Street)
Telephone MIdway 7233

Clapp Shoe House Ltd.
Specialists in
CORRECTIVE SHOES
X-Ray and Advice Free
Guaranteed Fits
OPEN EVENINGS TILL 8 P.M.
25-27 Yonge Street Arcade
72-74 Victoria Street
ELgin 3678 - TORONTO

For ADVERTISING RATES in "CHINA"

Write to

Associated Church Publications

Phone HYland 4122
275 Roehampton Avenue
TORONTO

●

The only agents authorized to solicit advertisements for this publication.

Beaver Carbon Paper
like this animal, is *different.*
Canada Carbon & Ribbon Co.
510 King St. East - Toronto

EDUCATE A PRIEST

Perhaps you could sponsor a student for one year, or for his entire seminary course of six years. The tuition cost is two hundred and fifty dollars a year. It's an idea to keep in mind when making your will.

TO THE READERS OF "CHINA" WE OFFER

A PRIZE OF FIVE DOLLARS

for the best letter telling us what you like best about "CHINA", and stating why you believe that Advertising in "CHINA" will bring results to the firms whose advertisements appear in this issue.

MAIL YOUR ENTRY FOR THIS CONTEST TO THE SEMINARY

(The winner will be announced in the next issue)

LORETTO ABBEY
SCHOOL FOR RESIDENT AND NON-RESIDENT STUDENTS

The Educational System comprises the complete range from Kindergarten to Entrance to Normal and Honour Matriculation and also provides an Elective Course, Music Course leading to Associate Degree of the Toronto Conservatory of Music and Degree of Bachelor of Music conferred by the University of Toronto.

SPECIAL COURSES IN
ART
COMMERCIAL SUBJECTS
HOUSEHOLD SCIENCE
PHYSICAL TRAINING
and
ROYAL LIFE SAVING

Excellent Laboratories, Gymnasium, Natatorium, and Campus for outdoor sports. For further information apply to

MOTHER SUPERIOR
Armour Heights, Toronto

FATHER ALLAN McRAE WRITES FROM KINHWA

Writing from Kinhwa Mission, where, with four other young priests, he is assisting Monsignor Fraser, Father Allan B. McRae, of St. Raphael's, Ont., pays tribute to the work being done under the direction of the Monsignor for the care of Chinese war refugees in that city.

The new arrivals in Kinhwa have to date been spared the awful experience of witnessing an air-raid, but they work amongst people who are the forlorn victims of previous visits of warplanes. The Chinese term for these destitute creatures is "Na Ming—unfortunate people," and well is the term chosen, for these folks are without any material possessions whatever; they are forced to wander from town to town seeking alms that they may keep alive. Certainly, the missionaries deserve the commendations expressed in the Gospel: "I was a stranger and you took me in; naked, and you clothed me; hungry, and you gave me to eat."

Amongst the refugees the good news spread quickly that there was in the city a Spiritual Father who would receive them kindly, and listen with a paternal heart to their story. Not only would he sympathize with them, but he would provide them a shelter against the cold, dress their wounds, grant them a few "dong pah" (Chinese coppers) for their daily sustenance, and relieve their impoverishment by giving them some warm clothing.

The relief of material distress has not been the only concern of Monsignor Fraser in his care of these refugees. Opportunities were provided the poor people to hear Christian Doctrine explained, and at times more than a hundred persons gathered to hear the instructions given by a faithful Catechist. Thus it is that God's work goes on and prospers in an atmosphere of suffering and destitution. In God's plan the hardships and heartaches endured by these people are the means of drawing them to a knowledge of the True God. In due time the Church will benefit by the Christ-like charity of its missionaries in these days of distress in China.

Guard Your Vision
AVISON OPTICAL CO.
LIMITED
80 Dalhousie St. BRANTFORD
A. P. AVISON
Registered Optometrist
Bus. Phone 1293 Res. Phone 3144

STEDMAN
BOOK STORE, LIMITED
FINE STATIONERY
GOOD BOOKS
OFFICE SUPPLIES
FOUNTAIN PENS
154 Colborne St. - Phone 569
BRANTFORD, ONT.

Phone 370 Night 3339W
275 Colborne Street
BRANTFORD
GENERAL BODY REPAIRS
MAX IWAN, Prop.
AUTO TOPS, UPHOLSTERING and WOODWORK

ADVANCE BUILDING MAINTENANCE WINDOW CLEANING COMPANY
GENERAL CLEANING CONTRACTORS
ANDREW HOGG
Building Cleaning - Tuck Pointing - Window Cleaning - Painting
Masonry Repairs - Sand Blasting - Caretaking - Floors Renewed
77 ADELAIDE ST. WEST ADelaide 1033 TORONTO

STROBRIDGE MOTOR SALES
ERNEST L. STROBRIDGE
Your General Motors Dealer
Phones 4060 4061
DARLING AND KING STREETS
BRANTFORD
SALES AND SERVICE
CHEVROLET, OLDSMOBILE, McLAUGHLIN-BUICK
SALES AND SERVICE
Let us give you a quotation on trading your car on a new model, or repairing the one you have now.

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

The wife of an almost bankrupt business man said at breakfast: "Will you mail this letter for me dear? It's to the furrier countermanding my order for that $10,000 sable. You'll be sure to remember?"

The eyes of the harassed business man lit up with joy. He seized a skipping rope that lay with some dolls and toys in the corner, and going to his wife said: "Here, tie my right hand to my left foot so I won't forget!"

The determined-looking lady was trying to fill out a money order application wth the pen furnished by the post office. She made several trials, but in vain, then gave up in disgust, and, turning to the man behind the grilled window tried to freeze him with a glare as she demanded:

"Is this the pen King John used when signing the Magna Charta?"

The official replied: "Information at the next window, please."

Bidding ceased suddenly while the auctioneer examined a slip of paper that had been sent up to him.

"Gentlemen," he said, "I understand there's a gentleman among those present who has lost a wallet containing fifty dollars in banknotes. He is prepared to offer ten dollars for its recovery."

A Voice—"Eleven!"

Two explorers, bearded and soiled met in the wilderness, and crouched over a fire of brushwood.

Said the first: "I came out here because the urge to travel was in my blood. The drabness of the towns irked me, and the ever-present smell of petrol sickened my rebellious heart! I wanted to see the sun rise over mysterious horizons, hear the scared flutter of birds hitherto strangers to human footsteps, leave my footprints on sands unmarked before I came along, see Nature in the raw and share its primitive wilderness! . . . Why did you come out here?"

Said the second: "My daughter is learning the piano!"

Many a clerk or secretary, or civil servant, says an article, dreams of making money by novel-writing.

So does many a novelist.

"Bilson's grown a beard and moustache. I met him yesterday."

"How did you recognize him?"

"By my umbrella."

"Pa, what is the difference between genius and talent?"

"Talent gets paid every Saturday, my son."

M.P.—"Gentlemen, if this measure goes through Parliament we will all be on easy street."

Old Elector—"Aye, sweepin' it."

A lawyer being interrupted said: "I will speak, sir, as long as I please."

"You have spoken longer than you please," was the opponent's retort.

Mother (doing a cross-word puzzle): "Give me the name of motor that starts with 'T'."

Father (fed up): 'Don't be absurd, my dear. They all use gas."

An old lady's advice on choosing a gardener:

"Look at his trousers. If they're patched on the knees, you want him; if they're patched on the seat, you don't."

Sambo turned up at the police station.

"Chief, sah, Ah needs protection," he said. "Ah done get an unanimous letter this mornin' which says, 'Nigger, let mah chickens alone.'"

"Why do you want protection?" asked the chief of police. "Just leave the chickens alone, and you'll be all right."

"Dat's all right, boss, but how does Ah know whose chickens Ah'se to leave alone?"

Friend: "Are your poems widely read?"

Poet: "I'll say they are. Over 20 editors read the last one."

"What's become of all those old mugs you used to see in the barber shop?"

"Oh, most of them are shaving themselves now, I guess."

Old Maid—"What kind of a husband have you got?"

Newlywed—"Oh, he will wash up when requested and dry up when ordered."

Vicar (to assembled Sunday school): "Is there any boy who would like to join the church choir?"

Boy: "Please, sir, I would."

"Vicar: "Can you sing?"

Boy: "No, sir, that's the only drawback."

The fat man was trying to find some tropical clothes in the far south resort. He tried most every store in town, and patient clerks had politely made a pretence of looking over their stock and advising him they were just out of his size. Finally he ran across a clerk more truthful than diplomatic, who, after looking him over, said:

"Frankly, mister, we carry nothing in stock that would fit you except collar buttons and handkerchiefs."

"How many brothers have you?"

"Two alive, and one in America."

"Dance band leaders are finding it difficult to obtain crooners." But not difficult enough.

Seasick Passenger (on racing yacht)—"I say, what about going back? After you've seen one wave you've seen them all."

"You've been watching me for three hours. Why don't you try fishing yourself?"

Onlooker: "I haven't got the patience."

First Lady at the Opera—"Why does she always shut her eyes when she sings?"

Second Lady—"She's so kindhearted she hates to see people suffer."

Cook—"Yes, ma'am, I'm leavin' in exactly three minutes."

Mistress — "Then please put the eggs on to boil—and we'll have them right for once."

"I called to make an appointment with the dentist."

"He's out just now."

'Ah! When do you expect him to be out again?"

The billiard champion and another chap were on a walking trip and put up one night at a village inn. After dinner at the inn they went into a room with the word "billiards" painted on the door, but the table was little and rickety, and the balls were discolored.

"Game of billiards, gents?" inquired the landlord.

"I don't know," said the billiard champion. "I don't like these balls. How do you tell the red from the white?"

"Oh, that's easy," stated the landlord. "You soon get to know 'em by the shape."

ELECTRIC WASHER REPAIRS

For all Canadian and American Models

WRINGER ROLLS — GEARS
BELTS — MOTORS, ETC.

Happy Home Co.

12 St. Clarens Ave.
MElrose 2353 - TORONTO

Chartered Coach Service to Martyrs' Shrine, Midland

Danforth Bus Lines

TORONTO

GRover 5650

Manager—T. Shoniker, GR. 5138

138-140-142 York St. TORONTO
Phone ADelaide 1437
Established 1886

N. SMITH

BELTING WORKS

"Belting for Every Need"

PULLEYS - SHAFTING
HANGERS - MOTORS
RUBBER HOSE - SUPPLIES

COMPLIMENTS

GUINANE Construction Co. Limited

2 Toronto Street
TORONTO - ONTARIO

Service is the Heart of This Business

GRAHAM BROS. Ice & Coal Co.

Limited

Phone HA. 2187-2188

469 KEATING ST. TORONTO

Manufacturers of a Wide Range of

BOOK, MAGAZINE, CATALOGUE, WRITING AND ENVELOPE

PAPERS

•

Provincial Paper Limited

Head Office:
388 UNIVERSITY AVENUE
Toronto - Canada

ADelaide 1986

COMPLIMENTS OF

WROUGHT IRON RANGE CO., LTD.

TORONTO - ONTARIO

YOU CAN DEPEND ON

Belyea Bros.
LIMITED

TORONTO

PLUMBING
HEATING
SERVICE

ANYTIME — ANYWHERE

Manor Cleaners

DYERS and HATTERS

505 Mount Pleasant Road
TORONTO
HYland 8203

Free Pick-up and Delivery
Over 14 years at same address

GEO. EVANS, Prop.

IMPERIAL OIL PRODUCTS

•

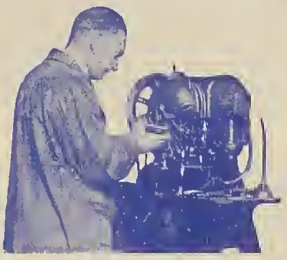
Frank Wells' Stations

TORONTO

141 Avenue Road RA. 8747
Fleet, near Bathurst TR. 0913

Cars called for and delivered

THE SHOE HOSPITAL



The Home of Classy Shoe Repairing and Shoe Shine
Shoes Dyed and Tinted All Colors
2487 YONGE ST. Phone MO. 4515
Branch: 3237 Yonge St. TORONTO

VALLEY VIEW DAIRY

T. ROBERTS & SONS LTD.

658-660 Pape Ave. - TORONTO
HArgrave 1152

Dairy Products From Selected Farms

Hospital and Kitchen Equipment Co. Ltd.

Hot Water and Coffee Urns
Steam Tables, Sinks, etc.

Repairs for all
Geo. Sparrow & Co. Equipment

67 Portland St. - TORONTO

TILE FLOORINGS

Rubber Tile
Cork Tile
Asphalt Tile

Armstrong Cork & Insulation Co. Limited

Toronto Montreal Winnipeg

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS, ONTARIO

The purpose of this Seminary is to educate secular priests for the mission field of China, where, out of four hundred millions of pagans, untold numbers could be won over to the true Faith, if priests were available for their instruction. Progress made already by the comparatively few missionaries, who, under tremendous handicaps, have been sowing the good seed, shows that the Chinese take readily to the consoling truths of the Gospel and make good Christians.

This vast field, white unto harvest, is the outstanding object of the Church's maternal solicitude. To gather it in she is bending every effort and is praying the Lord to send laborers into the harvest. Will you be one of the volunteers? Will you lend your help to save souls that, otherwise, will be lost?

St. Francis Xavier Seminary has been established to give Canada and Newfoundland a chance to join in this great work. It has the special encouragement and blessing of the Holy Father. Pope Pius XI placed it under the direct control of the Sacred Congregation of Propaganda and confided its administration to the Bishops of Ontario. A district, all its own, has been allotted it in south-eastern China, not far from the sea coast, possessing a healthy climate, and containing a population of about two millions, among whom are already scattered groups of Catholics. To effect the conversion of even a portion of this multitude will require many priests.

"GO YE ALSO INTO MY VINEYARD"

Would you like to be numbered among these apostles? Does it ever occur to you that perhaps Almighty God wishes you to have a place in bringing some of these destitute souls to a knowledge of His love? You can know whether He does or not by the following signs:

If, with average good health and average intellectual ability, you have earnest piety and love of virtue and, at the same time, wish to be a missionary priest, not from selfish motives, as to have a good time or to win esteem, but with the conviction that, as a priest, you can do more for God in saving souls and procuring your own salvation, you need have no doubt. If this desire is such as to make you feel that you can thus best attain the end for which God has placed you on earth, you may, with confidence, feel yourself the object of the Saviour's invitation, "Go ye also into My vineyard".

May you listen to this, the obvious call of God, regardless of the world's promises to the contrary, and the protests of flesh and blood. Consult your parish priest, your confessor, and write to us.

Very Rev. J. E. McRae, D.C.L.
President

INSIST ON . . .

MAPLE LEAF DAIRY CO.

PASTEURIZED DAIRY PRODUCTS — STANDARD MILK
AND JERSEY MILK — WHIPPING AND TABLE CREAM
BUTTER
CHOCOLATE BEVERAGE

Phone 3370

50 ST. GEORGE ST. - - BRANTFORD, ONT.

GIBSON COAL CO.
(BRANTFORD) LTD.

ALL FUELS

VIKING-IZED
VAPOR TREATED

Dustless . . More Heat

●

PHONE 308
154 Clarence Street
150 Dalhousie Street

WHERE THE BEST IS USED
You will find

ROOT'S 100% PURE BEESWAX CANDLES

No Smoking ◆ Will Not Bend Over
No Obnoxious Odor ◆ 100% Pure Beeswax
Filtered Beeswax—Not Bleached

Manufactured in Canada by
H. M. CLUBINE & COMPANY
BRANTFORD - CANADA

Greatest Advance in Candle Making in 75 Years

MASTER LOCKSMITH

KING'S FIX-IT SHOP

J. WESLEY KING

39 Colborne St. Phone 2786
BRANTFORD

St. Augustine Communion Wine

PRICE LIST ON REQUEST

Manufactured and sold only by

J. S. HAMILTON & CO., LIMITED

BRANTFORD, CANADA

THE VOICE OF THE CHURCH IN CHINA

A book outlining the present position of the Church in China. $1.10

REPORTER AT THE PAPAL COURT

By Thomas Morgan

The only biography of the late Pope Pius XI to be written by a newspaperman. $3.50

HERSELF: MRS. PATRICK CROWLEY

By Doran Hurley

The Catholic Book Club Selection for March. A gay, romantical tale of what happened to Mrs. Crowley when she won the Irish Sweepstakes. $2.25

CALL MY BROTHER BACK

By Michael McLaverty

A story of an Irish Nationalist family in Belfast, which has been highly praised by English and American critics. $2.25

THE VATICAN AS A WORLD POWER

By Joseph Bernhart

A brilliant history of the Vatican from the time of St. Peter to the present. $4.50

LONGMANS, GREEN
TORONTO

KING EDWARD HOTEL

TORONTO - ONTARIO

◆

Room Rate Schedule

Single from $3.00 Double from $5.00
Suites from $7.00 Twin Beds from $6.00
Permanent Rates on Application

◆

Garage—"Ask Mr. Foster" Travel Service
Official AAA Hotel

◆

Famous for Food

Oak Room—Plate Luncheon, 75c up
Victoria Room with Music—A La Carte Service
Special—Table d'Hote Dinner, $1.50
Cafeteria—Special Low Prices

◆

SUPPER DANCE—OAK ROOM

Luigi Romanelli and King Edward Dance Orchestra

◆

P. KIRBY HUNT, Manager.

THE GLOBE FURNITURE CO. LIMITED

Manufacturers of

CHURCH and SCHOOL FURNITURE
and
SEATING OF ALL KINDS

Invite your inquiries

●

Designs and estimates submitted without obligation

●

WATERLOO - ONTARIO

Quality Printers

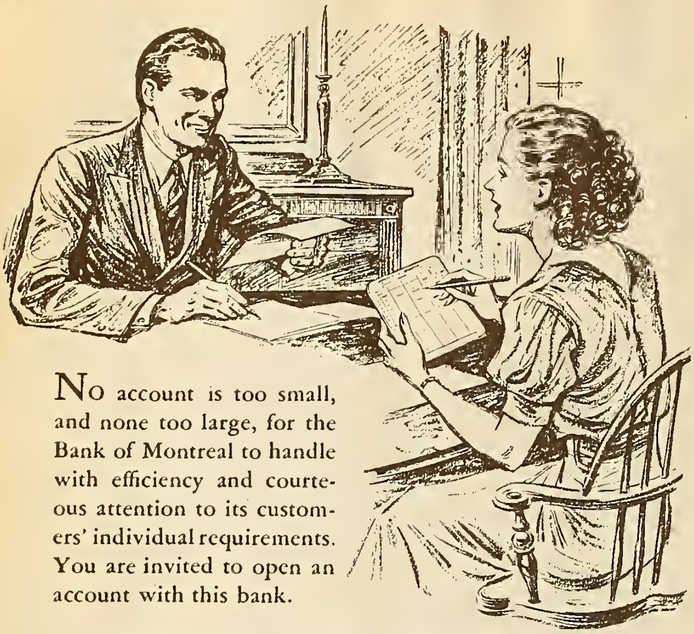
ADelaide 2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

CHINA

Scarboro Bluffs, Ont. June, 1939



No account is too small, and none too large, for the Bank of Montreal to handle with efficiency and courteous attention to its customers' individual requirements. You are invited to open an account with this bank.

"A BANK WHERE SMALL ACCOUNTS ARE WELCOME"

BANK OF MONTREAL

ESTABLISHED 1817

A Million Deposit Accounts
Denote Confidence

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

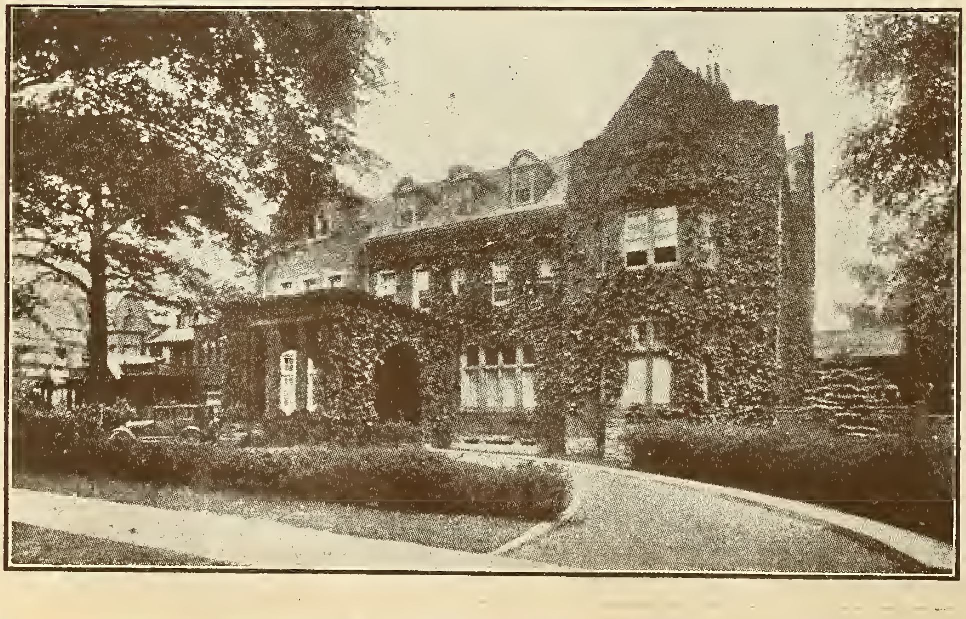
The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

ST. JOSEPH'S COLLEGE

Cor. Queen's Park and St. Albans St., TORONTO, CANADA

WOMEN'S DEPARTMENT OF ST. MICHAEL'S COLLEGE
Federated with the University of Toronto for all Courses leading to a Degree in Arts.
Excellent residence accommodation and ideal facilities for study.



St. Joseph's College School

St. Alban's St.,
TORONTO

Resident and Day School for Students in Collegiate, Commercial and Preparatory Departments. Music and Art. Students in Music Course prepared for A.T.C.M. and Bachelor of Music Degrees.

For Terms — Apply to Sister Superior

EDITORIAL PAGE
CHINA
Published Monthly, August excepted, by
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS ONT.

Subscription: 50 cents per year　Editor, REV. A. CHAFE　Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office. Scarboro Bluffs, Ontario, July 10th, 1924.

Vol. XX　JUNE, 1939　No. 6

CEREMONIAL INVESTITURE

THE Investiture of the President of China Mission Seminary as a Domestic Prelate of His Holiness the Pope took place at St. Michael's Cathedral, Toronto, on Sunday evening, June 3rd.

A large congregation witnessed the ceremony which was performed by His Excellency Archbishop McGuigan of Toronto. His Excellency Bishop Couturier of Alexandria preached a masterly sermon. In attendance, to honour Monsignor John E. McRae, were Monsignori from Toronto and neighbouring Dioceses, as well as many of the Clergy, and representatives of the Religious Orders, and seminarians. The Cathedral Choir, under Rev. Dr. Ronan, rendered excellent singing. The ceremony concluded with Solemn Benediction given by the new Monsignor, assisted by his two brothers, Msgr. A. A. McRae, V.G., of St. Andrew's, and Rev. Charles McRae of Glen Robertson.

* * *

MSGR. McGRATH RETURNS

IT seems almost a hopeless task to carry on missionary work during a war, but it can be done and is being done very effectively in China. The fruits of the missionary efforts in China are actually greater now than they ever were. Such is the belief of the Prefect-Apostolic of Lishui, Rt. Rev. W. C. McGrath, who has just returned to Canada from Lishui.

Monsignor McGrath's mission is to secure sorely-needed help for his Prefecture so that the excellent opportunities now presented for missionary advance may not be lost. The works of charity in which the missionaries are engaged are bringing people to the Faith and will continue to do so long after the present period of danger is past. But the missionary must be equipped with the means to consolidate the gains being made. It is the responsibility of the Catholics at home to support their missionaries. This is an hour of need for China and its valiant priests and sisters. We must not fail them now. We recommend that you read Msgr. McGrath's letter on the next page.

* * *

END OF SCHOLASTIC YEAR

ANOTHER scholastic year has ended, and brought closer to the Priesthood and to China more than forty students of China Mission Seminary. The closing Retreat was preached by Father McLaughlin, C.SS.R. On June 3rd, four of our students were ordained to the Subdiaconate by the Archbishop of Toronto. A few days earlier, seven others received Tonsure and Minor Orders. Immediately before being made Clerics these seven young men were the centre of an impressive little ceremony in our own seminary chapel as they took the Solemn Oath of Fidelity to the Missions.

It is planned to send to China in the Fall the members of the Class ordained last Christmas, together with some of our priests who are now engaged in Diocesan work in Canada. Father Aaron Gignac who was home for a year's furlough, sailed for Lishui on June 10th from Vancouver.

During the Summer vacation our seminarians will be making efforts to canvass subscribers to "China" in many parts of Canada, and in Newfoundland. Your co-operation is asked for in making their subscription campaign a success.

The large number of vocations with which China Mission Seminary has been blessed in recent years is a joy to all lovers of the missions. The quality of the young men who have come to us as students has been excellent. As one year finishes we must plan for the term ahead, which begins in September, and we look forward to seeing the new men who will come to replace our graduating class. To the graduates of our Catholic Schools we once more extend an invitation to consider the Missionary Priesthood as the goal of their high ambitions.

* * *

TO OUR READERS

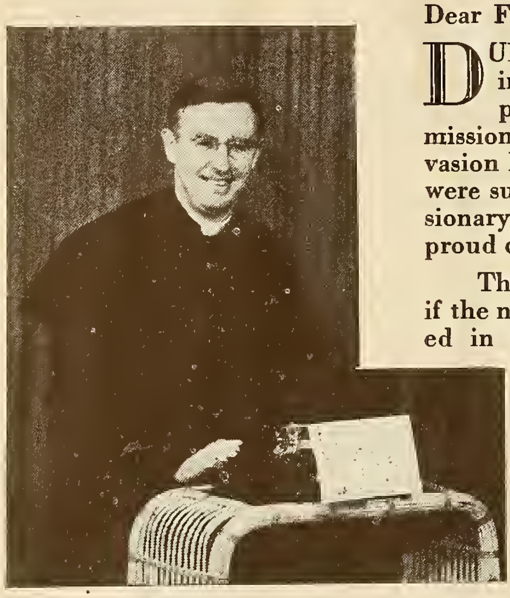
THE publication of a magazine requires a big outlay of money. Invariably, with a Catholic magazine, the objective is not a money-making one. But readers depend on their Catholic publications to present a true account of the news of the world. In its own humble sphere "China" seeks to give its 23,500 subscribers a true picture of conditions in the Catholic Mission world, particularly in our own section of China. By doing that, "China" is fulfilling a useful function in the communities where it circulates.

Readers can make any magazine a big force in their own interests by stressing its advantages, and by materially supporting it and recommending it to their friends. Our readers can greatly assist our work by considering the advertisers in "China" for their daily wants. In asking for support for our advertisers we know that they can offer complete satisfaction of our readers' requirements. A glance through our advertisements in this, and subsequent issues, will be time well spent. Do business with the "China" advertisers, and tell them their use of "China" as an advertising medium influenced you to grant them your patronage. We all profit thereby.

A Message to the Readers of "China"

Scarboro Bluffs, Ontario, June, 1939.

Dear Friends,



THE PREFECT-APOSTOLIC OF LISHUI

DURING the past two years your Canadian missionaries, in common with missionaries all over China, have passed through times both strenuous and trying. Our mission of Lishui has been spared the horrors of actual invasion but not of aerial warfare, and some of these visitations were such as to put to the test the mettle of our youthful missionary priests and sisters. You have every reason to feel proud of the manner in which they have risen to the occasion.

There were times aplenty when we couldn't but wonder if the next bomb was coming through the roof. As we crouched in improvised dugouts with the panic-stricken school children, or joined the crowds of terrified villagers who invariably sought refuge in the Convent basement, it was anything but reassuring to hear the whine of bombs before they hit the ground or (for those bolder spirits who ventured outside) to see them as they left the planes directly overhead. Their speed carried them beyond us before they struck *terra firma* or I wouldn't be writing this letter to you today. The sights we saw in Lishui after the bombers had departed were not such as to help one's composure during subsequent raids.

But God has seen fit to draw good out of the evil of this cruel war. All over China, and in conditions far worse than ours, missionaries have remained at their posts, ministering to the needs of the stricken people as the tide of war rolled over them. The lesson has not been lost on the Chinese. It *would* seem that an era of goodwill towards missions and missionaries will be one of the results of their heroic devotion to duty. And the immediate future must witness on our part a greater effort than ever to show that the confidence of the people is not misplaced.

PERSONALLY, I should like to see, as soon as is reasonably possible, a Convent and a dispensary in every important mission centre of the Prefecture of Lishui. By their unselfish devotion to the sick and afflicted the Sisters have won their way into the hearts of the Chinese people and many death-bed conversions have been the result. Were there dispensaries available for the hundreds of thousands of people in districts remote from Lishui, the good work would be multiplied and the number of conversions proportionately increased. Many more thousands of dying infants (who would never be brought to the priests) would receive baptism and join those already praying in Heaven for their friends and benefactors on earth.

A small hospital is now nearing completion in Lishui. Two more Convents are already in course of erection, one at Lungchuan and the other at Tsingtien. It all constitutes a heavy drain on slender financial resources, already strained by the influx of refugees and rising prices that necessitate increased salaries for our Chinese personnel. Actually, when I left Lishui (one month ago) the sum total of available funds was hardly sufficient to tide us over till the end of June. In previous crises of this sort we have been obliged to dismiss sorely needed catechists, cancel all building operations, and even close some of our schools.

This is the first "appeal" letter I have ever written for "CHINA", because we do not wish to make a habit of importuning you with our little tales of woe. In this instance Monsignor McRae was kind enough to suggest that we had a very real case about which readers of "CHINA" would really like to know. Your great generosity throughout the years is well known to us all, and daily have you all been remembered in every Mass offered by our priests in China. So, to you, dear friends in the homeland, I make bold to speak in behalf of all our missionaries in Lishui. I do wish you were enabled to see for yourselves just what they are doing these days in China under difficulties that at times might well discourage even a seasoned veteran.

If you can see your way clear to make a contribution and send it to me here at the Seminary, it will be forwarded immediately to China. Should the response to this statement of our case prove a generous one, I can assure you it will be good news and great encouragement to our youthful Priests and Sisters over there.

Gratefully and sincerely yours in Christ,

WILLIAM C. McGRATH,
PREFECT-APOSTOLIC OF LISHUI.

(see page 120)

OUR SHORT SHORT STORY

(Reading Time: 3¾ minutes.)

"WELL," remarked Father Tom, "it looks as if we're in for it this time, and in a big way. If they close Wenchow, as this fighting moves closer, it means that we shall be cut off completely, sitting pretty with ringside seats for the big show. *'Canadian Missionaries Isolated in Chekiang Mountains'!* Can't you see the headlines back home? Cheer up, Father Joe, you may be a hero yet, when the fun begins."

That was Father Tom. He could always see the lighter side. His cheery outlook was a tonic to the general morale and it helped a lot these anxious days just to have him lounging around the verandah.

"You can be the hero," Father Joe replied. "Me for a nice safe little place back in the hills 'just a spot to call our own' where we could find a little log cabin and let the rest of the world go by. Just think! No air raids, no bombs, no refugees, no war. Green trees, babbling brooks and the faint music of the waterfall to lull you into restful slumber."

"It's the bombing that's got you," countered Father Tom. "It's bad when a man takes to hearing little birdies in the treetops. However," he continued placatingly, "I will grant you that war and horror do seem strangely out of place on this fine spring morning when it's so good to be alive."

"That's it. 'Bliss in that very dawn,'" quoted Father Joe, rising from his chair. "It gives me an idea. If nobody objects, I propose to parade up and down here and enlarge the theme."

The street along the wall of the Mission Compound at Lishui.

Nobody objected. The younger men were listening with very real interest. They all enjoyed the inevitable exchange of pleasant repartee when Father Joe met Father Tom. It wasn't so often, at that, because the latter spent eleven months of the year in his mission out in the Lungchuan "bush". Just now he was in at Headquarters for his month's relaxation in pursuance of his very sane theory that a man could do a year's work in China in eleven months but not in twelve.

"Go right ahead," he urged Father Joe. "We're all ears."

"My prosaic, unimaginative friend," Father Joe was saying, "I want you to realise that there is a very bright side to this little picture. Don't get me wrong. My poetic imagination does not completely obscure my healthy realism, and only in my weaker moments does fancy succumb to the lure of the log cabin. Even *you* will hardly pretend that you *enjoy* war, that you are thrilled by the spectacle of hordes of homeless people wandering dazedly all over the Province, hunger in their bodies, despair in their hearts. You know their story. Some mothers have been throwing their babies into rivers and ponds rather than wait to see them die in their arms. I could render the picture even more harrowing with a few details of the aftermath of air raids right here in our little Lishui before your arrival. Some things stick in one's mind. One of the memories that I find hard to efface is that of human forms buried beneath the debris of a burning building. When my time comes, I do pray that. . . ."

"About enough of that, I think". Father Tom had gone slightly pale. "I thought you were setting out to tell us about the *bright* side of the picture."

"Oh, yes, I was coming to that. Our job at the moment is not particularly attractive, humanly speaking, but there is one consoling thought. And it outweighs all others. It is that those poor people turn instinctively to *us,* to the missionaries, to the Church, to Christianity in action, because all over China priests and sisters have defied death to remain with their people in their hour of dire distress. It is to *us* that they are turning and we have not let them down. Every day I thank God for that, that the Church has risen so magnificently to this tragic occasion. We have, with God's help, been able to show the Chinese people something of what Christianity means, that the love of Christ is still a burning reality in the souls of thousands of missionaries today and that there are things more important than escape from death. The response on their part has been overwhelming. It isn't at all too much to say that at the present moment they are better disposed to the Church than at any time in history. We can thank the war for that."

For a moment nobody spoke. Father Joe had just about summed it up for everybody. He might have added that there was a general feeling that great things were in store for the Church in China and that missionaries were happier than ever in remaining at their posts. It was Father Tom who broke the silence.

"The war and the Sisters, especially the Sisters". He was talking almost to himself. "You know I have been remarking the change in the mentality of the people of our own district since their arrival. The Sisters are known and loved from end to end of this Province. Thirty-five thousand cases a year handled in that little ramshackle building over there. People brought on stretchers and in sedan chairs from incredible distances just because of the amazing success the Sisters have had with cholera and meningitis and diseases I never heard of before. Our own work has helped, of course. The Government thanks us officially for our refugee camps in Tsingyun and Yeungkong. That big shot who visited us the other day seemed dead in earnest when he told us that the people of China *knew now who were their real friends.* Honestly, I have never been so thrilled by any statement I heard since coming to China. And when he added that he hoped the day wasn't far distant when Sisters would have a convent and dispensary in every large city in the district I just about passed out. It is irresistible. The charity of Christ emexplified in

(Continued on page 111)

SUGGESTIONS FOR A MISSION ALPHABET

By REV. C. STRANG

EVERYONE, at one time or another, has read some kind of a rhyming alphabet; it was part of the old-fashioned pedagogical method of learning the A B C, and in the older text-books may be seen, with appropriate illustrations, such verses as:

A is for Apple, B is for Ball,
C is for Cattle, D is for Doll, etc., etc.

New school text-books may have some new way of introducing children to the world of letters; nevertheless, it may be interesting and instructive to use this old way to teach a different vocabulary, and it is with the view of teaching words peculiar to the foreign missions that the following suggestions are given. Should the "lesson" prove to be palatable, maybe some of the "students" could compose their own alphabet, and put it in better rhyme than the writer can.

But the "lesson" starts. Attention, all!

A What does A stand for? Adoration? Action? Apostle? All three are excellent. Mission work is real Apostolic work. The Apostles spread far and wide, even before they were off to a good start in Palestine. Such Apostolic Action was for the Adoration of God by the whole world. There, lots of readers can rhyme that up.

B We have lots for this one: Baptism, Burse, Buddha, Blessing. "Baptizing them in the Name of the Father . . . " The missionary confers Baptism with its cleansing waters on the souls of thousands of pagans, buying them back from Buddha, and giving them the Blessing of the one true God. Many of these missionaries would not be engaged in such a wonderful work were they not supported by Burses established at the Seminary by Catholics at home.

C This is very easy, too. Christ, Christian, Catholic, China, Charity, Cross, Church, Chapel, Convert, Catechumen, Catechist. The Church is Catholic—for everybody, so, urged by the Charity of Christ, and bearing His Cross, missionaries penetrate far China, imploring the Chinese to be Converted from their idolatry, to become Catechumens, to be instructed by the Catechist and embrace the Cross of Christ.

D Suggests Distance, Doctrine, Death and Devotion. We put it this way: Missionaries travel any Distance, even to half the world, to Destroy the Domain of the Devil and bring Devotion to those who sit in the Darkness of Death.

E This looks like a hard one, and we can think of only such universal words as East, Everyone. Yet, they are enough, for the second word comes in our Lord's command to "preach the gospel to Every creature". This therefore includes the Far East, where so many of these creatures have not yet heard the gospel.

F Right away we think of Faith, and, of course, Francis Xavier, though I think it is better to keep the Saint for the X's. But Faith will do, and we can add Fold. Faith, the gift which God freely gives us. Faith, which teaches us the value of a soul and of the one Fold within which it is safe.

G is for God, the Giver, Good and Great, and the Glory that should be His. God is made known through the preaching of His Holy Gospel.

H is for Heaven and the Heathen Chinese,
For Hope that is granted to all, even these.
Help comes from Home to the Heralds prepared
To aid reach the Hearts of the Heathens unsaved.

I No rhyming this time, because the only two words that come to mind are Instruction and Idol. "To instruct the Ignorant" is the one thing necessary—to banish Idols from the temples and hearts of man.

J Spells us Jesus, the Saviour of men,
To Whom be glory forever. Amen.
It also spells Joseph, the patron of all—
Of China, Canada, the Church Universal.

K Slipping back to prose, we have here King and Kingdom. The extension of the reign of the King of Kings in His Kingdom of the world is the work peculiar to foreign missionaries.

L Right away: Lord, Love, and Life. The Lord Jesus Christ Loved us all so much that He, Love Incarnate, came to show us the way to Life everlasting —"that we might have Life, and that more abundantly."

M Missions is the first word we think of, but it shouldn't be, for we must first think of the Mass and Mary, the Mother of us all. Missions would be nothing without the Mass, and fruitless without the protection of Mary. Incidently, these are two of the greatest means that those at home can use to help the Missions.

N The best we can do here is Neophite and Neighbor. A Neophite is a Newly baptized Christian — a grown-up Christian. In missionary lands, most of the Christians are baptized after they are grown up. We all known the catechism answer to "Who is my Neighbor?" "All mankind . . ."

O This is another sticker, but it stands for the Ocean that separates Christian and pagan countries — it stands for the Order of Christ to preach to all nations, and makes us think of the souls of Others.

P How easy this one is. It is the initial letter for the Society for the Propagation of the Faith which rules the Church in all mission lands. Acting in the name of His Holiness, the Pope, it sends Priests to Propagate Prayer, Penance and Peace to Pagans.

Q is for Mary, Queen of the Missions, and for Quest of souls that will not stop until all have had the chance to eternal salvation.

R Here, the words of the psalmist come to mind—to "Renew the face of the earth" in the Far East—working out the Redemption of pagan souls—setting up the Reign of Christ—Revealing His Holy will to those who know it not, and in Reparation for those who will not do It.

S Sacrifice—the key-note of all missionary activity—in the Mass, the Sacrifice of Christ Himself, and in mission life, the Sacrifice of the missionaries themselves and of all they hold dear. S for the Sacraments by which pagan life is raised to a supernatural one. S for the missionary Sisters who come to Succour the Suffering and Save the Sinner.

T This stands for Truth that much finally triumph over the darkness of ignorance, and it stands for Teresa, the patroness of the missions. And for Temples—for those pagan ones that are so very many here—and for the Temples of the living God we hope to build.

U is for Unity by which we are all made one by and in Christ, and the goal of every missionary. The Urgency for this Unity is what keeps his heart afire.

V stands for Vicar-Apostolic — the name given to Bishops in mission lands, and for Vicariates, the territories, or Dioceses which they govern.

W means Worship of the one true God in the Whole World, and the carrying out of His Holy Will.

X Xavier is our stand-by here—that dear saint that pioneered many mission fields and brought so many pagans into the true fold that he justly merits the title of Patron of Missions.

Y is for Christ's Yearning for souls, and for the sweet Yoke that he wishes to place upon them. Y stands for YOU who must help Him realize this great Yearning.

Z is for Zeal for every part of the work, mentioned or not mentioned in this alphabet, and without which we could get no farther than A. And Christ is the A and the Z, just as he is the Alpha and Omega, the beginning and the end, and if anybody by reading this can come to love Him more, or help a little more the pagan souls He loves so much, then this A B C is not written in vain and we can be promoted to the higher branches of missionary education.

McGUINNESS
FLORIST
FLOWERS FOR SENTIMENT
WEAR — DECORATION
●
City-wide Delivery — Flowers Telegraphed
●
2071 Danforth Ave. GRover 2400
TORONTO

BOROVOY
FUR SHOP
1122 COLLEGE STREET
●
OPEN EVENINGS
●
TORONTO
MElrose 7059

MISS M. BEATON
HARPER METHOD EXPERTS
AND HAIR STYLISTS
501 Royal Bank Bldg.
KING AND YONGE STREETS
TORONTO
ELgin 8515

Our Short, Short Story

(Continued from page 109)

the lives of those brave little souls is always irresistible. And I pray, too, that we shall soon have Sisters working all throughout the Prefecture of Lishui."

"Well, you'll soon have them in your mission of Lungchuan. And the Tsingtien convent is well under way. I'm hoping, too, that this new hospital of ours here will soon be completed because something tells me that it's going to be plenty full, and pretty soon at that."

Father Joe was glancing out over the Lishui river and on towards the range of mountains that encircles our sleepy little town. One would imagine that he could see signs of war and carnage behind those peaceful hills, that wounded soldiers were already straggling down little cobblestone mountain paths, heading for Lishui, for our dispensary and our hospital, for some place where they could find help and treatment and a kindness that they could as yet not quite understand. Tens of thousands of stricken civilians had found it already. And where even the best of medical treatment had been of no avail to restore health to broken bodies, the charity of the Sisters had been God's instrument in giving life eternal to precious souls. Already in eternity many thousands of them are praying for those who were their benefactors on earth.

—Rt. Rev. W. C. McGrath.

THE ORIGINAL HOUSE OF
COLES
Yonge at Bloor
Canada's Oldest Caterers
Proud possessors of
Royal Warrant
for satisfactory catering
to visiting Royalty
GEORGE COLES LIMITED

WOOD ROYAL
PRIVATE (LICENSED)
NURSING HOME
for convalescents and elderly people where kind care and good food predominate.
SPECIAL MONTHLY RATES
58 HUNTLEY STREET
TORONTO
RAndolph 5706

E. H. WAND & SON
KINGSWAY—JANE and BLOOR
Special Delivery
FRESH MEATS—GROCERIES
VEGETABLES
248 JANE ST. - TORONTO
LYndhurst 1541

SOUL FISHING IN CHINESE WATERS

By Msgr. Thomas Megan, S.V.D., Pref. Ap., Sinsiang, Honan, China

THERE is no stampede of the people of China toward the Catholic Church. The Church is converting thousands of new people every year, and we are making real and solid progress toward founding a solid native Church, but it is a matter of time and more time. We make conversions, but there is no such thing as a mass conversion in the Chinese missions.

A second truth is that we have very few people that join the Church because they have made a study of her doctrines. We have practically none that are seeking the truth of the enigma of life. The fact is that the Chinese we meet in this land very seldom seek the truth. They are greatly interested in any religion and are not much troubled by the thought of the future life. They are surely not deeply interested in their own gods, for when the Chinese iconoclasts in 1927 and the subsequent years threw down the gods and in many cases beat them to powder or threw them into the ponds, there was no one to defend the old gods and no one who raised a serious voice of protest. The average Chinese is profoundly apathetic in regard to his religion.

Despite this the majority of the people still retain the old religious customs. On New Year, at the hour of dawn, in every house will be lighted joss sticks and the other things that go to make up the new Year festival. On the first and fifteenth of the month many Chinese will religiously burn paper and joss sticks. When one of the family dies, it is unthinkable that something religious will not be done. Paper, incense, a few paper houses and servants will be burnt for the use of the deceased. The business man setting out on a journey will be sure to pay his respects to the god of riches. In a word, in spite of the apathy and the uninterested attitude of the majority of the people toward religion, they still continue to perform their religious rites just as their forefathers have done.

Christianity must deal with realities such as those just described. In must find a method of approach. Usually the intellectual method such as is in vogue in other parts of the world is not practical, though in

M. H. MARCHANT
Groceries and Provisions
•
BUTTER - EGGS - FRUITS
•
1947 Queen St. East - Toronto
HOward 3385

EAT HONEY
Nature's Purest Sweet
◆
CLOVER and BEEKIST
◆
Ontario Honey Producers Co-operative Ltd.
5-21 DEFRIES ST. ELgin 8266

UPHOLSTERING
FURNITURE REPAIRED
REFINISHED
SLIP COVERS MADE, NEWEST STYLES
Have your work done by experts
It costs no more
◆
LANCASTER,
BIRD & LANCASTER
3407 Yonge St. - Toronto
HUdson 5833

BARGAINS
Air Compressors—Spray Guns
Electric Fans — Water Pumps
Sump Pumps—Electric Motors
FORD MACHINERY CO.
169 KING ST. EAST - TORONTO

MOVING, PACKING SHIPPING, STORAGE
Fireproof — Non-Fireproof Warehouses — Mothproof Vault — Silver Vault — Fumigating
AGENTS ALLIED VAN LINES IN CANADA AND UNITED STATES
M. Rawlinson Limited
Established 1885
610 YONGE ST. - KI. 5125

DUNNE'S
231 RONCESVALLES AVE.
LOmbard 9712 - TORONTO
NEW and USED BICYCLES
Locks and Keys
LAWN MOWERS SHARPENED AND REPAIRED

ROSEDALE REST HOME
Choice Location
Select Accommodation
Long experience, and devoted care of elderly people, makes this a desirable home.
MRS. A. JOHNSON
89 GLEN ROAD - TORONTO
MIdway 3898

KEnwood 3847
Clara Construction
COMPANY
General Contractors
31 CALEDONIA ROAD
TORONTO, ONT.
P. J. CLARA

This Symbol is Your Guarantee of Highest Quality Products
THE HOUSE OF PURITY
PURITY BREAD LTD. WAVERLEY 8011

many individual cases it is entirely useful. In a general way the missionary must find some other way of approaching the Chinese character.

Historically, from the time of the Boxer trouble, mission-work enjoyed a time of prosperity and a time of peace. The Church had real influence throughout the land, and many found it profitable for their bodies as well as for their souls to join this influential organization. In some cases it was protection against some unjust neighbor that was sought, at other times it was a position in the mines or on the railroads, at other times it was the intention of finding a means of livelihood in the Church itself. In a word, the Church had something to offer besides her spiritual doctrine, and this twofold aspect appealed to the Chinese. The wonder is that the people coming to the Church with this twofold intention (with the greater weight on the material side) made such excellent Christians and remained steadfast in their new-found faith once they had been thoroughly converted.

During these twenty years the Church made good progress, and when the Church, led by the Holy Ghost, gradually reverted to her own spiritual appeal, the people still came in goodly numbers to be joined to her fold. Those that had been converted brought their families, these in turn spread the idea among the neighbors and friends, and then began a period of the Church where the majority of those that were converted were won over for mixed reasons but with more weight on the spiritual side.

At the present time the Church has a variety of approaches to the populace. The most popular is the catechist method. The catechist is a man who has been trained for the work and trained to handle his people with the object of winning them for the Church. He is sure to get a hearing in any place, whether it is a place that has never heard of Christianity or one where Christians have existed for a long time. The catechist makes the contact with the prospective Catholics and prepares the way for the priest. The priest must direct the catechist in his work and finish the work started by this indispensable man.

A second method to win converts and one that has been used very successfully in the north is the school method. The Mission sends its staff of trained teachers out to the villages where no other school exists and there the master opens a school for the children of the village. The boys

(Continued on page 119)

LADIES!!
Why have your beauty destroyed by superfluous hair when you can have it removed by the new harmless Egyptian method?
WAverley 0648

TURNBULL ELEVATOR
CO. LTD.
PASSENGER
and
FREIGHT ELEVATORS

WHY PAY RENT?
THE FERGUSON CO.
WILL BUILD YOUR HOME
Loans Arranged
YOU PAY LIKE RENT
93 Queen's Drive
WESTON - ONTARIO
JUnction 8252 Weston 1137

J. BURGESS
Delicatessen and
Creamery
WE DELIVER
1060 Bloor St. W. - Toronto
ME. 9328

ALMA FLORIST
"Flowers For All Occasions"
Wreaths, Sprays, Floral Baskets
Wedding Bouquets, Plants
Ferns, etc.
MRS. A. V. BARRATT
24-hour City-wide Service
898 KINGSTON RD. TORONTO
HOward 7911

Chartered Coach
Service to Martyrs'
Shrine, Midland
Danforth Bus Lines
TORONTO
GRover 5650
Manager — T. Shoniker, GR. 5138

DR. HERBERT FARRELL
DENTIST
Office:
Cor. Kingston Road and Bingham
TORONTO
Phone HO. 1862
Hours: 9 to 5 Open Evenings

Roofing
Eavestroughing
Furnace Work
CAREFUL, EXPERT
ATTENTION
●
MR. CARSTEAD
2 Eglinton Ave. W. HY. 7320
TORONTO

Edmund Hind Lumber
COMPANY LIMITED
Distributors for
MASONITE and
BARCLAY TILE BOARD
Metal Mouldings
Estimates given on Summer Cottages
DANFORTH AND MAIN STS.
TORONTO
GLadstone 1133

Quality With Low Cost
PHOTO FINISHING
By Direct Mail
"You Save Money"—Any 6 or 8-exposure films up to No. 122 developed and printed 25c with free enlargement.
Enclose money with order.
Quality and Satisfaction Guaranteed.
Mail your next film to
IMPERIAL PHOTO
SERVICE
STATION J. - TORONTO

28 YEARS' EXPERIENCE
Fifty Thousand Eyes Examined
SATISFACTORY GLASSES AS LOW AS $6
Convenient Payments
HOBSON BETTER VISION INSTITUTE
1211 ST. CLAIR (near Dufferin)
LAkeside 6807

A. GILBERT & SON
Sales — Service — Supplies
ALL MAKES OF SEWING MACHINES REGARDLESS OF DATE
CITY-WIDE SERVICE
Out-of-town business solicited
30 YEARS' EXPERIENCE
350 YONGE ST. - TORONTO
WAverley 9703

TIPPET MOWER CO.
GOLF COURSE and ESTATE EQUIPMENT
LAWN MOWERS SHARPENED and REPAIRED
New and Rebuilt Mowers For Sale
ESTABLISHED OVER 10 YEARS
GRover 2224
2284 GERRARD ST. E., TORONTO
Residence: HArgrave 5752

SEE YORK HEIGHTS AT
Stop 7A Yonge Street
(8 miles from City Hall)
MODEL HOME
Built under National Housing Act and financed by
GOVERNMENT LOAN
Complete cost, with 2 large bedrooms, 90 x 135 ft. lot, full size basement, insulation, 3-piece bath, tiled sink.
$2,500
Terms: $250 cash and payments of $14.71 per month.
PHONES: MA. 4788, AD. 4093, MO. 8294

CAULFIELD'S DAIRY LIMITED
•
TORONTO

The Opening of Yu Kong

By REV. J. L. BEAL

STARTING out on a Mission Visitation of my parish of Sungyang recently, my "boy" and I were perched on a truck bound for Sui Chang. Among our fellow passengers were several soldiers and minor officers. Having in view the mountain-climbing that I should have to do in the course of my travelling I was wearing a kahki outfit underneath my soutane. I was amused by the comments made about the way the trousers were creased and starched. My "rank" was a matter of doubt to my fellow-travellers. I pretended not to understand what was being said, but could hardly suppress a smile when one of the soldiers volunteered the information that I must be a Major or a Colonel. He had seen me shift from one pocket to another my case-enclosed pipe, and concluded at once that it must be a revolver, and so I was branded as a "big-shot" military man. At our destination they hurried to call a carrier for my baggage, and they were rather taken aback when I instructed the carrier to bring my things to the Catholic Mission. "He is a priest wearing war-time clothing", was their comment.

At the end of February I had conducted a Retreat at Sungyang which was attended by a few people from Nan Dong, and now, on St. Patrick's Day, I was off to visit my Christians at Nan Dong itself. Because of illness which took me away from my Mission, it had been over a year since my last visitation. I was very happy to find that these people, so very poor themselves, still were thoughtful of the needs of others and offered me eight Chinese dollars as their contribution to the collection for the Propagation of the Faith.

Following the Sunday Mass at Nan Dong I received a "delegation" from Yu Kong, a mountain village about 15 li distant. Would the Spiritual Father go to their village and build a chapel for the people even as he had done for the folks at Nan Dong some years before? After three days in the Nan Dong chapel, teaching catechism, it was a relief to get a brisk walk. Yu Kong keeps itself safe from intruding strangers by having no bridge across

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

Dr. E. S. McGowan
DENTIST
•
105 Broadview Ave. - Toronto
(Corner Queen) Phone GL. 1018

F. LYNETT
FUNERAL DIRECTOR
3299 Dundas St. W. - Toronto
LYndhurst 4773

DAVE SPENCE'S NURSERY
118 BLOOR WEST - TORONTO
RA. 2628
is offering special bargains of
HYBRID TEA ROSES, STANDARDS AND HALF STANDARDS
Also CLIMBING POLYANTHAS in various colors
Flowering Shrubs of all varieties, including Rhododendrons and Laburnum in standard and bush size.
Copper Beech, Weeping Beech and Birch, Japanese Flowering Crab and Red Maples, Pink Almonds and Box Woods.
20% OFF ROSES AND FLOWERING SHRUBS

Franklin Legge Organs
The appreciation of quality remains long after the price is forgotten.
Franklin Legge Organ Company Limited
BUILDERS OF FINE ORGANS FOR CHURCHES AND RESIDENCES
918-20 DUFFERIN ST - TORONTO - CAN

the river which goes by the little village. As I came round the corner of the mountain, my first view of Yu Kong showed me a crowd of people on the other side of the river waving flags in welcome to the "shen fu" who had come to visit them. Amidst shouts from the assembled catechumens I was taken across the river on the back of a youthful "St. Christopher", and went at once to the place they had fixed up temporarily as a chapel. The building and the parlor were artistically decorated, and appropriate scrolls had been pasted on the walls. Firecrackers heralded my arrival, and the noise attracted many pagans to have a "look-see".

I spoke earnestly to the crowd that had gathered, thanked them for their kind reception of the priest, and outlined to them what I hoped to be able to do for their spiritual benefit if they would continue to be faithful in attending Doctrine classes, etc. During my stay in Yu Kong I enrolled a consoling number as catechumens. The acting catechist is a very zealous man, and broached to me the question of granting the favour of erecting a School. The best I could answer him then was that if he continued to get good results among the people I would make efforts to raise funds for the needed school next Fall. At the present rate of exchange I could erect at Yu Kong a Chapel-School, as well as quarters for the priest and the teacher, for $175.00. The big trouble is, of course, that I have not that much money, nor anything near that amount, so I mention my plight to the readers of "China" in the hope that Yu Kong may benefit from their practical interest. With a resident catechist at this place I am confident that the whole village would ultimately become Catholic. Who will help to provide the necessities for this new mission of Yu Kong?

A fear-inspiring Chinese Idol.

Kindness Courtesy
Wm. E. Sherrin
FUNERAL DIRECTOR
AMBULANCE SERVICE
●
ORGAN-EQUIPPED CHAPEL
●
873 Kingston Road - Toronto
GRover 5012

HOT WATER HEATING
Now is the time for installation
TAKE ADVANTAGE OF HOME IMPROVEMENT LOANS
Small Monthly Payments
ALSO EXPERT AND PROMPT REPAIRS
JOHN RITCHIE
35 Craighurst Ave. - Toronto
MOhawk 8352

DR. J. P. FLEMING, B.A.
3 DONEGAL DRIVE
LEASIDE, ONT.
●
Phone: Residence, HUdson 0605
Office, GRover 4811

James McCleery
CUSTOM TAILOR
●
STYLE, FIT AND QUALITY ARE GUARANTEED
●
265 PAPE AVE. - TORONTO
GLadstone 0196

Superfluous Hair
Warts and Moles
Removed by Electrolysis
●
MISS D. E. FREESTONE
65 BLOOR W. (Bay) TORONTO
RAndolph 1222

A. E. CHAPMAN
Danforth
●
ALL KINDS OF ROOFING AND SHINGLING
REPAIR SERVICE
●
HArgrave 6985
492 GREENWOOD AVENUE
TORONTO

BABY CARRIAGE SERVICE
TORONTO'S BIGGEST AND BEST REPAIR SHOP
All Repairs by Factory Experts
PAINTING UPHOLSTERING
HOODS RE-COVERED
New and Used Carriages and Go-Carts
Wheel Goods
PICK-UP AND DELIVERY
Budget Plan if desired
●
1281 ST. CLAIR AVENUE WEST
KEnwood 6151

ACME
FARMERS
DAIRY
LIMITED
●
WALMER RD.
TORONTO

Dr. Wendell T. Holmes
DENTIST
●
National Building
347 BAY ST. - TORONTO

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

The Sisters Have Troubles Over

A Basket of Eggs

IT was raining heavily the morning we left Lishui en route to Shanghai. Because of the heavy downpour the rickshaw coolies took it upon themselves to shorten their working day by a longer sleep, despite the fact that we had chartered them for six a.m. The old gate keeper went out to arouse them, however, and at about 6.40 they rumbled along with the excuse that they thought it quite unnecessary for the Sisters to travel in such a downpour. In spite of their hard thinking and subsequent tardiness we covered the cobblestones between us and the bus station in record time and arrived before the busses pulled out but not before they were well crowded. With a good deal of pushing we managed to board; but once inside it was almost impossible to move a muscle. One of the mission boys had preceded us to the station and managed to hold down one seat and it took no small manipulating for him to wriggle out and for Sister to reach the covetetd spot.

Travelling in a Chinese bus is an experience in itself. One must be prepared to push and to push hard to get even inside the door. One does not stand back to let a fellow passenger in; such a polite gesture would pass unnoticed by everyone and the penalty would be paid by standing back to let bus and all pass. Hence it is a case of everyone for himself. Even were you first at the door, you would not be first in. There is nothing to keep travellers from climbing through the window and it is remarkable what a speedy entry one can thus make. They are there bag and bedding, with the inevitable wash-basin topping the bundle, and the thermos bottle or teapot.

Packed as we were, the three hours' ride on the mountain highway to Tsingtien was anything but pleasant. Formerly we could go directly from Lishui to Wenchow, but now with the roads broken up and the bridges removed, we must go back to old man river to see us through. We arrived at Tsingtien at 10 a.m., and followed the crowd to the waiting sanpans. Happily there were many available and crowding was not necessary. Sitting on the floor of the boat we sailed down stream until 2 p.m.

It was lunch time and people from the shore were at hand to sell their rice and macaroni to the hungry travellers. We had our own box of home dainties but we did not partake of them without hearing the comments of our curious passengers. Interested spectators asked so many questions. How do they make such white bread? In what manner was the chicken made eatable? Salt so white must be very expensive???, etc. The contents of our box was more than sufficient for us and our friends sampled what they called, "foreign kingdom food". They seemed to enjoy it more than we did.

Lunch over we plied onward to Wenchi where another change was made. There a small tug awaited us, the engine of which made us take notice and gave us hope for a speedy ending to our day's journey. Out in mid-river, we changed from sanpan to the engine-powered craft. This was not easy. To reach the entrance necessitated groping our way along the side of the boat. A false step would have meant a dip in the river. Guardian Angels are kept busy when their charges go places in China and they saw us safely through again.

Like the bus, the tug was crowded but there was seating room for everyone. Pots of tea were placed at the convenience of the passengers. If there were bowls handy one might be tempted to drink but we

(Continued on page 125)

The little fellow does not seem very happy before the camera, but we have no doubt that Sister Kenneth (who went to China last Fall) got him in better humour later on.

SOUTH BEND LATHES
9" x 3'
For Metal Working
ALL SIZES FROM 9" TO 16"
FLOOR AND BENCH MODELS
DELTA MOTOR DRIVEN
WOODWORKING MACHINES
ELECTRIC MOTORS
STARRETT MECHANICS' TOOLS
BLACK & DECKER
ELECTRIC DRILLS AND GRINDERS
BELTING, PULLEYS, ETC.
BOILERS AND ENGINES
EVERYTHING FOR THE
MACHINE SHOP, VOCATIONAL
SCHOOL OR HOME WORKSHOP
THE A. R. WILLIAMS
MACHINERY CO. LIMITED
Established 1879
64-66 Front St. W. - Toronto
700 St. James St. W. - Montreal
Canada's Leading Machinery House

LISHUI TO SHANGHAI

By REV. LEO CURTIN

YOU WILL have received news of the arrival of the 1938 Band long since, so it is not my intention to describe that history-making event, when the largest Band in the annals of our Mission, thirteen strong, eleven Priests and two Sisters, was welcomed to Lishui. Just thirteen years ago yesterday the first band of intrepid missionaries, three in number, arrived, among whom was the present genial Pastor of Lishui, Father Vincent Morrison. The Originals came from Shanghai to Wenchow by coastal steamer, thence by river boat to their final destination. This year's band came by coastal steamer to Wenchow, and took a river boat likewise, but only as far as Tsingtien, where they transferred to a swift-moving bus, and were whisked into Lishui in a few hours, over a distance that formerly took about two days' time. If we could get Father Morrison to be reminiscent, he could tell us many interesting tales of the struggles of those early days, when conditions were not as pleasant as they are now. My reminiscences will have to be of more recent times, and less interesting.

For a few short years, until the "incident" occurred which put things topsy-turvy in this unhappy country, a trip to Shanghai was not the ordeal that it is to-day, nor what it was in former years. With the introduction of the motor-bus, travel time has been cut down. But now that Hanchow, to the north of us, is part of the territory occupied by the invaders, the slogan, "Lishui to Shanghai in one day" is no longer in vogue, and the round-about route via Wenchow, taking the better part of a week, must be followed. With the end of hostilities, we hope the shorter route will be re-established, so, for more than one reason, we pray for the coming of peace. It is one of these so-called one-day trips that I am now going to describe to you. I say "so-called", for, as you shall see, it was not made in one day—but I am getting ahead of my story.

It was two years ago, when I was already a veteran, with a year and four months' experience in China. The newly arrived priests had had six months' strenuous work on the language, when one of their number, Father Maurice, showed the effects of the strain. His sickness was not a serious one, but he had not made the progress expected of him, so the Sisters advised consultation with a specialist in Shanghai. It would not be proper to send a newly-arrived young Missionary, especially one not in the best of health, without a companion, and, as I seemed to be the "spare man", I was chosen to accompany him. I remarked that it was another case of the blind leading the blind, and one of our punsters, some of whom, like the poor, we always have with us, said that this time it was the Curtain leading the blind.

The bus for this trip used to leave here at 5.00 a.m., so there was no sleep for us after 3.30 that morning. There was the usual difficulties of rousing the boys to serve our Masses, and to fix a bite of breakfast, to attend to our baggage, and to hunt up rickshaws to take us to the station. Our first hitch came before we left the premises, On going to the gate, not a rickshaw was in sight, although they were supposed to have been already told to be on hand to take two Spiritual Fathers to the early morning bus. These coolies know the hours of the busses, and know how long it takes to go to the station, so they do not believe in being ahead of time. Just a few days ago Father Beal missed the Sung Yang bus for a similar reason. I could imagine the tongue-lacing the coolie must have had from him. Words fail me on such occasions, so I had to be content with giving him a withering look, which seemed not to have the slightest effect on him. Perhaps he thought it was my natural expression.

It was still dark as we picked our way through the narrow streets, and we could make out the sleeping forms of many of the citizens lying outside their doors, and for once the strange "foreigners" attracted very little attention. As we, passed the barracks we saw signs of life there, for the soldiers rise early. That morning they seemed particularly alert, and we were challenged by one of the sentries when we came within speaking distance. It is not a pleasant sensation at 4.30 A.M. to have a bayonet, and behind it a loaded rifle, pointed at your throat, and to hear in a staccato voice,, the words, "Who goes there?", or its equivalent in Chinese, when you know that the man behind the gun might nervously pull the trigger at the same instant. One's first impulse is to dig for a card which all foreigners carry always on their person. Our boy said a few polite words to the soldier, and we were on our way again, with only a minute's delay.

Before we reached the bus station we had another stop. The station is located outside the city walls, and the city gates were still closed. We were inside, but not looking out, for no one could see through a wall of stone, twenty feet high and fifteen feet thick, or through steel gates that would stop an army tank. There was nothing for it but to sit and wait until they opened those doors, and the coolies, as they reclined in the

"She'll be coming 'round the mountain when she comes"—we don't know how the Chinese drivers might sing it, but the wonder is that the bus ever does get 'round the mountains, and when she will come is the problem for would-be passengers.

shafts and lit their long pipes, seemed to say by their looks of triumph, "I told you so, there was no necessity for all the rush."

AFTER ABOUT an hour, though it seemed longer, one of the attendants cooly opened the gates and then there was the usual mad rush towards the bus. When we reached it, it was fairly well filled, but we managed to squeeze in. The first in grab the front seats, because they know the riding is smoother there. I told one of the other passengers, in my best Chinese, that my companion was sick, and he grudgingly pushed his baskets and bundles to one side and made room for Father Maurice. I was lucky enough to get a seat, but in the worst place in the bus, directly over the rear wheels, and I soon found out that it was not much better than standing. Our driver was like the rest of his class. He was very skillful, but a little inclined to be reckless. It is surprising that, in view of the many hair-pin turns in our roads over here, and the hundred-foot drops a few feet from the road bed to the river below, that there are not more accidents. The presence of two foreigners on board seemed to spur him on. He was going to show us what a swell driver he was, and he did. He was not in the best of humour. He was off to a late start, and he might miss the train at Ni Wu, five hours away, but everything seemed to go wrong. To begin with, the starter would not work, but this is a daily occurrence. His bus was pushed down a grade until it caught, and off we went. As we sped through one village, two men stood talking almost in the path of the bus, and though our driver honked his horn vigorously, they seemed to take no notice. The road was too narrow for him to turn out, even if he had been disposed to try, so stuck to his wheel, with the result that the corner of the bus caught one of the baskets of vegetables they were carrying, and scattered them all over the road. Needless to say, he did not get by without hearing his ancestors to the third generation called all the choice names in the vocabulary of the vegetable men.

From where I sat I could see every turn, and every rut in the road ahead, and I did what is not recommended to back-seat drivers; I kept my eye on the road, in order to brace myself for the bumps I saw coming. When one came in sight I held onto the seat so as not to go through the ceiling, but I relaxed once just long enough to miss seeing one, with the result that my sun helmet hit the

Rose & Jex
HUDSON SALES
and SERVICE
INTERNATIONAL TRUCKS
SALES and SERVICE
General Repairs—Gas and Oils
Phones—Day 4; Night 543
PORT HOPE - ONTARIO

HAPPY HOME BAKERY
QUALITY CAKES AND PASTRIES
Wedding Cakes a Specialty
BERT. BROADBENT, Prop.
Phone 436 PORT HOPE

J. A. R. ELLIOTT
INSURANCE AGENCY
FIRE, CASUALTY
AUTOMOBILE
Phone 53 Res. 680
PORT HOPE - ONTARIO

JEX & SMITH
FUNERAL DIRECTORS
and
HOUSE FURNISHERS
PRIVATE AMBULANCE SERVICE
Phones: Office 138; Res. 441-226
PORT HOPE - ONTARIO

ORIGINATORS OF
"TEMAGAMI DRY"
(Reg.)
GINGER ALE
MacDONALD & SON
LIMITED
ONLY AUTHORIZED BOTTLERS
OF COCA-COLA FOR THIS
DISTRICT
Makers of
FINE CARBONATED
BEVERAGES
Phones 422-423
NORTH BAY - ONTARIO

NORTH BAY GARAGE
GENERAL MOTORS
DEALERS
●
May we ask you to see us when
you want to buy a good car?
●
THE BEST PLACE TO BUY
SINCE 1914

A. A. McINTOSH
LIMITED
Phone 905
Meats and
Groceries
NORTH BAY - ONTARIO

Brown Fur Company
MANUFACTURING
FURRIERS
Wholesale and Retail
STORAGE — REPAIRING AND
REMODELLING A SPECIALTY
Phone 759
53 MAIN ST. E. - NORTH BAY

J. J. SAYA
COAL and WOOD
We serve you because
our quality, service
and prices are right
Phone 822 and 588
NORTH BAY - ONTARIO

• EXPERT
• CLEANING
• SERVICE

Cobourg CLEANERS & DYERS Phone 813
Alterations and Repairs
KING ST. - COBOURG, ONT.

ALAN C. H. FIELD, B.A.
BARRISTER, SOLICITOR
NOTARY PUBLIC
Phone 890
COBOURG - - ONTARIO

HAVE YOUR
SHOES REPAIRED
at
JOHN HENLEY'S
NEW and USED BICYCLES
FOR SALE
Agents for
"C.C.M." and CLEVELAND
BICYCLES
JOHN HENLEY
KING ST. - COBOURG

DANNY'S BARBER SHOP
Ladies' and Gentlemen's Haircutting
a Specialty
KING ST. - COBOURG, ONT.

LOVE BROS.
Red Indian Service
GAS, OIL, WASHING
COMPLETE LUBRICATION
AUTO ACCESSORIES
GOODRICH TIRES
100% Service
OPEN DAY AND NIGHT
Phone 64 COBOURG, ONT.

R. PATTERSON & SON
LUMBER AND BUILDERS' SUPPLIES
GENERAL CONTRACTORS
JAMES ST. Phone 162 COBOURG

WENN'S BAKERY
Cakes and Pastries
WEDDING AND BIRTHDAY
CAKES A SPECIALTY
Ice Cream
Phone 423 COBOURG, ONT.

THE COBOURG CAFE
Highest Quality Food at Lowest Prices
KING ST. Phone 11 COBOURG

boards four feet above my head with such force that a dint was made in the wood, and another dint was made in the head that carried the helmet. A passenger who had some adhesive with him offered to give me first-aid, but I declined with thanks, because we cannot always tell how sanitary such an application might be. I accepted a place near the front, and as I did so I advised the driver to go more slowly, and whether he wished to comply with my wishes, or whether he knew that we were too late for the train, I do not know, but he drove mose carefully afterwards.

With the late start, and the many unforeseen interruptions we were late for the Hanchow train, and were forced to remain eight hours lolling around the little village of Ni Wu, where we were, as usual, the object of curiosity to the villagers. We had a little privacy for part of the time while we relaxed in a private room of the Ni Wu Inn, until train time, and the lunch we had brought from Lishui, prepared by the Sisters, tasted good.

You have heard of the slow train through Arkansas, but I am sure it was fast compared with the Ni Wu-Hangchow train. The day train does the trip in five hours, but the distance could be covered in three easily. The night train takes ten hours, and times itself to arrive at daylight. It carries no sleeping car, at least not for passengers boarding it there; it has no electric lights; it has no lunch service, not even the indispensable tea, and we dared not risk drinking the water which might be polluted; it is just a train, with no accessories, but it got us to Hanchow by daybreak. A heavy rain drenched us as we hurried from the train to the ferry, but the warm sun help to dry us a little as we crossed the river. Crowds of early morning market people packed the ferry, and Father Maurice was amused to see the way some of them gave a last-minute "touch" to their wares. One was engaged in forcing food down the throats of the fowl he was going to offer for sale, and another filled his fish up with water. No doubt the buyer would detect or expect such deception, and he would not lose, nor would they gain.

The train from Hanchow compares favourably with any we have at home. We had a piping hot breakfast, the first real meal we had had since we grabbed a quick bite in Lishui more than twenty-four hours before, and arrived in the metropolis about noon.

V. G. CORNWELL
DRY GOODS, MEN'S FURNISHINGS
CUSTOM TAILORING
KING ST. - COLBORNE, ONT.

DR. F. T. TIGHE
VETERINARY
SURGEON
Phone 843
KING ST. E. - BOWMANVILLE

W. F. WARD B.A.
BARRISTER, SOLICITOR
NOTARY PUBLIC
BOWMANVILLE - ONTARIO
Phones 825 and 409

BOWMANVILLE
DAIRY
"You can't beat our milk, but you can
whip our cream"
BUTTER and EGGS
PASTEURIZED MILK and CREAM
Phone — Store 703 Dairy — 446
BOWMANVILLE

Glen Rae Dairy
PASTEURIZED MILK
AND CREAM
R. R. STEVENS & SON
Phone 2665
BOWMANVILLE - ONTARIO

HARRY R. DEYMAN
BARRISTER, ETC.
Phone 19
COBOURG - - ONTARIO

ANDY'S LUNCH
Greetings to all our Catholic friends
The Best Place to Eat in Town
KING ST. - COBOURG, ONT.

J. F. McCULLAGH
INSURANCE SERVICE
Dominion Bank Building
COBOURG, ONT. Phone 580

J. D. BURNET
LAURA SECORD AGENCY
Phones 54 and 80
39 KING ST. - COBOURG, ONT.

Cobourg Fruit Market
Importers and Distributors
of
FANCY FRUITS and VEGETABLES
J. FARDELLA & SON
Phone 407 COBOURG, ONT.

ROBERTS BROS.
MARKET
MEATS, GROCERIES
FRUITS, VEGETABLES

FRESH LAKE and SEA FISH
For All Fast Days
FREE DELIVERY SERVICE
PHONE 840 PORT HOPE, ONT.

DRUGS - CANDY - TOBACCO
SODA BAR
Make This Store Your Headquarters for all
DRUG NEEDS
We will serve you correctly and promptly
FROM OUR "EVER FRESH" STOCK
HYNE'S PHARMACY
PHONE 55 PORT HOPE, ONT.
We Deliver

CHARLES CANCILLA
Wholesale and Retail
FRUITS OF ALL KINDS
Italian Olive Oil and Confectionery
Phone 205 - PORT HOPE, ONT.

W. H. PEACOCK & CO.
For Best
QUALITY FUELS
Phone 214
PORT HOPE - ONTARIO

N. McBRIDE
BEAUTY PARLOR
Personal Service
PHONE 606
PORT HOPE - ONTARIO

THE RITZ BOOTH
Still "Tops" for
REFRESHMENTS
Opposite Dance Pavilion on Mill St.

"The Usual 24-Hour Service"

Highway No. 2 PORT HOPE

Hood Knitting
COMPANY
Highest Grade
LADIES' and CHILDREN'S
KNITTED SUITS
at Lowest Prices
MADE-TO-MEASURE
Retail
OPEN EVENINGS
PORT HOPE - ONTARIO

COAL
COKE
AND
WOOD
EFFICIENT SERVICE
Careful Delivery
A. G. Dawson & Co.
Phone 3 PORT HOPE

ALF. OUTRAM
SPORTING GOODS
HARDWARE, ELECTRIC
SUPPLIES, ELECTRIC
WASHING MACHINES
REFRIGERATORS
RANGES
Phone 5 PORT HOPE

PORT HOPE
CITY DAIRY
PASTEURIZED MILK and CREAM
from Selected T.B. Tested Herds
CULTURED BUTTERMILK
KRIMKO
CHOCOLATE DAIRY DRINK
PORT HOPE Phone 206

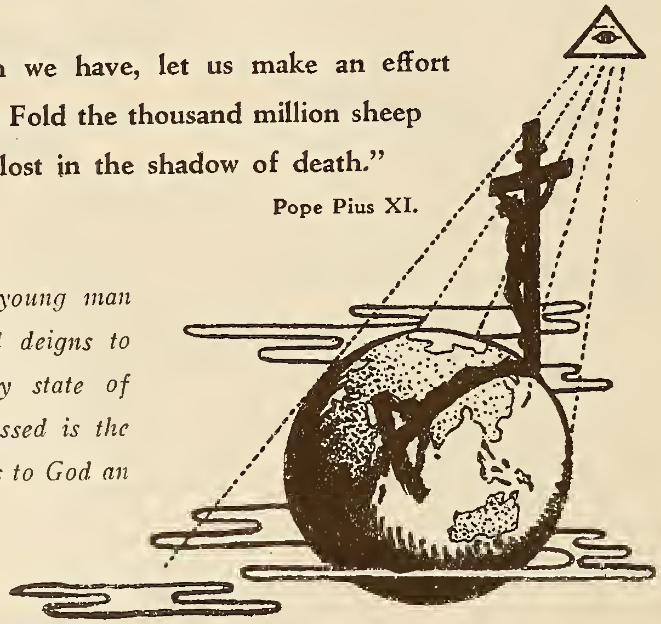
WHEN YOU REQUIRE
DRUG STORE NEEDS
Try
Mitchell's Drug Store
WE DELIVER
Phone 92 PORT HOPE, ONT.

SEA FOOD GRILL—Port Hope
Fish and Chips for Fast Days and every day in the year. Counter service.
PHONE 890W
"If you don't come in we are both out"

"For the Faith we have, let us make an effort to bring to the Fold the thousand million sheep which are still lost in the shadow of death."

Pope Pius XI.

Blessed is the young man whom the Lord deigns to call to the holy state of priesthood. Blessed is the person that gives to God an anointed soul!



Dear and Revd. Father:

Realizing the great need of many missionary priests for your Missions in China, and remembering Our Holy Father, Pope Pius XI's words: "Nothing is more acceptable to God, of more honour to the Church and more profitable to souls than the precious gift of a holy priest", I am enclosing herewith $.. for one of your Burses for the education of students to the Missionary Priesthood. In performing this act of love for the glory of our dear Lord, I wish to ask for the special prayers of your priests and seminarians, and to be partaker with them in the good they perform as missionaries.

Sign your name and address, enclose your donation for our Mission Burses, and mail it to:

RIGHT REV. J. E. McRAE, President
China Mission Seminary - - - Scarboro Bluffs, Ontario

THIS WAR

By

REV. ALLAN B. McRAE

IF IT BE TRUE that first experiences are lasting ones, then I am not likely to forget for many a day my first Holy Week in China. Here's why.

Since Fathers Morrissey, Kelly, and I arrived in Kinhwa last Fall we had been expecting almost daily to experience a bombing raid by the Japanese. Up to Holy Week no planes had come. The ceremonies of Holy Saturday were barely completed when the air-raid alarm sounded, and there was the usual scurrying of men and women through the city streets—some making an exit from the city, and others heading for dugouts. A second alarm soon followed the first, indicating that war planes were nearing Kinhwa in earnest. We lost no time in seeking the protection of the dugout which Monsignor Fraser had constructed beneath the residence here.

The faint rumble of high-powered motors rapidly grew louder. Their was no "false-alarm" this time, as there had been on so many previous occasions. We satisfied our curiosity sufficiently to note that there were three planes over the city—then almost as soon as we reached the bottom of the dugout we heard the sounds of exploding bombs. The few seconds following appeared many minutes to us.

Father McRae, of St. Raphael's, Ont., who tells us here of a recent bombing in Kinhwa.

We ventured forth from our hiding in about five minutes to see what had happened. Considerable clouds of smoke were rising near the centre of the city, in the vicinity of the mandarin's headquarters. The nearest bomb to us had hit several hundred yards distant from the Mission, but that was near enough for our liking, you may be sure, especially when we noticed some of the schoolboys recovering pieces of shrapnel (bits of steel, some as long as four inches, and still warm) from the church and school grounds.

But all was not over yet. Again there was that ominous sound, and we knew the planes had just gone out to circle the city and were now returning for further destruction. This time, there was no waiting to see them. The sight of these pieces of shrapnel persuaded us that underground was the most preferable location. We did not have long to wait for the sound of explosions. They came in rapid succession. Just where the bombs were landing we could not tell, of course, but when we emerged a few minutes after the last explosion we discovered that the same section had again been bombed. What was missed on the first attack must surely have been utterly demolished this time, and the spot whence smoke was first visible was now a blaze of fire. Again, evidence of the raid was strewn around the Compound of the Mission.

Until the alarm is called off, nobody is allowed to move in the city under penalty of being shot at by soldiers. It happened that the bell tower from where the alarm is given had been struck and its two attendants killed, so the "all-clear" was not sounded for a very long time. During that period the fires burned merrily, as Chinese homes and shops prove ready victims to the devouring flames. After an hour or so the city firemen got on the job and brought the fire under control.

Then came the first reports of the casualties. Of the three Christians who had been killed, one was a woman who had been employed by Msgr. Fraser for several years. Her soldier son, just returned from the

Harry A. Aylward
PHYSIOTHERAPY
Specializing in
ARTHRITIS AND FOOT AILMENTS
LLoydbrook 2389
221 WINONA DRIVE TORONTO
By Appointment Only

ALLEN ELECTRIC CO.
Repairs to All Electrical
Equipment and Motors
• WIRING •
KEnwood 1746 - TORONTO

ADAMSON BROS.
Purveyors of Quality
MEATS AND GROCERIES
AT REASONABLE PRICES
Phone LO. 2123
697 COLLEGE STREET (at Montrose)
TORONTO

ABBOTT'S
FOR GOOD
FISH
●
579 BAYVIEW AVE. - TORONTO
HUdson 7353

Peerless Stone Ltd.
Specialists in
ARTISTIC GARDEN FURNITURE
Various Designs
URNS, FOUNTAINS, BENCHES, Etc.
FIREPLACES OF DISTINCTION
Smooth or Rock-faced Stone
Attractive Wood Mantels, suitable for Coal, Gas or Electric Grates
Phone or write for information
510 RHODES AVE. TORONTO
GLadstone 4848

front, was also killed, as he and his mother sought shelter (too late) in a bamboo grove.

In writing thus of a bombing in China there is no intention to "scare" our friends back home, or to magnify the danger for our priests who are in territory likely to be attacked by war planes. It would serve no purpose to ignore such incidents, but the relating of them ought to bring home to all of us the Providence of God in watching over His missionaries. Moreover, it is evident that the Japanese have no intention of bombing foreign property. To date, as far as Kinhwa is concerned, anyway, they have been expertly accurate in getting what they are after in military objectives.

EASTER will be memorable for me, too, because of my first experience at Mission work away from headquarters. Monsignor Fraser had arranged for me to go out to the Mission of Shou-Sheng for Easter, and it would not do to disappoint the Christians who had been advised of the priest's coming. It was with some little fear that I left the residence here about two o'clock Saturday afternoon bound for the train. There was no telling whether or not there would be a further air-raid, and the railway station was a likely objective next time. I assure you it was with a big sigh of relief that I greeted the departure of the train about an hour off schedule. It took about one hour to get to Shou-Sheng, which is thirty miles from Kinhwa.

Shou-Sheng is a promising mission, and although just now it has not many Christians, a fair start has been made. There is a little church, but no priest's house. I had a room in the catechist's house. Out here there were no alarms, and no danger of bombers, so I said Mass quite peacefully, except for the Christians chanting their prayers out loud. I have not yet become used to that.

After my Mass I had to give the usual bows to the Christians (I could not yet carry on a conversation with them) and later I took pictures of some of the crowd. That meets with their smiling approval. Many of the people stayed around to watch the foreigner eat, and broad smiles were in evidence as I strove manfully to manipulate the chopsticks. Once I got rid of the curious onlookers a knife and fork came quickly out of my pocket, and I was at ease then with my meal. The Chinese menu was a long and varied one. If variety is the spice of life, then there's lots of spice (in more ways than one) to a Chinese meal.

In order to catch the train back to Kinhwa I had to get up at 3 a.m. Monday, but that wasn't altogether a hardship. It would have been harder to lie longer in the kind of bed I had to use. The number of people now "on the move" in China is tremendous. The train was jammed with passengers. I sat on my blankets in an aisle of one of the cars.

I said Mass after I got back to Kinhwa and then went with Msgr. Fraser to assist at the funeral of the Christians who had been killed in Saturday's air-raid. The coffins had already been carried out of the city in the early morning, and as soon as we reached the cemetery the gravedigging was begun. It did not take long, since the graves are dug to a depth of only three feet, in soft red clay.

I had an afternoon appointment with Father Kelly to go see the damage wrought on Saturday. The scene was worse than I had pictured it would be. I will not regret it if I am spared having to look at anything like that again. Please continue to pray for us all that we may not know more intimately the terrible sights of war.

* * * * * *

Father Curtin, writing from Lishui, quoted a letter received from Father John Kelly from Kinhwa, which gives these further few details about the bombing in Kinhwa:

". . . Yesterday (Holy Saturday) brought the worst bombing Kinhwa has had. About fifty bombs were dropped—two of them were of the incendiary variety and they landed right in the middle of the city. Official estimates say there were about 200 civilians killed. Soldiers were not included in this number. One hundred and seventy houses and 40 stores on the 'main drag' are gone, too. We lost three of our Christians. This morning, planes came again while I was saying Mass, but fortunately dropped no bombs. Last night and today the town is being emptied. Anybody that can leave is clearing out. If it keeps up, we may be over to see you in Lishui pretty soon. I've kept a bunch of shrapnel as souvenirs of our air-raid. It's not very pleasant-looking stuff."

HASTINGS
CONTRACTING CO.
CONCRETE WORK
For GARDENS, GOLF, TENNIS, WALKS, DRIVEWAYS, POOLS
Repairs of All Kinds
SATISFACTION ASSURED
Estimates Gladly Given
JUnction 9694 TORONTO

DOMINION
FLOWER MARKETS
1967 YONGE STREET
(at Millwood Road)
We have a wonderful selection of Roses, Carnations, Stocks, Snapdragons, Sweet Peas, Daffodils, Tulips, Gardenias, Lily of the Valley, Poetica, Narcissus, and other seasonable flowers. Despite the usual rise in prices for Graduation and Closing Exercises, we are giving our customers the best value in Toronto, and the highest quality obtainable.
CITY-WIDE DELIVERY

FURNACES AND BOILERS
VACUUM CLEANED
BY MECHANICS
Gurney air-conditioning and furnaces installed.
We solve all heating problems.
EAVETROUGHING and ROOFING
SEEBACK & SONS
2417 DUNDAS W. TORONTO
LA. 6893

Dr. Harold J. Murphy
Dentist
X-RAYS
●
Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

Office Hours: 9.30 a.m. to 5.30 p.m.
By Appointment
Telephone: WA. 3230
Residence: MA. 1709
FRED J. PITZ
Chiropodist
Associated with
Howard Blachford Footwear
286 YONGE ST. - TORONTO

T. WILLIAMS
High Class
MEATS
MILK-FED POULTRY
Prompt Delivery
1390 QUEEN W. - TORONTO
LAkeside 2854

RED INDIAN
Service Station
BATTERIES TIRES
ACCESSORIES
Guaranteed Lubrication
PAPE AVE.
and
O'CONNOR DRIVE
A. J. CROVER - HArgrave 3739

STERLING
REST HOME
CONVALESCENTS
ELDERLY PEOPLE
Day and Night Nurse
CATHARINE STERLING, R.N., Supt.
432 Sherbourne St. - Toronto
RAndolph 3721

PLUMBTREES
Florists
CONVENIENT TO
ST. MICHAEL'S HOSPITAL
King Edward Hotel
TORONTO
ELgin 2800 Night: MOhawk 1218
OPEN SUNDAYS

SOUL FISHING

(Continued from page 113)

and girls in the schools gradually imbibe the spirit of Christianity and they in turn impart this spirit to their elders. The circle is complete when the elders allow their children to be baptized. Finally they themselves come around and become Catholics. In these latter years, no children are being baptized until at least one of the parents is a convert and has been baptized in the Christian religion.

A third and very indirect method is the charitable one. The Mission, impelled by Christian charity, is bound to occupy herself with the works of mercy. These belong to the Church by her very nature and scope. Many people have taken a sympathetic attitude toward the Church after they have seen the real acts of charity that are performed in the hospitals and orphanages. Not a few people have been converted in China through this humble method. This was the secret of the influence of the late Mr. Lo Pa Hong over the population, Christian and heathen, of Shanghai.

After our converts have lived the Christian life for one year, they are ready for the catechumenate. Our catechumenate is nothing but a course of instructions for converts preparing for baptism. In this catechumenate one must insist on the intellectual side of things, must insist that the new converts learn the doctrines of the Church and be able to say their prayers and in general have sufficient foundation to live the Christian life as dictated by the precepts of the Catholic Church. The catechumenate is an institution that is particularly used in China, but it is a method that could be developed also in other countries with great advantage to the Church and to those seeking the truth.

The work of converting is and still remains, in the terms of our Lord's comparison, "a fishing trip". We let down the net or cast the line, as the case may be. Then we must wait patiently for results. Whether the missionary will have success or not depends entirely on the blessing of God. The work of conversion is a matter for the grace of God. Only with the blessing of God will the work proceed and many souls be gained for the Church. But it is the blessing of God on the work of the missionary that is necessary. The Church must be propagated by her own members and when these have the abundant blessing from above, the Church is bound to prosper here in China. —*"The Christian Family."*

YORK DAIRY
ICE CREAM
and
MILK
Quality and Service
77 OSBORNE AVE. TORONTO
GRover 1165

ON HOME IMPROVEMENTS
OF ANY KIND
Repairs, Alterations, Decoration
LET US ADVISE YOU ON
HOME IMPROVEMENT LOANS
HOT WATER HEATING
INSTALLED NOW
No payment till Fall
THREE YEARS TO PAY
F. CANNINGS
170 McROBERTS AVE. TORONTO
KEnwood 2118

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING
WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking

DOLMOR
Photographers
"Photographs that tell the story"
Outdoor - Illustrative - Fashion
Legal - Wedding - Commercial
CECIL E. MORRIS
"Our location assures reasonable prices
and our experience good work"
DAY AND NIGHT SERVICE
2472 Danforth Ave. HOward 3305

Pasquale Bros. Ltd.
Direct Importers of the
Famous
"ROOSTER BRAND"
OLIVE OIL
Highly recommended for medicinal and table use
111 KING EAST TORONTO
ELgin 0576

(see page 108)

MY ANSWER TO MSGR. McGRATH'S APPEAL

RT. REV. W. C. McGRATH,
St. Francis Xavier Seminary,
Scarboro Bluffs, Ontario.

I enclose $.. to help our Priests and Sisters in Lishui.

NAME ....

ADDRESS ....

....

Shanghai Catholic Radio

TWENTY-SEVEN lectures were broadcast over Station XMHA, Shanghai, between November 1937 and February 19, 1939, according to the detailed account By Ralph J. Deward, S. J. in *China Letter.*

Begun almost accidentally after years of hoping, the bi-weekly sermons have taken a firm grip.

First of the talks was that given by Msgr. McGrath, Perfect Apostolic of Lishui, defending Shanghai against the gross misinterpretations in a book by a Mexican Communist, but since then the talks have been divided between six speakers including Msgr. McGrath, four Jesuits, Fathers McGreal, Kearney, Lipman and O'Farrell, and Father McGoldrick of St. Columban's Society. That spirited discussion has followed from these talks is evident from the fact that 18 feet of column overflowed the "Letters to the Editor" department of the *North China Daily News* in consequence of one talk until the objector, challenged either to "put up or shut up", decided to "shut up". Various reviews and newspapers have published a number of the speeches in part or in full.

Aside from these bi-weekly talks, the Shanghai station also broadcasts a High Mass every Sunday morning at 11.00 a.m., and an organ recital in the evening on alternate Sundays. To support the work the "Shanghai Catholic Radio League" was gotten under way by Fr. Lipman S. J. in October, 1938.

Monsignor Haouisée, S. J., Bishop of Shanghai, has given his heartiest approval of the venture and his continued encouragement, while Catholics in Shanghai have been generous both in their contributions to defray the expenses of broadcasting and publishing the addresses in booklet form.

A BARBER SHOP NOTICE

Below the Chinese script on an advertising card from a Mokanshan barber shop appears the following "boost" in English, which we print as it appears on the card:

"My barber is best of all who is at shanghai and Hangchow bamou Shop all has ten years experience He was an expert specially to cleanness and satisfactory service every foreigner and chinese arrived here That is all Prize to my shop welcome arrived here or sign your name and address We come your home at once."

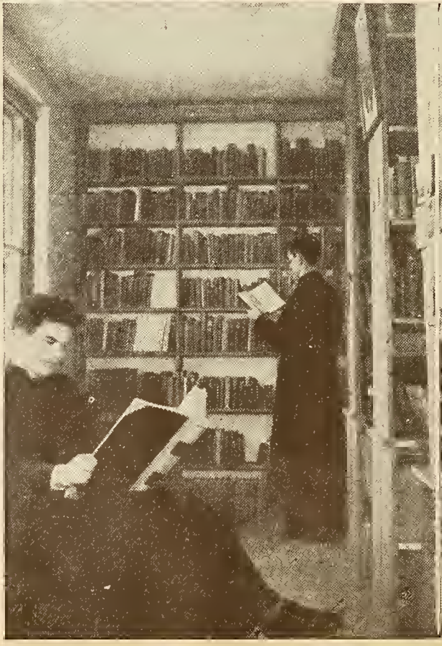
THREE GOLDEN GATES

If you are tempted to reveal
A tale that somebody has told
About another, make it pass,
Before you speak, three gates of gold—
Three narrow gates. First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

—Selected.

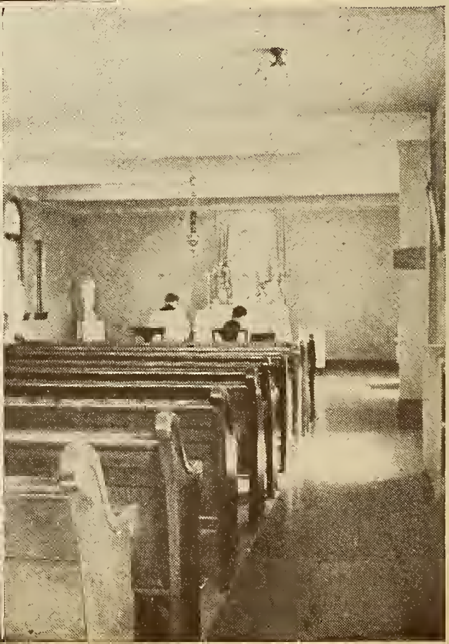
25 NEW PRIESTS FOR CHINA

A record ordination group for China is that to be ordained on June 7 in Zikawei's famous Cathedral when 25 young men are to be raised to the Holy Priesthood. It was in this Cathedral that the first Plenary Council of China was held in 1924.



Sections of the Seminary Library. Librarian Rev. Robt. Hymus at the desk. Donations of recent books would be gladly welcomed for our Library.

●



Below: A view of our Chapel during the Forty Hours early in May. Our beautiful new altar was used for the first time on May 14th.

MONTH OF JUNE, 1939

Dedicated to the Sacred Heart

Days		Feast Days, Fast Days, Abstinence Days—Holy Days of Obligation
11	Sun.	Second Sunday after Pentecost. St. Barnabas. ✠
12	Mon.	St. John of Facundus.
13	Tues.	St. Anthony of Padua.
14	Wed.	St. Basil the Great.
15	Thurs.	St. Vitus.
16	Fri.	Feast of the Sacred Heart of Jesus. ✠ Day of Abstinence.
17	Sat.	St. Adolph.
18	Sun.	Third Sunday after Pentecost. St. Ephrem. ✠
19	Mon.	St. Juliana Falconieri.
20	Tues.	St. Silverius.
21	Wed.	St. Aloysius Gonzaga.
22	Thurs.	St. John Fisher.
23	Fri.	St. Audrey. ✠ Day of Abstinence.
24	Sat.	St. John the Baptist.
25	Sun.	Fourth Sunday after Pentecost. St. William. ✠
26	Mon.	Sts. John and Paul.
27	Tues.	Our Lady of Perpetual Help.
28	Wed.	St. Ireneus.
29	Thurs.	Sts. Peter and Paul.
30	Fri.	Commemoration of St. Paul. ✠ Day of Abstinence.

MONTH OF JULY, 1939

Dedicated to the Precious Blood

1	Sat.	The Most Precious Blood.
2	Sun.	Fifth Sunday after Pentecost. The Visitation of the B. V. M. ✠
3	Mon.	St. Leo II.
4	Tues.	St. Bertha.
5	Wed.	St. Anthony Zaccaria.
6	Thurs.	St. Thomas More.
7	Fri.	Sts. Cyril and Methodius. ✠ Day of Abstinence.
8	Sat.	St. Elizabeth of Portugal.
9	Sun.	Sixth Sunday after Pentecost. St. Veronica. ✠
10	Mon.	Seven Holy Brothers.
11	Tues.	St. Pius I.
12	Wed.	St. John Gualbert.
13	Thurs.	St. Anacletus.
14	Fri.	St. Bonaventure. ✠ Day of Abstinence.
15	Sat.	St. Henry.
16	Sun.	Seventh Sunday after Pentecost. Our Lady of Mt. Carmel. ✠

YOUR FISH SUPPLIES
IN TORONTO
BENNETT'S FISH STORE
1423 Gerrard E. GLadstone 2401
SCARBOROUGH FISH STORE
1013 Kingston Rd. HOward 6727
WILLOW FISH STORE
2250 Queen E. HOward 3468
OCEAN FISH STORE
749 Queen E. HArgrave 8924
BENNETT'S FISH STORE
809 Danforth Ave. HArgrave 5131

CAMERAS
New Imported Lines Specially Priced
SEND FOR CATALOGUES
LOCKHART'S
Camera Exchange Ltd.
New and Used Equipment
384 BAY ST. - TORONTO
(opp. Simpson's)
Phone WA. 7572

JAS. LUMBERS CO. LTD.
PROMPT AND EFFICIENT SERVICE
A call will bring our representative
TEAS SPICES
COFFEES
67 FRONT ST. E. - TORONTO
ELgin 0281

ATLAS TIRES
ON EASY PAYMENTS
Why risk riding on ragged rubber when as low as 49c a week buys safety?
TIRES AND BATTERIES
JACK CAULTON
CHURCH and LOMBARD STS.
"Your Downtown Imperial Oil Dealer"
Phone TRinity 0565

PAINTINGS
AND
ART STATUES
CLEANED and RESTORED
BY EXPERTS
Telephone KI. 7762 or write us
ESTIMATES FREE
Mellors Galleries
759 YONGE ST. (Above Bloor)

The following letter was written by FATHER GERARD McKERNAN, of Brantford, Ontario, to the pupils of St. Mary's School, Brantford, taught by the Sisters of St. Joseph, in acknowledgement of a gift sent him to carry on his work in Lishui, China. It will have interest for a wider circle of young readers, so "Father Jim" publishes it especially for the members of the "Little Flower's Rose Garden".

Catholic Mission,
Lishui, Che.

Dear Children:

This morning I received the letter from your teacher, and also the gift you all so kindly contributed to help the poor little Chinese children here. As Sister said, perhaps I was so taken up with my new young friends in Lishui that I was forgetting about my good friends at the Brantford School. Yet I hardly think that is so, for the more I learn of life amongst the children here the more I think of our Canadian kiddies. It may interest you to hear something of the customs practised in this country.

In China, you know, paganism is very prevalent; many of the poor people here have never yet heard of the love of God for them. The Chinese believe, as we do, in the existence of good and evil spirits. But whereas we are taught to have devotion to the good spirits, or angels, the Chinese seem to ignore them and instead pay all their attention to the evil spirits. They seem to be always afraid of what the evil spirits may do to them, and so resort to many (to us) amusing practices in order to prevent the evil spirits hurting them. How much better it would be if the Chinese would learn to pay attention to the good spirits instead and so bring down the blessings of God on themselves.

Father McKernan (Brantford, Ont.), and Fr. Carey (Fortune Hr., Nfld.), with some Lishui schoolboys.

Perhaps you have often heard how little boys are more welcome in Chinese families than are little girls. The reason is that boys are the only ones who can carry on worthily the family ancestor-worship. So it happens that little girl babies are often abandoned to die, but the boy babies are treasured. The parents have funny ways of trying to keep their boys free from harm by the evil spirits. The most common way is to fool the spirits by making them think the boys are girls. This is managed by making the boy dress as a girl and wear objects that only girls normally wear. I was much surprised when I came here first to see the boys wear "dresses", and the girls wear what look like pyjamas. It is the common dress for girls. One little boy so dressed was also wearing one earring. I thought it was a girl and that she had lost one of her earrings. But I discovered the one earring was being used as a charm by this boy; he had received it from the Bonze (or pagan priest), and was wearing it so that the Devil would think he was a girl and would not harm him. (Must be easy to "fool" the Devil, eh?)

Another way the parents try to protect their boys is to give them girls' names, or names that the devil might be fooled on. And so they often have funny names as a result. For example, they might even be given animal names such as "pig", "dog", etc. The Devil wouldn't know they were boys then. Imagine your brother being called "Elsie" or "Primrose" — boy, he wouldn't go outside for anything, I bet!

And now for something about the girls. They are having better treatment now than they had a few years ago. Apart from the fact that girls cannot carry on the all-important ancestor-worship they were also looked down upon because they could not work and earn for the family. The boys could—and most of the boys over here begin to work at an age when you children in Canada are only in first book. One can see little boys with their wooden buckets carried on bamboo poles over their shoulders as they go for water to the river. Many girls found employment here making match boxes, for which they receive one or two cents a day for pasting together hundreds of boxes. Most of the girls (even as the grown girls in Canada do sometimes) have to do the family washing, and one can often see little girls of seven or eight years of age, carrying a big bundle of clothes down to the river for washing. The way they wash the clothes is by beating them on a flat stone, or with a stick—they have no washing machines or even scrubbing-boards. Perhaps it would be better for you girls not to try that method if mother asks you to help at the next washday!

The Grey Sisters of the Immaculate Conception, from Pembroke, Ont., have a Convent here in Lishui, and these Sisters take in many little orphan girls, and also some others whose parents wish them to be taught the True Religion, and they are shown how to do fancy work. The Chinese love this kind of work, and will spend hours sewing dragons, and pagodas, etc., on bedspreads, table covers, and all sorts of beautiful embroidery work.

In the Mission School, many boys are instructed in our Holy Faith.

(Continued on next page)

REBUILT
UNDERWOOD TYPEWRITERS
FOR SALE OR RENT
●
ELgin 8822
●
Toronto Typewriter Company
48 ADELAIDE STREET WEST
J. W. Sanderson, Mgr.

Union Consumers Associated Limited
1770 Danforth Ave. - Toronto
Phone HOward 4669
Dairy Products
FRESH DAILY
We pay Separate School Taxes

Barbara Blair
HOSIERY LINGERIE
— GIFTS —
GREETING CARDS
●
2 Stores:
617A Bayview Ave. - Leaside
3459 Yonge Street - City Limits
MOhawk 0872

DANFORTH
FURNACE WORKS
Agents for
PEASE FURNACES
Furnaces Reconditioned
Repairs to Any Make
Secondhand Firepots and Grates
GErrard 2080
752 BROADVIEW AVENUE
(at Danforth)

GWINN'S
DELICATESSEN
PARKDALE and SUNNYSIDE
●
QUALITY PRODUCTS
Manufactured on Premises
●
1548 QUEEN ST. W. TORONTO
LAkeside 3353

ATLAS EXTERMINATORS
POSITIVE EXTERMINATION
We protect your home from becoming reinfested. Written guarantee.
$1.00 ROOM
No Publicity
48 INDIAN TRAIL - TORONTO
LOmbard 6513

E. B. CLAUSON
PHOTOGRAPHER
●
Special Attention to Graduation Groups and Weddings
●
668 MT. PLEASANT ROAD
TORONTO
MAyfair 3694
Phone for Appointment

EDBERN
BEAUTY SHOP
◆
Now Managed by
MISS HOWARD
◆
3452 YONGE ST. - TORONTO
HUdson 4423

A. J. FLYNN
BEDDING CO., LTD.
482 Wellington St. West
ELgin 6214-5-6
Manufacturers of
HIGH-GRADE BEDDING
CUSHIONAIRE, LAYER FELT, KAPOK, and INNER SPRING MATTRESSES. BED SPRINGS, BOX SPRINGS and PILLOWS.
We Specialize in All Kinds of Re-make Work
A. J. FLYNN, President. J. B. ROONEY, Gen. Manager.

YES! THAT OLD BOOK CAN BE REPAIRED, CHEAPLY
PHONE
Ludford Bindery
ELgin 9614

Later on, please God, these boys will be sent out to smaller places and will, in turn, teach their pagan friends all about the Good God, so that when the priest visits these places he will be able to gather together all who are interested and teach them more Doctrine, or Catechism, so that they may be baptized. In many cases, these boys (who are known as Catechists—or teachers of Catechism) remain in the smaller places and teach Christian Doctrine several times a week. Then the Priest examines the people and gives them the final preparation before accepting them as converts.

One day, I was out for a walk after school (yes, I still go to school every day, because I have to learn how to speak and write the Chinese language) and I met some Sisters who were coming down from the mountains where they had been on a sick-call. They were telling me of their experiences; these Sisters have been in China for years and know the people and the language very well. As we passed one old house, a young woman, followed by an older woman, came running out of the house. The older woman carried a bundle which had feathers sticking out of the top. I paid little attention, and would have gone on, but one of the Sisters thrust a handkerchief into my hand and told me to run fast down to the river and bring back the handkerchief moistened, in fact, she said very wet. I did this, though I did not guess the reason for it, and when I came back the Sisters were talking to the Chinese women and stood right in the middle of the path so that the women could not get by. As I came back, I saw that the bundle with the feathers sticking from it, was a little baby wrapped in a dirty old cloth, with four feathers tied around the baby's head.

The mother of the baby had taken her dying child to the pagan priest, and he had put the feathers on its head to chase away the evil spirits who were making the baby sick (as he thought). The baby had not got any better, so now the mother was rushing back to the pagan temple on top of the hill. The Sister asked to see the baby, and whilst pretending to wipe the baby's forehead she squeezed the water from the handkerchief over its head and said: "I baptize thee in the Name of the Father and of the Son and of the Holy Ghost".

The baby died within a few minutes, as the Sister knew it would, but Sister was very happy as she hurried home because she had opened Heaven for one more tiny tot. In such manner, the missionaries often have the happiness of baptizing little pagans when they see that they are at the point of death. The Sisters heal many, and care for many sick people, and so they are very much loved by both the Christians and the pagans.

I know you will continue to pray for the missionaries every day. Your prayers will help save many souls. Perhaps later on I shall be able to tell you some more things about this country where there are so many strange happenings. God bless you all.

ED. WILLIAMS
PET SPECIALIST
PARROTS, CANARIES, LOVE-BIRDS, FOREIGN FINCHES
●
Dog Stripping, Trimming and Clipping a Specialty
●
HYland 9083
2027 YONGE ST. - TORONTO

THE CASH STORE
with a convenient
"LAY-AWAY PLAN"
SAVE 20% to 35%
THE OAKWOOD FURNITURE CO.
(E. EVANS, Prop.)
918 St. Clair Ave. W. LOmbard 7577
TORONTO

Mary Elizabeth Budd
is making a real specialty of alterations and remodelling. Bring your dresses, suits or coats to her for expert advice and workmanship. Reasonable charges.
Phone WAverley 4101
for appointment
2 Temperance St. - TORONTO
(Opp. Ryrie-Birks)

COMPLIMENTS
OF
Hall's Pure Milk Dairy Limited
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

E. F. SPRINGER & SON
"Furriers for Generations"
●
993 BLOOR ST. WEST
TORONTO

NONSENSE

"IF YOU DON'T LAUGH AT THE JOKES OF THE AGE, THEN LAUGH AT THE AGE OF THE JOKES"

Counsel (to woman witness): "I hope I have not troubled you with all these questions?"
Witness: "Not at all—I have a small boy aged six at home."

Harry: "I can't thread this needle, mother."
Mother: "How's that?"
Harry: "Well, every time I get the cotton near the eye it blinks."

Madam: "What is the idea of running the electric stove all the time?"
Cook: "I thought you wouldn't mind, seeing as you were going to get a new one next week."

"You understand, cook, that you forfeit your wages if you leave without notice."
"Oh, that's all right, ma'am. Keep them and buy yourself a tin-opener."

"What did the Premier have to say?" asked the editor of the Parliamentary reporter.
"Nothing."
"Very well. Only write half a column about it".

"Now, then!" roared the sergeant-major, as he dismissed the men, "you will parade again at 2 o'clock precisely. And when I say 2 o'clock precisely, I don't mean five past; I mean five to."

Old Lady (meeting a one-legged tramp in the street): "Poor man, you have lost a leg, haven't you?"
Tramp (looking down): "Well, now to be sure, lady. So I have!"

"You can't get better," cried the wife as her husband pulled at one of the cigars she had given him for a birthday present.
"I'm afraid I never shall," he groaned feebly.

Young Artist: "How did you like my paintings?"
Friend: "Great! That one of the fried egg was so natural it nearly made me hungry."
Artist: "Fried egg? Great Scott, that was a sunset!"

Father—"Why are you crying, Jack?"
Jack — "Because Tom Brown punched me."
Father—"Why did you not punch him back?"
Jack—"Because it would be his turn again."

Waiter: "And what will you have to follow, sir?"
Diner, morbidly: "Indigestion, I expect."

Owner of baby car—"I left my car here with this coat over it, and now it's gone."
Police—"Have you shaken the coat?"

"Is your wife having any success in learning to drive a car?"
"Well, the road is beginning to turn when she does."

Teacher: "What is the half of eight?"
Tommy: "Which way?"
Teacher: "Whatever do you mean?"
Tommy: "Well, across it makes 0, and down it makes 3."

"Remember, my boy," said the elderly relative, "that wealth does not bring happiness."
"I don't expect it to," answered the young man. "I merely want it so that I may be able to choose the kind of misery that is most agreeable to me."

The club bore had been holding forth as usual, and after discussing politics, golf, income-tax and motor-cars, he had worked round to insomnia.
". . . and d'you know, old boy," he said, "I just can't sleep at nights?"
"That's bad," said one of his unwilling audience, stifling a yawn, "but have you ever tried talking to yourself?"

A self-styled reformer was watching a trench being dug by modern machine method. He said to the superintendent:
"This machine has taken jobs from scores of men. Why don't you junk that machine and put one hundred men in that ditch with shovels?"
The superintendent promptly retorted: "Or better still, why not put a thouand men in there with teaspoons!"

Three strong, silent men in the milk bar.
"What's yours, Claude?"
"A chocolate shake."
"And yours, Clarence?"
"A milk cocktail."
"Make mine plain, please. I'm driving."

The submarine was in port and open to visitors. An old lady escorted by a sailor was making a tour of the ship. The sailor was bored stiff answering a thousand and one questions.
Just before leaving to go ashore she said: "Ah, my man, you have not told me what your duties are on this wonderful ship."
"Well, you see, mum," replied he, "when we gets orders to dive I has to run forward and hold her nose down."

The two policeman sat in their radio car and listened to the announcer's tense command.
"Calling Car 13. Calling Car 13. Go to 19 Louis Benoit Boulevard. A man is fighting with his wife. Take away the shoe he's hitting her with."
"Gosh!" murmured the first cop. "That's awful!"
"What?" asked his partner. "A man hitting his wife with a shoe."
"Naw," snorted the first bluecoat. "The announcer ended a sentence with a preposition."

"I hate playing cards against a bad loser, don't you?"
"Well, I'd rather play against a bad loser than any kind of winner."

"Daddy said there was not another woman in the world like you, Aunt Marjorie."
"That was very flattering of him."
"And he said it was a good thing, too."

"Your son tips me more generously than you do, sir," a taxi-cab driver said to a wealthy City gentleman.
"That's quite possible," was the reply. "He has a rich father. I haven't."

"I expect your father was much upset over your sister's elopement."
"Rather, we thought it was never going to come off."

An angler who had been trying to hook something for the last six hours was sitting gloomily looking at his float, when a mother and her small son came along.
"Oh," cried the youngster, "do let me see you catch a fish."
The mother said severely: "Now, don't you catch a fish for him until he says 'Please'."

Beautiful Church Furnishings...

Our Catholic Church Goods Department has been privileged to supply many churches with lovely altar pieces. An illustrated brochure will be mailed to you on request.

BIRKS-ELLIS-RYRIE
YONGE AT TEMPERANCE
TORONTO

HIGHLAND DAIRY LTD.

◆

MILK and CREAM

From 100% Government Tested Herds

◆

Phones: RA. 3157-8-9
670 Ontario St. - TORONTO

Quality Lumber

ALL KINDS OF MILLWORK
SOFTWOODS - HARDWOODS
SASH - DOORS - PANELLING

Allow us to advise you on a Home Improvement Loan

John B. Smith & Sons Limited
Established 1851
53 STRACHAN AVE. TORONTO
ADelaide 0611

JOHN J. FEE

Wholesale
BUTTER AND EGGS

•

Special attention to
TABLE BUTTER AND NEW-LAID EGGS

•

64 Front Street East
TORONTO
Telephones 8357-8358

A BASKET OF EGGS

(Continued from page 116)

have not learned to drink from tea pot spouts yet. At six in the evening we arrived at Wenchow and concluded the day's trip as we began, by rickshaw. In Wenchow we remained with the Sisters of Charity who are always so gracious to us. We expected to leave for Shanghai . the following day but nothing is certain in China. We are in China long enough to know the boats leave when they leave.

With a day on our hands we had time enough to explore the city and we did so very nicely by losing ourselves. We roamed around the streets for nearly an hour but seemed to get nowhere but more lost. People looked at us and we looked at them but we did not humble ourselves to admit that we Lishui folks were at a loss and lost in the port city. Like St. Peter of old, to speak would have betrayed us, and far be it from us to let our own home-town lose face. We did not, either, we just kept on being lost until we found ourselves again. Once at the convent we did not act so independently again and when ship time came a Sister of Charity kindly escorted us to it. We boarded at noon, twenty-four hours after scheduled sailing time but were just twenty hours too soon.

Our cabin was first on the list. We were taking three large hampers of eggs, fruit and vegetables to Shanghai for a refugee camp. The so called inspectors, five of them, crowded into the cabin, discussed and debated over the hampers, laying great stress on the eggs. Finally one man turned to us saying, "You may take two hampers but must give us back our Wenchow eggs". With that statement he and his confreres left us but we did not follow them with the basket of eggs. We locked our door and went to bed. At one a.m., another contingent knocked for admittance. This time it was passports we were to barter about. It seems a new law had been enforced obliging everyone leaving Wenchow to hold a military pass. We had never heard of this rule so had no such pass. We produced our British Passports, but the officers did not seem to take to them. Once again we received a command to disembark. We did not like the idea of returning to the Sisters at such an hour so, as soon as the men left the cabin we went back to bed.

(Continued on page 127)

TORONTO'S FINEST
T-A-X-I
•
CADILLAC LIVERY
RA. 4161
E. H. CARTER, Prop.

Worthy of Your Confidence
QUALITY — SERVICE

LINES LIMITED

BUTTER CHEESE
POULTRY EGGS
ELgin 6444
ST. LAWRENCE MARKET
TORONTO 2

PAINTING DECORATING

THIS IS SPRING
MAKE YOUR HOME
LOOK LIKE THE BEST

Kolenbrander
256 ATLAS AVE. - TORONTO
LAkeside 3822

J. S. CLUBINE
D.C., Ph.T.D.
CHIROPRACTOR
X-RAY
By Appointment
Suite 1003, Temple Building
62 Richmond (at Bay) TORONTO
Phone WAverley 5163

The Cameron Salon
Harper Method Experts

THE EXCLUSIVE SALON FOR EXCLUSIVE WOMEN

THOS. F. CALLAGHAN,
IMHLA, TLHA
222 BLOOR-BAY BLDG. KI. 6011
TORONTO

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS, ONTARIO

The purpose of this Seminary is to educate secular priests for the mission field of China, where, out of four hundred millions of pagans, untold numbers could be won over to the true Faith, if priests were available for their instruction. Progress made already by the comparatively few missionaries, who, under tremendous handicaps, have been sowing the good seed, shows that the Chinese take readily to the consoling truths of the Gospel and make good Christians.

This vast field, white unto harvest, is the outstanding object of the Church's maternal solicitude. To gather it in she is bending every effort and is praying the Lord to send laborers into the harvest. Will you be one of the volunteers? Will you lend your help to save souls that, otherwise, will be lost?

St. Francis Xavier Seminary has been established to give Canada and Newfoundland a chance to join in this great work. It has the special encouragement and blessing of the Holy Father. Pope Pius XI placed it under the direct control of the Sacred Congregation of Propaganda and confided its administration to the Bishops of Ontario. A district, all its own, has been allotted it in south-eastern China, not far from the sea coast, possessing a healthy climate, and containing a population of about two millions, among whom are already scattered groups of Catholics. To effect the conversion of even a portion of this multitude will require many priests.

"GO YE ALSO INTO MY VINEYARD"

Would you like to be numbered among these apostles? Does it ever occur to you that perhaps Almighty God wishes you to have a place in bringing some of these destitute souls to a knowledge of His love? You can know whether He does or not by the following signs:

If, with average good health and average intellectual ability, you have earnest piety and love of virtue and, at the same time, wish to be a missionary priest, not from selfish motives, as to have a good time or to win esteem, but with the conviction that, as a priest, you can do more for God in saving souls and procuring your own salvation, you need have no doubt. If this desire is such as to make you feel that you can thus best attain the end for which God has placed you on earth, you may, with confidence, feel yourself the object of the Saviour's invitation, "Go ye also into My vineyard".

May you listen to this, the obvious call of God, regardless of the world's promises to the contrary, and the protests of flesh and blood. Consult your parish priest, your confessor, and write to us.

Right Rev. J. E. McRae, D.P., D.C.L.
President

Herbert Williams
GENERAL AGENT
for all makes of
FIRE EXTINGUISHERS
AND EQUIPMENT
PORTABLE FIRE ESCAPES
SUPPLIES and PARTS
Inspecting and Recharging Service
52 JONES AVE. - TORONTO
HArgrave 7931

(Wades) Foot and Allied Troubles
●
Amazing results are being produced in arthritis, knee pains, weak ankles, sciatica, fallen arches, callouses, bunions, varicose and ulcer conditions.
Have a free interview and let us show you why we can give back your circulation, close up your ruptured foot joints, stopping toxic poison at its source, and give you perfect balance, assisting nature as you go about your life's work.
●
WADE'S
12 QUEEN E. - TORONTO
AD. 3921. Evenings: GR. 0463

MATTRESSES
RE-MADE LIKE NEW
One-day Service
$1.50
FUMIGATING A SPECIALTY
on all household articles
Your mattress can be converted into a modern inner spring mattress
VETERAN BEDDING
Established 1918
LLoydbrook 9482

A BASKET OF EGGS

(Continued from page 125)

An hour later we were roused again. More soldiers this time and they were armed. One with a flashlight searched every nook and corner of the cabin, while another with a spear went through out helpless hampers. He speared the fruit and vegetables but when he attacked the egg basket we shouted. We did not want any scrambled eggs in our cabin. When they had speared and flashed to their heart's content, the head officer told them it was enough and then turning to us said "Leave your door unlocked. I am sending a man for the eggs." With that they all left but no one came for the eggs and a few hours later we felt ourselves moving out to sea. After all the fuss we and the eggs were Shanghai bound, but we were still to have egg trouble. The sea was quite rough and our boat rocked like a cradle. We were thrown from one side of he cabin to the other and our egg basket was still our worry.

It was only when the steamer turned into the Whangpoo, that she balanced a bit and permitted us to go around the deck without anxiety. When we reached Shanghai a coolie relieved us of the eggs and saw them safely to their destination among the sick and hungry refugees.

Now we are in Shanghai, but not for long. We are already contemplating our trip home. We have made inquiries about a Chinese pass to the interior so as to avoid any mid-night disturbance on our homeward trip, but not even the Chinese themselves can tell us where such a pass could be procured. It looks as though we are going to encounter difficulties again. Eggs! Yes, we are bravely heading towards Wenchow with a basket of eggs — but it is a dainty basket of delicately painted Easter Eggs.

Maxine Reducing Salon
FAT ROLLED AWAY BY THE
AMAZING MAXINE METHOD
FULL BODY REDUCING
With special slimming any part
SAFE — SANE — SURE
●
615 YONGE STREET
TORONTO
MIdway 3355
●
Confederation Life Building
McGill College and St. Catherines St.
Montreal
●
165 SPARKS ST. - OTTAWA

BLUE BIRD FLOWER SHOP
The Choicest Blooms
WEDDINGS and FUNERALS
A SPECIALTY
Prompt Delivery
Prices Reasonable
189 KANE AVE. - TORONTO
LYndhurst 8889

EAST TORONTO
DRUG STORE SERVICE
J. H. DYER Phm. B.
PRESCRIPTION DRUGGIST
●
2 STORES
1941 Gerrard St. East (at Woodbine) GRover 5444
917 Kingston Rd. (cor. Balsam and Willow) GRover 0946

Super-Service in Men's Laundry
SHIRTS, SOCKS AND UNDERWEAR
Kept in first-class repair, a feature of our regular service
MONTHLY CONVENIENCE ACCOUNT
at C.O.D. prices if desired
THERE IS A DIFFERENCE — BE CONVINCED
Phone EL. 5234
Ontario Laundry COMPANY LIMITED

環 遊 世 界

"Canadian Pacific Spans the World"
— as the Chinese write it.

To CHINA and the Mission Fields

"Go Empress"—go fast—to Shanghai via Yokohama—16 days on the Empress of Asia, Empress of Russia; or go to Shanghai in 17 days on the Empress of Japan or Empress of Canada via Honolulu and Yokohama. Sail from Vancouver (train to shipside) or Victoria. Round-Trip Fare to Shanghai: First Class, $604.00 up; Tourist Class, $350.00 up; also low cost Third Class. Other ports of call: Kobe, Nagasaki, Hong Kong, Manila. Ask about Inclusive-Cost Tours.

WORLD TOURS

$562.45 up Combination of Classes. Go by any route you wish, East or West, around the world. Canadian Pacific will plan every detail and your ticket will be good for two whole years. Write for special folder listing the six most popular tours.

Via P. & O. Route No. 4 takes you to New Zealand, Australia, Colombo, Suez Canal to London. Canadian Pacific in combination with Peninsular and Oriental—$885.75 up First Class (Cabin Atlantic).

FOLDERS: MAPS: INFORMATION from your Travel Agent or E. F. Thompson, Steamship General Agent, Canadian Pacific Building, Toronto.

Canadian Pacific

Always carry Canadian Pacific Express Travellers' Cheques . . . Good the World Over.

For ADVERTISING RATES in

"CHINA"

Write to

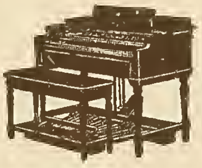
Associated Church Publications

275 Roehampton Ave. Phone HYland 4122

TORONTO

■

The only agents authorized to solicit advertisements for this publication



See and hear the sensational

NORTHERN-HAMMOND ORGAN

at HEINTZMAN'S

Heintzman & Co. are now agents for Toronto and Ontario for the Northern-Hammond Organ. Though it takes no more space than a small desk, it produces the full range of tones of a concert organ. It is priced from $1915.00 f.o.b. Toronto. Many Catholic Churches and institutions throughout Canada and the United States have purchased these organs. List sent on request.

HEINTZMAN & CO.

195 YONGE ST., TORONTO ELgin 6201

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West · Toronto

CHINA

Scarboro Bluffs, Ont.

July - 1939 - August

環遊世界

"Canadian Pacific Spans the World"
—as the Chinese write it.

To CHINA and the Mission Fields

"Go Empress"—go fast—to Shanghai via Yokohama—16 days on the Empress of Asia, Empress of Russia; or go to Shanghai in 17 days on the Empress of Japan or Empress of Canada via Honolulu and Yokohama. Sail from Vancouver (train to shipside) or Victoria. Round-Trip Fare to Shanghai: First Class, $604.00 up; Tourist Class, $350.00 up; also low cost Third Class. Other ports of call: Kobe, Nagasaki, Hong Kong, Manila. Ask about Inclusive-Cost Tours.

WORLD TOURS

$562.45 up Combination of Classes. Go by any route you wish, East or West, around the world. Canadian Pacific will plan every detail and your ticket will be good for two whole years. Write for special folder listing the six most popular tours.

Via P. & O. Route No. 4 takes you to New Zealand, Australia, Colombo, Suez Canal to London. Canadian Pacific in combination with Peninsular and Oriental—$885.75 up First Class (Cabin Atlantic).

FOLDERS: MAPS: INFORMATION from your Travel Agent or E. F. Thompson, Steamship General Agent, Canadian Pacific Building, Toronto.

Canadian Pacific

Always carry Canadian Pacific Express Travellers' Cheques . . . Good the World Over.

SUBSCRIBE TO "CHINA"

Enclosed find $.. for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

ESTABLISHED 18 YEARS

Discriminating people have depended for years on the correctness and individuality of our styles and materials. This year we present a superb selection in a variety of colors and patterns.

DRESSES and GENERAL
DRY GOODS

Try Our Quality and Service

MRS. E. KNOTT
1559 KINGSTON ROAD - TORONTO
HOward 5498

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:
"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

EDITORIAL PAGE

CHINA

OFFICIAL ORGAN OF
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

Subscription: 50 cents per year Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1934.

Vol. XX JULY-AUGUST, 1939 No. 7

OUR DISTINGUISHED GUEST

This month it is our pleasure to present as our frontispiece a photograph of His Excellency Most Rev. Ildebrando Antoniutti, Archbishop of Sinnada, Apostolic Delegate to Canada and Newfoundland.

His Excellency is no stranger to us or to our mission work in China. It was during his tenure of office as Secretary to the Apostolic Delegation in Peking that our district of Lishui (then called Chuchow) was erected into a Prefecture Apostolic.

On June 23rd we were singularly honored by a visit from His Excellency, who surprised and delighted us with his intimate knowledge of conditions in our Prefecture of Lishui and, in fact, of missions all over China. The trying ordeal through which he has since passed in Spain has in no way dimmed his knowledge of or interest in his beloved work of the Foreign Missions.

Now perhaps it may be told that His Excellency's departure from China occasioned keen regret on the part of missionaries all over the country. His detailed knowledge of mission conditions and sympathetic understanding of mission problems, his dynamic personality and burning zeal for the welfare of the Church in pagan land were a source of great encouragement and consolation to his missionary coworkers throughout the land.

Of personal interest is the fact that Monsignor McGrath last met His Excellency on one of the Yangtse river steamers owned by the late Mr. Loh Pah Hong, "the St. Vincent de Paul of China", when the vessel was especially chartered to bring the Vicars and Prefects Apostolic to meet the incoming Apostolic Delegate to China, Most Rev. Mario Zanin. Mr. Loh was since assassinated and his steamers have long since disappeared from the maritime scene in China.

While realizing the great loss to the Foreign Missions occasioned by His Excellency's departure from China, we rejoice heartily that our own Canada will be the scene of the Apostolic labors of this truly illustrious representative of our beloved Holy Father. China's loss is indeed Canada's gain.

* * *

THE STORY THUS FAR

We have received many enquiries of late regarding the possible outcome of the war in China and its effects on the future of the missions. And since the recent capture of our port of Wenchow and the outbursts against the British in Tientsin and Tokyo, not a few of our friends have expressed concern as to our own mission of Lishui.

We could venture into the realms of prophecy, but, when all is said and done, one man's guess is about as good as another's as far as the major issue is concerned. It may be wiser to confine ourselves to a resume of our own experiences with both Chinese and Japanese, and give our readers a general idea of the effects upon us of the capture of Wenchow.

At the moment, there is no opposition on the part of the Chinese to missions and missionaries as such. In Lishui the atmosphere is most cordial and only a few weeks ago Father Curtin was received with official honors on the occasion of his visit to one of the refugee camps at Shiaokaotzu. The whole village was en fete and speeches were made to the effect that the wonderful assistance rendered by the Canadian missionaries would never be forgotten by the people of the Province.

Our district is under the control of the Fourth Route Communist army. Not perhaps famous as the widely publicised Eighth Route army about which Edgar Snow enthuses in his recent writings, the Fourth Army is none the less regarded as equally devoted to the Communist cause. But at the moment we are experiencing no difficulty in spite of the fact that such a force is in military control of our Prefecture. It is not for us to decide at the moment whether or not this is just a sample of the glad-hand tactics employed by Communists elsewhere. The comparison limps, like all comparisons, and the Russians to date have not succeeded in poisoning the minds of the Chinese people as they poisoned the minds of the people of Spain. Of course, they could not point to the wealth of Chinese missionaries as they did to the wealth of the Church in Spain. Heaven knows that it is one-way traffic as far as the flow of money in China is concerned. And nobody can accuse missionaries in the interior of China of garnering up wealth for themselves or their mission organizations. Personally, we feel that the tremendous amount of goodwill evoked among the Chinese by the sight of missionaries standing by them in their hour of need will result in many conversions in the not-too-distant future.

The local situation resulting from the capture of Wenchow by the

(*Continued on page* 136)

WAR-TIME TRAVEL

By
REV.
M. L. CURTIN

(In which are recounted the delights of war-time travel in China.)

"She'll be coming 'round the mountain when she comes"—we don't know how the Chinese drivers might sing it, but the wonder is that the bus ever does get 'round the mountains, and when she will come is the problem for would-be passengers.

YOU WILL have received news of the arrival of the 1938 Band long since, so it is not my intention to describe that history-making event, when the largest Band in the annals of our Mission, thirteen strong, eleven Priests and two Sisters, was welcomed to Lishui. Just thirteen years ago yesterday the first band of intrepid missionaries, three in number, arrived, among whom was the present genial Pastor of Lishui, Father Vincent Morrison. The Originals came from Shanghai to Wenchow by coastal steamer, thence by river boat to their final destination. This year's band came by coastal steamer to Wenchow, and took a river boat likewise, but only as far as Tsingtien, where they transferred to a swift-moving bus, and were whisked into Lishui in a few hours, over a distance that formerly took about two days' time. If we could get Father Morrison to be reminiscent, he could tell us many interesting tales of the struggles of those early days, when conditions were not as pleasant as they are now. My reminiscences will have to be of more recent times, and less interesting.

For a few short years, until the "incident" occurred which put things topsy-turvy in this unhappy country, a trip to Shanghai was not the ordeal that it is to-day, nor what it was in former years. With the introduction of the motor-bus, travel time has been cut down. But now that Hanchow, to the north of us, is part of the territory occupied by the invaders, the slogan, "Lishui to Shanghai in one day" is no longer in vogue, and the round-about route via Wenchow, taking the better part of a week, must be followed. With the end of hostilities, we hope the shorter route will be re-established, so, for more than one reason, we pray for the coming of peace. It is one of these so-called one-day trips that I am now going to describe to you. I say "so-called", for, as you shall see, it was not made in one day—but I am getting ahead of my story.

It was two years ago, when I was already a veteran, with a year and four months' experience in China. The newly arrived priests had had six months' strenuous work on the language, when one of their number, Father Maurice, showed the effects of the strain. His sickness was not a serious one, but he had not made the progress expected of him, so the Sisters advised consultation with a specialist in Shanghai. It would not be proper to send a newly-arrived young Missionary, especially one not in the best of health, without a companion, and, as I seemed to be the "spare man", I was chosen to accompany him. I remarked that it was another case of the blind leading the blind, and one of our punsters, some of whom, like the poor, we always have with us, said that this time it was the Curtain leading the blind.

The bus for this trip used to leave here at 5.00 a.m., so there was no sleep for us after 3.30 that morning. There was the usual difficulties of rousing the boys to serve our Masses, and to fix a bite of breakfast, to attend to our baggage, and to hunt up rickshaws to take us to the station. Our first hitch came before we left the premises. On going to the gate, not a rickshaw was in sight, although they were supposed to have been already told to be on hand to take two Spiritual Fathers to the early morning bus. These coolies know the hours of the busses, and know how long it takes to go to the station, so they do not believe in being ahead of time. Just a few days ago Father Beal missed the Sung Yang bus for a similar reason. I could imagine the tongue-lacing the coolie must have had from him. Words fail me on such occasions, so I had to be content with giving him a withering look, which seemed not to have the slightest effect on him. Perhaps he thought it was my natural expression.

It was still dark as we picked our way through the narrow streets, and we could make out the sleeping forms of many of the citizens lying outside their doors, and for once the strange "foreigners" attracted very little attention. As we passed the barracks we saw signs of life there, for the soldiers rise early. That morning they seemed particularly alert, and we were challenged by one of the sentries when we came within speaking distance. It is not a pleasant sensation at 4.30 a.m. to have a bayonet, and behind it a loaded rifle, pointed at your throat, and to hear in a staccato voice, the words, "Who goes there?", or its equivalent

(*Continued on page* 143)

TO-DAY IN CHINA

by MONSIGNOR McGRATH

Cycling is the popular sport these days in Lishui. Not exactly these days, literally, for this is August and the dog days in Chekiang are no time for over-strenuous exercise. But most of the new missionaries have invested in a "wheel", and some are the proud owners of three-speed racers bought in Shanghai and shippd in before our seaport of Wenchow fell into Japanese hands.

* * *

My own machine wasn't much to brag about. It was bought in Lishui for eight dollars, f.o.b. Main Street, and brand new at that. I sold it to Fr. Carey for four dollars before leaving Lishui, but somebody dived over a bridge with it trying to dodge a pedestrian, and Fr. Carey has since purchased a foreign model.

* * *

He probably didn't have time to get his money's-worth. Because you can rent a bicycle downtown in Lishui for ten cents (Chinese) an hour. For four dollars, Canadian money, he could have enjoyed two hundred and forty hours of peddling on a machine of doubtful vintage and pedigree. These are of international origin, pedals of Chinese make (that buckle under your weight), frame from Japan and various gadgets from America and Germany.

* * *

It is more than twenty years since I gave up cycling "for good". And don't let anybody tell you that life begins at forty when you are trying to keep pace on a bicycle with new arrivals in China. It is something more than a sense of dignity that prompts one to walk leisurely up the hills and even the lesser grades. Author Pitkin was nearer the mark when he averred that after forty, one cannot afford to "fritter away one mouse power of energy". Fr. Harold Murphy and Fr. Ed. Moriarity (mere infants when I abandoned cycling for ever), can ride rings around all the old timers except one, Fr. Venini.

The latter, in spite of his fourteen years in China, has long since issued a challenge to any and all of the newcomers to race from Lishui to Lungchuan and back. Up to the time I left China there were no takers, in spite of the mean remarks that went the rounds of the table about old boys who couldn't take it. Fr. Joe can take it. His elapsed time for the two hundred and forty li (80 miles), over hill and dale and winding mountain road is eight hours and some minutes and, with all due deference to the newcomers, that record will probably stand for many a day.

* * *

But the advent of the bicycle has proven a veritable boon to the younger men. Fr. Strang, usually accompanied by his panting airedale, makes the round of his missions on his trusty machine, and trips from Lishui to Tsingtien and Dolu and Piwu have now almost become commonplace. If the Chinese do not blow up all the motor roads (as they did the highway from Tsingtien to Wenchow), it will facilitate travel considerably.

"Bring on your youthful cyclists", says Fr. Venini, who has issued a standing challenge for a return trip by "wheel" from Lishui to Lung-Chuan—160 miles.

* * *

Theoretically, it is faster to make the trip by bus. But in practice it doesn't always work out that way. When you spend seven hours in waiting rooms and three in actual travel, as so often happens, you find yourself wishing you had brought the bicycle along. Rickshaw and sedan chair are available but they proceed at a mere snail's pace, even though the sturdy chair-carriers can transport you twenty-five miles a day.

* * *

And speaking of mission travel, would you believe that some of us prefer a Japanese air raid to a ride in a Chinese bus? I do, for one. Of all experiences in China, air raids included, the bus ride is the most nerve-racking. It happens that most of our roads are cut out of the cliff and wind along the edge of the river about a hundred feet above the water. The drop is sheer and the curves dizzy and a bus that accommodates twenty people is rarely sent on its way till about eighty people have clamoured in through doors and windows, and the old crate bulges like a Walt Disney cartoon.

* * *

In spite of the fact that an occasional bus tumbles over the cliff, the Chinese travellers remain blissfully oblivious to danger. They simply think it's great fun when the bus careens over at an angle of about forty-five (it seems that way to you), and they get as much kick out of it as a holiday crowd on a roller-coaster. Even the driver enters into the spirit of the game and is not averse to giving the boys bigger and better thrills as curve succeeds curve and you alternate between making acts of contrition and reaching for imaginary brakes.

* * *

We spent some anxious moments last Fall when our entire mission band of 1938 was travelling by specially chartered bus, at night, along the dangerous road from Tsingtien to Lishui. Happily, they made it, but two days later, on the same road, a loaded bus dived into twenty feet of water and thirty-four people were killed or drowned. On subsequent journeys it was anything but reassuring to see the battered wreck that had been reclaimed from the river and was left on exhibition as a horrible example of reckless driving. But the merry old joy ride goes on and most of the baggage is still piled on the roof, to give an added thrill.

* * *

Perhaps Fr. Matte has the best solution of the problem. He has invested in a small motorcycle that can hit off thirty-five miles an hour. Sounds slow to you with your 80-mile-an-hour cars, but to us that's speed. And you don't have to wait for hours at a bus station to find the machine "all fill 'em up" as we are sometimes informed. Fr. Matte is assistant to Fr. McGettigan at Dolu but he has not yet had the privilege of riding his machine. As we go to press, he was reported as having considerable difficulties with the local authorities over the issuing of a licence.

* * *

It is really a simple business that could be done in a few minutes, but, according to Fr. McGettigan, it is taking an indefinite time because it is not in keeping with the dignity of the issuing office to appear to be in a hurry and the Chinese officials expect that the foreign gentleman must affect a similar nonchalance as to when the licence arrives. "To keep in with the pastor" adds Fr. McGettigan, "the curate has wisely (more or less), decided to permit him the use of the machine. Already I have had it out for a spin." Hope Fr. Hughie doesn't run foul of the law, with his unseeming haste.

* * *

My Chinese "boy" strongly disapproves of my efforts at cycling. He feels that it involves a considerable loss of face. "The Mayor has a car," he complains, "and the General. It isn't right for the 'Bishop' to be riding around with the priests on a 'jaw daw cho'—leg push wagon. Besides" — naively — "we all know that the Bishop has plenty of money and can buy a car if he wishes."

The Chinese think we are all millionaires. And, if we do happen to suffer from occasional financial embarrassment, they feel that we have only to drop a line to wealthy friends back home to start a veritable stream of gold flowing across the Pacific. They don't even come close to knowing the half of it.

* * *

I explained to the boy that a car in China would cost about five thousand dollars and for that amount of money we could almost build a convent and dispensary where twenty thousand sick people could be treated in one year. Which did *he* think was better, for twenty thousand people to receive medical treatment or for one person to ride around in a car?

* * *

He just grinned at that. "The Mayor wouldn't do it," was his reply. "But the Bishop is a Christian and that makes a big difference. Perhaps that's why it is all right for the Bishops in America to ride around on bicycles, but big shots don't do it in China."

* * *

It was my turn to grin.

"THE THREE MUST-GET-THERE"

A TALL TALE WELL TOLD

Is it a tale of bombing—"it missed us by this much" or a goodly fish story—"you should have seen the one that got away"? Anyway, Fr. James Culbert, C.M. of Kanchow mission, holds the interest of the missionaries grouped around Fr. Doyle's little radio in Shanghai. Standing, left to right: Fr. Matte, Fr. C. Murphy, Fr. H. Murphy, Fr. F. Gehring. Seated: Fr. King, Msgr. McGrath, Fr. Doyle, Fr. Culbert. F. Gehring, also of Kanchow mission, accompanied Msgr. McGrath on his return from China.

The Sermon of St. Francis

By Henry W. Longfellow

Up poured the lark into the air,
A shaft of song, a wingèd prayer,
As if a soul, released from pain,
Were flying back to heaven again.

St. Francis heard: it was to him
An emblem of the Seraphim;
The upward motion of the fire,
The light, the heat, the heart's desire.

Around Assisi's convent gate
The birds, God's Poor, who cannot wait,
From moor and mere and darksome wood,
Came flocking for their dole of food.

"O brother birds," St. Francis said,
"Ye come to me and ask for bread,
But not with bread alone today
Shall ye be fed and sent away.

Ye shall be fed, ye happy birds,
With manna of celestial words;
Not mine, though mine they seem to be,
Not mine, though they be spoke through me.

He giveth you your wings to fly
And breathe a purer air on high,
And careth for you everywhere,
Who for yourselves so little care!"

With flutter of swift wings and songs
Together rose the feathered throngs,
And singing scatter far apart;
Deep peace was in St. Francis' heart.

He knew not if the brotherhood
His homily had understood;
He only knew that to one ear
The meaning of his words was clear.

MACHINERY
NEW - REBUILT - USED
●
ELECTRIC MOTORS
BOILERS
BELTING and PULLEYS
METALWORKING and WOODWORKING LATHES
DRILLS, SHAPERS, Etc.
●
Everything in
MACHINERY and SMALL TOOLS
for the
VOCATIONAL SCHOOL
MACHINE SHOP
and
HOME WORK SHOP
Enquiries Invited
THE A. R. WILLIAMS MACHINERY CO. LIMITED
Established 1879
64-66 Front St. W. - Toronto
700 St. James St. W. - Montreal
Canada's Leading Machinery House

BANGAY FOODS
We Specialize in Choice
BABY BEEF
FRESH FRUITS
and
VEGETABLES
Full Line of Groceries
PROMPT DELIVERY
MAyfair 3055
249 Eglinton Ave. W. - Toronto

FUMIGATORS
GUARANTEED COMPANY
Bedbugs, Roaches
RATS, MICE, MOTHS, FLEAS
FURNITURE REMOVED AND FUMIGATED IN PRIVATE VAULT
Written Guarantee with each job
LICENSED MALE OPERATORS
All work done under Government regulations
Give us a ring for free information
RAndolph 4759
66 AMELIA ST. - TORONTO
Willard Berge, Prop.

MAKE A POINT OF CONSULTING
Canadian Smallwares
COMPANY
For All Your
SCHOOL SUPPLIES AND STATIONERY
EXERCISE BOOKS, SCRIBBLERS, PENS, PENCILS, RULERS, ERASERS, Etc.
Inquiries invited
571 LOGAN AVE. - TORONTO
Phone GErrard 3543

R. BURNS & CO.
GRAIN
371 KEELE ST. - TORONTO
LYndhurst 3170

(*Continued from page* 131)

Japanese will be such as to occasion our missionaries much inconvenience but not necessarily any immediate danger. Wenchow is about ninety miles from Lishui and it is not likely that the Japanese will essay an expedition into the interior at this point. Lishui is of no military importance and the mountainous district all the way affords the defenders a natural advantage that would make military measures extremely costly. Nearly all the motor roads have been blown up and guerilla forces scattered in the surrounding hills could harass any invader advancing along the small mountain paths. Should a large Chinese force retreat upon Lishui there might be the danger of a heavy aerial bombardment of our little town, but in all previous air raids every precaution has been taken by the Japanese aviators to avoid bombing the mission. Our Wenchow confreres always wanted us to paint a large British flag upon the tennis court, but we never did so. The Japanese knew well enough, without any British flag, that this was a Canadian Mission and at the moment it does not seem that the Union Jack would necessarily ensure protection.

The loss of Wenchow will, of course, occasion us great inconvenience. At the moment we do not know whether or not it will be possible to transport supplies from Shanghai. Happily, we managed to get by with a goodly supply of medicine shortly before the port was closed. As for food, we can always get along on Chinese "chow" as long as there is a little emergency supply in reserve for those who may be taken sick.

Meanwhile, it is "business as usual" as far as plans for our departing missionaries are concerned. This year's band is scheduled to leave Vancouver on October 15th and we hope they will be joined by more Sisters for our all-important hospital and dispensary work.

ST. JOSEPH'S PARISH, TORONTO

Again this year our old friends, a group of Sodality girls in St. Joseph's Parish, Toronto, repeated their generous yearly material help for China Mission Seminary. One of our priests spoke to this group at a meeting in June and was given a substantial cheque as well as a large box of altar supplies, linens, etc., for the missions. Many thanks to the Pastor, Assistants and the Sodality girls.

EAST TORONTO
DRUG STORE SERVICE
J. H. DYER Phm. B.
PRESCRIPTION DRUGGIST
2 STORES
1941 Gerrard St. East (at Woodbine) GRover 5444
917 Kingston Rd. (cor. Balsam and Willow) GRover 0946

JOHN J. FEE
Wholesale
BUTTER AND EGGS
Special attention to
TABLE BUTTER AND NEW-LAID EGGS
64 Front Street East
TORONTO
Telephones EL. 8357-8358

A. J. FLYNN
BEDDING CO., LTD.
482 Wellington St. West
ELgin 6214-5-6
Manufacturers of
HIGH-GRADE BEDDING
CUSHIONAIRE, LAYER FELT, KAPOK, and INNER SPRING MATTRESSES. BED SPRINGS, BOX SPRINGS and PILLOWS.
We Specialize in All Kinds of Re-make Work
A. J. FLYNN, President.
J. B. ROONEY, Gen. Manager.

McDOWELL MOTORS
Everything in Automobiles
PONTIAC McLAUGHLIN-BUICK
General Motors Service Expert
BODY and FENDER WORK
TOWING
KEnwood 9484
137 Roncesvalles Ave. - Toronto

HELEN'S BEAUTY SCHOOLS
Government Approved Instruction
for Beginners and Hairdressers
PERMANENT WAVES, FINGER WAVES, MARCELS, MANICURES, FACIALS, ETC.
We charge for material only
EXPERT SUPERVISION
•
768A YONGE ST. - TORONTO
33 KING E. - KITCHENER, ONT.
Phone MI. 0406

A. GILBERT & SON
Sales — Service — Supplies
ALL MAKES OF SEWING MACHINES REGARDLESS OF DATE
CITY-WIDE SERVICE
Out-of-town business solicited
30 YEARS' EXPERIENCE
350 YONGE ST. - TORONTO
WAverley 9703

ED. WILLIAMS
PET SPECIALIST
PARROTS, CANARIES, LOVEBIRDS, FOREIGN FINCHES
•
Dog Stripping, Trimming and Clipping a Specialty
•
HYland 9083
2027 YONGE ST. - TORONTO

ED. DILLON
Chimneys Repaired and Built
All kinds of
BRICKWORK, PLASTERING and ROUGHCASTING
All kinds of roofs repaired
WAverley 9894
367 KING ST. W. - TORONTO

WAverley 6460
Norman B. McLeod
☼
CHARTERED
ACCOUNTANT
☼
KENT BUILDING - TORONTO

"To the One True God"

By Rev. Joseph Sandhaas, S.V.D.

Litt. Prof., Faculty, Catholic University of Peking

IN no country of the world is greater abundance of temples and deities to be found than in China. In no city of China are such shrines more plentiful or more beautiful than in old Peking. And, of those in Peking none is nearly so grand, so magnificent, so radiant in its simple, majestic splendor as is the Temple of Heaven, the colossus among the lesser lights. What is more important though less readily recognizable is the fact that this Temple is really a cathedral consecrated to the one, true, personal God, a monument to monotheism in the most idolatrous country of the world.

The worship of Shang Ti, the "Supreme Emperor", God, was China's first religion, a heritage founded 2,000 years before the advent of Christ, about the time that Abraham of old set forth from Ur of the Chaldees. Already in that nebulous dawn of human history the warrior chiefs of the state offered priestly sacrifice on some simple mound to Shang Ti in essentially the same manner as Yuan Shih Kai offered it for the last time in 1914 on the world's largest altar, made of balustraded marble, himself clad in a robe ordered from Soochow at a cost of twenty thousand dollars, which was resplendent with silk and priceless pearls, so that when completed by Peking craftsmen the garment was estimated to have cost $200,000. It was so rich and heavy that it could not be worn long without actual discomfort.

Since that time the smoke of sacrifice has risen there no more since only the Emperor of China, thought to be the ruler of the Earth by divine right, might presume to make sacrifice to Heaven, to the Supreme Emperor who gave him the mandate over Earth. This transition is of historic and religious import inasmuch as it marks the disappear-

(*Continued on next page*)

WARDELL
MONUMENT WORKS
(CHAS. H. SMITH)
ESTABLISHED 1898
MEMORIALS—MARKERS
LETTERING
•
2696 Dundas St. W. - Toronto
JUnction 7923

CLERKE'S GARAGE
MODERN EQUIPMENT
EXPERT MECHANICS
Tune-up Service a Specialty
(Dufferin at Bloor)
SUNOCO GAS & OIL
Service Station
1024 Dufferin St.
LO. 7166
Garage
1015 Dufferin St.
LL. 9435

TORONTO BLOWER CO.
OUR NEW HEAT CIRCULATOR FOR HOT AIR FURNACES DRIVES HEAT FROM CELLAR ALL THROUGH YOUR HOUSE
SAVING—30% IN FUEL COST
Blower Systems of All Descriptions
FURNACE REPAIRS
SHEET METAL WORK
PHONE - - ELgin 6692

FOR GOOD BUTTER, EGGS, BACON, HAMS, LARD SHORTENING
Call
WHYTE
PACKING COMPANY
LIMITED
78 FRONT ST. E. EL. 0121

Quality With Low Cost
PHOTO FINISHING
By Direct Mail
"You Save Money"—Any 6 or 8-exposure films up to No. 122 developed and printed 25c with free enlargement.
Enclose money with order.
Quality and Satisfaction Guaranteed.
Mail your next film to
IMPERIAL PHOTO SERVICE
STATION J. - TORONTO

PAINTINGS
AND
ART STATUES
CLEANED and RESTORED
BY EXPERTS
Telephone KI. 7762 or write us
ESTIMATES FREE
Mellors Galleries
759 YONGE ST. (Above Bloor)

R. S. White
OPTOMETRIST — OPTICIAN
Eyes examined and medical prescriptions filled
☼
4 BLOOR ST. W. - TORONTO
KIngsdale 4246

CONVENIENT
DOWNTOWN PARKING
INDOORS ONLY
Expert Repairs and Simonizing
Canadian Garages
636 BAY ST. - TORONTO
WAverley 1328

SAFE
VERMIN EXTERMINATION
BY THE
FAMOUS MEILLEUR METHOD
NO DEADLY CYANIDE GAS
No Inconvenience
100% SAFE 100% GUARANTEED
Special Attention to
COLLEGES, HOSPITALS
SCHOOLS and INSTITUTIONS
ESTIMATES FREE
DAY OR NIGHT SERVICE ANYWHERE
Reliable Exterminators (Reg'd)
WA. 8393 64 WELLINGTON ST. W.
Manager's Residence: HO. 9601

McKINNON FUELS
LIMITED
WHOLESALE AND RETAIL
COAL — COKE — WOOD
One Good Ton
Deserves Another
SPECIAL CARE OF BUILDINGS AND INSTITUTIONS
GRover 1187
(3 LINES)
Nights—HUdson 8515
GERRARD ST., at Main, TORONTO
Member 22, Fuel Protection Association

ance of the greatest sacrifice of the Confucian State Religion of China after it had endured approximately 4,000 years in essentially unchanged form. Further, though most of the lesser deities of this State Religion are still worshipped today, yet all the so-called "Great Sacrifices" of the system—the sacrifice to Earth, to the Imperial Ancestors, to the gods of soil and grain, have necessarily likewise died out for want of an imperial High Priest. Many of the "Medium" and "Lesser Sacrifices", too, have since disappeared. Others, like that to Confucius, have recently been revived and brought to prominence in the State Religion in spite of the fact that the new regime officially discountenances anything that savors of superstition.

Whither, then, does China tend? With Buddhism, Confucianism and Taoism in an enfeebled, almost moribund state, she is abandoning all her gods. In fact, the reaction against the superstitions of the past seems to bid fair to make Science the practical God of China—unless that pristine recollection of the one true God that became so overclouded by the superstition of centuries, can be resuscitated by another form of science and education—the science that is taught in the school of the Gospel.

An Ancient Liturgy

No painter's brush, no marble frieze or colorful tapestry exists to present us with a picture of the sacrifice at the Temple of Heaven where the most solemn ritual ever devised by man was enacted once a year — the time of the Western Christmas. The reason for choosing this date was the animistic and nature - worshipping characteristic connected with the rite. This date, the Winter solstice, the time of the longest night and the shortest day of the year, when the "light and warmth of nature are reborn again", is a time of natural blessing from the great Deity, Supreme Heaven.

On this same long night, in the most hushed silence, the Emperor, Son of Heaven, and Heaven's only qualified priest, set out from the Winter Palace in the capital with a magnificent retinue of princes, grandees, officers and troops for the distant temple. There, in the Hall of Abstinence, this divinely-descended priest, who held the mandate of Heaven for all the Earth, would spend the night in meditation and prayer. No foreigner might be present at the rite; no one might even look upon him as he passed. The very shutters of the houses he

The Cameron Salon
Harper Method Experts
THE EXCLUSIVE SALON FOR EXCLUSIVE WOMEN
THOS. F. CALLAGHAN,
IMHLA, TLHA
222 BLOOR-BAY BLDG. KI. 6011
TORONTO

BASSIN'S
FOOD MARKETS
WHERE YOU GET THE MOST OF THE BEST FOR THE LEAST
Your Nearest Branch
405 JANE ST. - - JU. 1107
2334 BLOOR ST. W. - LY. 2118
THESE STORES OPEN
WED., FRI. and SAT. EVENINGS
3463 YONGE ST. Just south of North York Market
1176 BLOOR W. At Pauline Ave. Open Wed., Fri., Sat. Evenings

LEE LEDSON
OAK PARK
BOARDING STABLES
Boarding and Paddock Facilities
Horses prepared for showing
HUNTERS SCHOOLED
RIDING LESSONS
Special attention to beginners and children
HUdson 9868
PARK LANE - (Off Post Rd.)

HOT WATER HEATING
Now is the time for installation
TAKE ADVANTAGE OF
HOME IMPROVEMENT LOANS
Small Monthly Payments
ALSO EXPERT AND PROMPT REPAIRS
JOHN RITCHIE
35 Craighurst Ave. - Toronto
MOhawk 8352

FREE ENLARGEMENT
Mounted in Folder
With Each Order
ROLLS OF FILMS DEVELOPED AND PRINTED COST 25c
●
Mail to
York Photo Service
183A King St. E. - Toronto

CLIFF BEARDEN
MEN'S AND BOYS' WEAR
FOR ALL OCCASIONS
Everything you need in
SPORTS and VACATION WEAR
SUITS CAREFULLY TAILORED
TO YOUR INDIVIDUAL MEASURE
625 MT. PLEASANT ROAD
(one door NORTH of Manor Road)

F. ROSAR
FUNERAL DIRECTOR
In an hour of bereavement it is comforting to know that able hands and hearts are ready to assist.
•
467 SHERBOURNE ST. MI. 7233
(Near Wellesley St.)

Dr. A. C. BLACKWELL
X-RAY LABORATORY
DENTAL SURGEON
PERSONAL SERVICE
LAkeside 6450
EVENINGS BY APPOINTMENT
•
1607 QUEEN STREET WEST
at Parkdale Theatre

Hall's Pure Milk
Dairy Limited
•
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

TORONTO HUMAN HAIR SUPPLY CO.
We manufacture, import and carry stock of finest quality bobbed wigs. Transformations and all other types of hair goods.
We also specialize in all types of repair work
528 Bathurst St. - Toronto
RAndolph 5085

passed were carefully sealed to prevent any profane gaze.

But let us raise our shutter to see this magnificent liturgical ceremonial, this mystic procession that wends silently along in the flare of countless torches. The endless cavalcade presents no fewer than 146 distinct groups (all liturgically prescribed) and the spearhead, formed by army men, is formed of four magnificent elephants and 28 men at arms. Another group of five richly bedecked tuskers with the same number of troops follows. Eight wagons having the appearance of elephants and drawn by horses and by 34 men come next; then a gilded car drawn by 44 men; next a car entirely composed of precious stones and drawn by an elephant. In the rest of the colorful panorama one notes golden drums being carried along, together with gorgeous dragon standards and banners, images of Sun and Moon (related to the Spirit of Heaven), goblets, cruets and gold and silver platters to be used in the sacrifice. Incense, wine, tea, food, silk and the fruits of the earth are also taken along for the offering. More soldiers, companies of archers, musicians, religious dancers, and yet many others bring up the rear of the long procession. Only on this one occasion is the Chien Men, the city's most beautiful gate, opened to receive the palace retinue that soon crosses the nearby "Bridge of Heaven" and finally reaches the Temple of Heaven, a compound almost four miles in circumference.

The solemn vigil of the Emperor in the Hall of Abstinence is ended; the awful moment of midnight with its accompanying "rebirth of the forces of nature", especially of the sun's light and warmth afer the Winter solstice, finds the Priest-Emperor on the triply-terraced marble Altar of Heaven, the largest in all the world. Under the open vault of heaven that serves as its worthy canopy, in full sight of the God of Heaven, this radiant marble jewel gleams in the light of numberless torches. It is quite round, 210 feet in diameter, and is placed at the exact centre of the earth (thought to be square). Its four approaches of steps exactly face the four cardinal points. It has been made geometrically perfect and is the combined handiwork of astronomers, architects and magicians. If its outer circle is found to be divided exactly into 360 parts this is to correspond to the degrees of the celestial circle of Heaven as also to the 360 days of the lunar year.

Mary Elizabeth Budd
is making a real specialty of alterations and remodelling. Bring your dresses, suits or coats to her for expert advice and workmanship. Reasonable charges.
Phone WAverley 4101
for appointment
2 Temperance St. - TORONTO
(Opp. Ryrie-Birks)

CANADIAN DYERS & CLEANERS LTD.
FRENCH CLEANERS
and
DYEING SPECIALISTS
Service and Workmanship
Guaranteed
1597 QUEEN ST. E. GL. 3534

Chrysler and Plymouth Cars
Fargo Trucks
SALES AND COMPLETE
24-HOUR SERVICE
Convenient Terms
C.A.C. 7% Plan
A. E. Brown Motors Ltd.
61 MAIN STREET

SAFES AND STEEL CABINETS, TABERNACLE SAFES, ALMS BOXES
At home safeguard your documents and valuables from fire and theft. In the church protect Holy Vessels, offerings, vestments and records of births, deaths and marriages.
ALLOW US TO MAKE A SUGGESTION TO MEET YOUR PARTICULAR NEEDS
J.&J. TAYLOR LIMITED
TORONTO SAFE WORKS
145 FRONT ST. E. - TORONTO
Branches: Montreal, Winnipeg, Vancouver

J. E. ARNOLD'S
DELICATESSEN
All Our Foods Made From
Pure Ingredients
READY FOR THE TABLE
•
GLadstone 4545
1444 Danforth Ave. - Toronto

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Little Friends:

Very few little boys and girls get any letters to read during the hot summer months when they are on holidays, but you Buds of the Rose Garden are the very special friends of Father Jim, and so even though everyone else forgets you, he will not. My desk begins to look empty now that the letters have stopped coming in, and that in a way makes a fellow feel lonesome. I only hope that even though you are having a great time playing for two months on your holidays that you have not forgotten our little club, and your promises to write to each other. So this is just a little summer letter I am sending to you all to let you know that I still think of you, and that in return I will expect your pencils and scribblers to be taken out of the moth balls in order to write to me. We have plans for a great year for the Little Flowers' Rose Garden after you have started back to school again and we want you to make this club one of the best that you have ever heard of. Just one more thing before we close this letter. It is also summer-time over in China, and the Chinese boys and girls of your same age like to play games and swim just as much as you do. But do they get a chance? Well, not very much. Most of their time is taken up working for their Fathers and Mothers, so that they will be able to get enough time free to go to the Catholic School in September. They are willing to do without their play in the summer so that they will have that chance to learn all about God and His Blessed Mother Mary, through their teachers in the school. So pray to God to bless them and help them to be good boys and girls like you are.

FATHER JIM.

* * *

Here is part of a letter which Father Jim received and one that could serve as a wonderful example to a great number of other people. It comes from Buddy Holmes, 342 St. Jean St., Orillia. In the name of his classmates, Buddy says: "We received the mite-boxes you sent us at Easter, and since Father Doyle, our Parish Priest, doubles any money we send to China, we gave him ten dollars and he sent twenty to China. We hope to be able to help China again next year. May God bless your work. Your little friend—Buddy."

* * *

Just before school closed for the summer, Father Jim was glad to hear from the girls of grades three and four in St. Joseph's College School in Toronto. We are glad to hear that you all liked the snap of the little Chinese girl that I sent you. Mary Lasher asks in the name of the other girls in her class that a baby be adopted and called Mary Marfarita. If you still remember to pray for them we will certainly fulfil your request.

* * *

The Crusaders of Mount St. Joseph have once more come to the rescue of some of their friends in China, and on this occasion Father Venadam, Father Steel and Father Chas. Murphy are very grateful to them. There is something about these people from North Sydney how they stick together.

* * *

This is to let the pupils of St. Mary's Convent School in Peterboro know that we received their generous donation of $16.00 for the missions, and even though it was too late to have it published and acknowledged in the June issue of "CHINA", we take great pleasure now in mentioning it in this summer edition, so that others will see what grand work can be done once they make up their mind to do it.

* * *

We cannot keep Peterboro out of print this month. Here is another one to mention—this time from the Immaculate Conception School, and Sister Adele encloses $7.00 from her pupils to ransom a Chinese baby which they wish to have named "Paul Bernard". On judgment day at least, that is one person who will be grateful to you.

A few of the kindergarten kiddies in Vancouver

E. BERRY
Gift Shop
New and Distinctive Gifts for
Every Occasion in
LAMPS, CHINA, POTTERY AND
GLASSWARE
GREETING CARDS
COSTUME JEWELLERY
1306 St. Clair Ave. W., Toronto
KEnwood 0194

BABY CARRIAGE SERVICE
TORONTO'S BIGGEST AND
BEST REPAIR SHOP
All Repairs by Factory Experts
PAINTING UPHOLSTERING
HOODS RE-COVERED
New and Used Carriages and Go-Carts
Wheel Goods
PICK-UP AND DELIVERY
Budget Plan if desired
●
1281 ST. CLAIR AVENUE WEST
KEnwood 6151

TORONTO'S
FINEST
T-A-X-I
●
CADILLAC LIVERY
RA. 4161
E. H. CARTER, Prop.

Patronize
CENTURY CLEANERS
FAST DEPENDABLE SERVICE
All Garments Insured and Finished to
Rigid Specifications
3 Sherwood Ave. - Toronto
MA. 1186

J. W. DEE
OPTOMETRIST
EST'D 1922
A COMPLETE
OPTICAL SERVICE
Scientific Diagnosis
Satisfaction Guaranteed
●
2006 QUEEN ST. E. HO. 9397
(opposite Kew Gardens)

To My Little Three-Year-Old

By Margaret Schardt

I'm thinking of you, boy of mine,
And wishing you were here—
I'm wond'ring if you're doing now
The things you used to, dear.

Are all your little cars lined up
On every window sill?
And all your wooden soldiers in
The same formation drill?

And is your brown-eyed teddy bear
In a submissive way,
Still sitting in the rocker as
He used to every day?

And do you still forget your toys,
Each afternoon at four,
To listen for an eager step,
Outside the kitchen door?

Remember how you trembled, dear,
In breathless ecstasy—
When you heard Daddy coming home
(Son—hug him once for me!)

Your first trip to the barber shop
You strutted at his side;
When you came home and kissed me, dear,
Remember how I cried?

And when he tucks you in at night,
Do you recall the times
I held your hand (as he does now)
And quoted nursery rhymes?

Each time you kneel to pray, dear one,
You won't forget to tell
Our Blessed Mother and our Lord
To make your Mommy well?

I'm thinking of you, baby boy,
And of your Daddy too—
I'm praying to our Lord to send
Me back to both of you.

The Priest Blessing

By Frederick M. Lynk, s.v.d.

He lifts his consecrated hands at dawn,
Humbly aware of their God-given power,
And makes the mystic sign His Master chose
To free the world of death's and sin's old curse.
He blesses herbs and flowers as they wake,
From slumber's rest, to grow and bloom again;
He blesses man and beast, each living thing,
Because he knows they are God's children all,
While WISTFULLY the bells their Ave sing.
Once more, at eve, he lifts his priestly hands
To bless the purple dusk that hails the night,
His friends and neighbors, all the weary folk
That seek the welcome shelter of their homes,
The saints and sinners living side by side,
The fathers and the mothers with their broods,
The maidens and the youths who dream of love and Spring,
And last himself and his beloved dead,
While PEACEFULLY the bells their Ave sing.

James McCleery
CUSTOM TAILOR
●
STYLE, FIT AND QUALITY
ARE GUARANTEED
●
265 PAPE AVE. - TORONTO
GLadstone 0196

Eastwood Food Shop
GOOD FOODS
Cooked as You Like Them
Ready for the Table
Made With Exacting Care
CATERING FOR PARTIES
Personal Attention of
MR. W. NOLSON
GRover 6639
251 COXWELL AVE. - TORONTO

E. H. WAND & SON
KINGSWAY—JANE and BLOOR
Special Delivery
FRESH MEATS—GROCERIES
VEGETABLES
248 JANE ST. - TORONTO
LYndhurst 1541

Teresa School
Dressmaking and Designing
French Vogue Course
THE ONLY SCHOOL IN CANADA
that has a very complete course with a French method of teaching Designing and Dressmaking, Cutting, Fitting, Draping and Fur Coats, Suits, Tailoring, Children's Wear and Lingerie.
Pattern Making, Creating of Fashions, Color Harmony applied to dresses. Figure construction, Fashion Sketching by French Parisian instructress.
OPERATED UNDER GOVERNMENT
CHARTER
1364 King St. W. LA. 8040

J. Douglas McNish K.C.
BARRISTER
and
SOLICITOR
17 QUEEN ST. E. - TORONTO
Phone WA. 2929

A Catholic Chinese School in Vancouver

By REV. HUGH SHARKEY

AT long last, after innumerable obstacles have been overcome, the Chinese Catholic Mission at Vancouver is to have a school of its very own. Work has already started on the construction of the building, which will include, besides the necessary classrooms, an enlarged chapel, which will accommodate an ever-increasing number of baptized.

This school will be unique in Canada—the only eight-grade school in the whole country, exclusively for Chinese boys and girls. It will be also the most progressive step yet made in the Dominion, towards the propagation of the Catholic Faith among the thousands of Chinese pagans living in our midst.

This realization of a dream come true, leaves us with a very deep sense of gratitude towards the good God, who has so singularly watched over and blessed our missionary labors in Vancouver's Chinatown. It also gives us a gracious opportunity to express our heart-felt thanks to all those friends and benefactors of the Mission, without whose prayers and alms the Chinese Catholic Mission at Vancouver could never have carried on, much less progressed as it has, in these past few years. May the great happiness we feel be shared abundantly by them, and in some small way recompense them for their sacrifices made in our behalf.

As most of the readers of "CHINA" know, in the past year, the Grey Sisters of the Immaculate Conception have been teaching our children in make-shift classrooms on the third floor of a bank building, in the heart of Chinatown. This school was seven or more blocks away from the Mission, at the busiest traffic intersection in that part of the city, and was without recreation facilities. Because of Vancouver's rainy, cold, winter weather, both the children and the Sisters found these quarters very unsatisfactory, but cheerfully put up with the difficulties. Several of the parents, however, took their children away from our school during the term, because of the situation and cramped conditions of the school, and we were getting fearful of losing more during the coming year. Thank God that danger will be overcome with the construction of the new school, right beside the Mission. Only but newly converted from paganism, and in many cases with their parents still unbaptized, it has been hard for our Chinese Catholics to fully realize the great necessity of education in a Catholic school, and hard for them to ignore well-equipped, well-situated public schools.

This new school of ours will ensure the Catholic education of these Chinese boys and girls, upon whose firm faith will rest as on a foundation, all the hopes of conversion of Canada's seventy-five thousand pagan Chinese.

In asking the prayers of all for the success of our work, we wish to remind you, dear friends, that any contribution towards the erection of this Chinese Catholic school in Vancouver will be most graciously received. The Vancouver Mission is an integral part of the work of St. Francis Xavier China Mission Seminary, and is most worthy of your interest and support.

Gerard Beaudoin
BARRISTER
and
SOLICITOR
62 RICHMOND ST. W., TORONTO
Phone AD. 9323

MATTRESSES
RE-MADE LIKE NEW
One-day Service
$1.50
FUMIGATING A SPECIALTY
on all household articles
Your mattress can be converted into a modern inner spring mattress
VETERAN BEDDING
Established 1918
LLoydbrook 9482

PERSONAL ATTENTION
GIVEN TO WOMEN AND CHILDREN
BY
MRS. CLIFFORD WARDELL
The only Graduate Lady Embalmer of the Canadian School of Embalming University of Toronto
ALL DETAILS ARRANGED
Wardell Funeral Home
3271 YONGE ST. - TORONTO
Near Lawrence Avenue
MOhawk 7171

LADIES!!
Why have your beauty destroyed by superfluous hair when you can have it removed by the new harmless Egyptian method?
WAverley 0648

GUINANE
CONSTRUCTION
COMPANY LTD.
•
2 Toronto Street
EL. 2109 Toronto, Canada

Holiday Shoes
for Summer and Sports Wear — a variety of Smart Shoes for every member of the family
Children's, 85c up
Adults, 1.95 to 3.00 Men, 3.95
Johnson's Shoe Store
278 EGLINTON W. HUdson 3882
(opposite Highbourne)

Chimneys Swept
by General Estate Machine, also Furnaces Cleaned, Oil Burners, Ashpit, etc.
•
FRANK STAPLES
1989 YONGE ST. HY. 1384

PERSONAL SERVICE

is what you get from a qualified practitioner dealing with one thing — and one thing only — your eyes!

F. Johnson, Graduate Optometrist, personally guarantees to examine your eyes perfectly, and supply glasses at prices and terms you can afford.

All lenses ground to prescription—No spherical stock—All frames and mountings gold — No rhodium.

Johnson Optical Co.

961 WOODBINE at DANFORTH
Open Evenings GRover 0934

FOR A LASTING TRIBUTE TO YOUR BELOVED ONE CONSULT

Thomson Monument Co. Ltd.

DESIGNERS OF DIGNIFIED
MEMORIALS
MODERATELY PRICED
Designs and Prices Gladly Submitted
PHONE OR WRITE
862 DUPONT ST. - TORONTO
LOmbard 6854

Edmund Hind Lumber

COMPANY LIMITED
Distributors for
MASONITE and
BARCLAY TILE BOARD
Metal Mouldings
Estimates given on Summer Cottages
DANFORTH AND MAIN STS.
TORONTO
GLadstone 1133

Christie Cleaners Ltd.

Modern Refrigerated
Storage
CITY-WIDE DELIVERY
JUnction 4191
798 OLD WESTON ROAD
TORONTO

PAINTING
DECORATING
MAKE YOUR HOME
LOOK LIKE THE BEST

Kolenbrander

256 ATLAS AVE. - TORONTO
LAkeside 3822

WAR-TIME TRAVEL

(*Continued from page* 132)

in Chinese, when you know that the man behind the gun might nervously pull the trigger at the same instant. One's first impulse is to dig for a card which all foreigners carry always on their person. Our boy said a few polite words to the soldier, and we were on our way again, with only a minute's delay.

Before we reached the bus station we had another stop. The station is located outside the city walls and the city gates were still closed. We were inside, but not looking out, for no one could see through a wall of stone, twenty feet high and fifteen feet thick, or through steel gates that would stop an army tank. There was nothing for it but to sit and wait until they opened those doors, and the coolies, as they reclined in the shafts and lit their long pipes, seemed to say by their looks of triumph, "I told you so, there was no necessity for all the rush."

AFTER ABOUT an hour, though it seemed longer, one of the attendants cooly opened the gates and then there was the usual mad rush towards the bus. When we reached it, it was fairly well filled, but we managed to squeeze in. The first in grab the front seats, because they know the riding is smoother there. I told one of the other passengers, in my best Chinese, that my companion was sick, and he grudgingly pushed his baskets and bundles to one side and made room for Father Maurice. I was lucky enough to get a seat, but in the worst place in the bus, directly over the rear wheels, and I soon found out that it was not much better than standing. Our driver was like the rest of his class. He was very skilful, but a little inclined to be reckless. It is surprising that, in view of the many hair-pin turns in our roads over here, and the hundred-foot drops a few feet from the road bed to the river below, that there are not more accidents. The presence of two foreigners on board seemed to spur him on. He was going to show us what a swell driver he was, and he did. He was not in the best of humour. He was off to a late start, and he might miss the train at Ni Wu, five hours away, but everything seemed to go wrong. To begin with, the starter would not work, but this is a daily occurrence. His bus was pushed down a grade until it caught, and off we went. As we sped through one village, two

Sutherland Plating Co.

SACRED VESSELS
GOLD REPLATING
HOUSEHOLD GOODS REPLATED AND REPAIRED
All Kinds of Metal Plating and Lacquering
REASONABLE
39 DUCHESS ST. - TORONTO
ELgin 0060

THE JANE DELICATESSEN

GOOD FOODS
COOKED AS YOU LIKE THEM
READY FOR THE TABLE
Try Our
PURE CHICKEN PIES
Made with exacting care
PROMPT DELIVERY
JUnction 8722 355 Jane St.

Randolph MacDonald

Successor to
CHARLES AYLETT
CAMERA PORTRAITS
1286 YONGE ST. (cor. Woodlawn)
Phone KIngsdale 6624

Beautiful, Practical SOUVENIRS of the KING'S and QUEEN'S Visit

	Postpaid
Suedine Card Table Covers	$1.00
Coloured Linene Card Table Covers	.50
Organdie Tea Aprons	.35
Scotch Cap (heavy drill), Girl's or Boy's	.25
Homespun Cotton Cushion Top and Back, 18 x 18	.25

The above articles are all hand-tinted and, with the exception of the cushion top and back are made up, requiring only a little embroidery outlining to complete.

WRITE FOR OUR FREE CATALOGUE OF ART NEEDLEWORK

NEEDLECRAFT GUILD

533 COLLEGE ST. - TORONTO, ONT.

Needlecraft Guild,
533 College St., Toronto, Ont.

Please send me your free catalogue of Art Needlework.

NAME ....

ADDRESS ....

men stood talking almost in the path of the bus, and though our driver honked his horn vigorously, they seemed to take no notice. The road was too narrow for him to turn out, even if he had been disposed to try, so he stuck to his wheel, with the re- so stuck to his wheel, with the result that the corner of the bus caught one of the baskets of vegetables they were carrying, and scattered them all over the road. Needless to say, he did not get by without hearing his ancestors to the third generation called all the choice names in the vocabulary of the vegetable men.

From where I sat I could see every turn, and every rut in the road ahead, and I did what is not recommended to back-seat drivers; I kept my eye on the road, in order to brace myself for the bumps I saw coming. When one came in sight I held onto the seat so as not to go through the ceiling, but I relaxed once just long enough to miss seeing one, with the result that my sun helmet hit the boards four feet above my head with such force that a dint was made in the wood, and another dint was made in the head that carried the helmet. A passenger who had some adhesive with him offered to give me first-aid, but I declined with thanks, because we cannot always tell how sanitary such an application might be. I accepted a place near the front, and as I did so I advised the driver to go more slowly, and whether he wished to comply with my wishes, or whether he knew that we were too late for the train, I do not know, but he drove more carefully afterwards.

With the late start, and the many unforeseen interruptions, we were late for the Hanchow train, and were forced to remain eight hours lolling around the little village of Ni Wu, where we were, as usual, the object of curiosity to the villagers. We had a little privacy for part of the time while we relaxed in a private room of the Ni Wu Inn, until train time, and the lunch we had brought from Lishui, prepared by the Sisters, tasted good.

You have heard of the slow train through Arkansas, but I am sure it was fast compared with the Ni Wu-Hanchow train. The day train does the trip in five hours, but the distance could be covered in three easily. The night train takes ten hours, and times itself to arrive at daylight. It carries no sleeping car, at least not for passengers boarding it there; it has no electric lights; it has no lunch service, not even the indispensable tea, and we dared not risk drinking the water which might be polluted; it is just a train, with no accessories, but it got us to Hanchow by daybreak. A heavy rain drenched us as we hurried from the train to the ferry, but the warm sun helped to dry us a little as we crossed the river. Crowds of early morning market people packed the ferry, and Father Maurice was amused to see the way some of them gave a last-minute "touch" to their wares. One was engaged in forcing food down the throats of the fowl he was going to offer for sale, and another filled his fish up with water. No doubt the buyer would detect or expect such deception, and he would not lose, nor would they gain.

The train from Hanchow compares favourably with any we have at home. We had a piping hot breakfast, the first real meal we had had since we grabbed a quick bite in Lishui more than twenty-four hours before, and arrived in the metropolis about noon.

PRESTON CRUSADE UNIT

St. Clement's Parish in Preston has a very active Mission Crusade group with its executive committee under the direction of the pastor, Rev. Paul J. Meyer. The Notre Dame Sisters play also a great part in keeping this unit so lively. In the past China Mission has profited by their interest in the missions. Again this year on June 7th one of our priests was invited to Preston to attend the main yearly meeting of the Preston unit and to say a few words about China. Again we received substantial material assistance and promise of prayers. Our thanks are extended to the Pastor, Sisters and all the Crusaders, as well as the parishioners who showed their keen interest in mission affairs.

Oil Permanent Wave
including
SHAMPOO, TRIM and HAIR STYLE SET
All Expert Operators
LISCOMBE'S HAIRDRESSING
1989 YONGE ST. - TORONTO
2 Doors North of Belsize
APPOINTMENTS
MA. 4577

James P. Manley
BARRISTER
and
SOLICITOR
80 Richmond St. W. - Toronto
Tel. AD. 3620 Res.—MO. 1908

Dr. Harold J. Murphy
Dentist
X-RAYS
Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

KERR ADDISON, EAST MALARTIC,
SAN ANTONIO AND LEITCH
Information on Request
BARRETT, SEGUIN & CO.
Members The Toronto Stock Exchange
TORONTO
330 BAY STREET
WA. 7631
HAMILTON
SUN LIFE BUILDING
7-3656

Month of AUGUST, 1939

Month of the Assumption

Days		Feast Days, Fast Days, Abstinence Days— Holy Days of Obligation
1	Tues.	St. Peter in Chains.
2	Wed.	St. Alphonsus Liguori.
3	Thurs.	Relics of St. Stephen.
4	Fri.	First Friday. St. Dominic. ✠ Day of Abstinence.
5	Sat.	Our Lady of the Snows.
6	Sun.	Tenth Sunday after Pentecost. Transfiguration of Our Lord. ✠
7	Mon.	St. Cajetan.
8	Tues.	St. Cyriacus.
9	Wed.	St. John Baptist Vianney.
10	Thurs.	St. Lawrence.
11	Fri.	St. Susanna. ✠ Day of Abstinence.
12	Sat.	St. Clare.
13	Sun.	Eleventh Sunday after Pentecost. St. John Berchmans. ✠
14	Mon.	Vigil of the Assumption. St. Eusebius. ✠ Day of Fast and Abstinence.
15	Tues.	Assumption of B. V. M.
16	Wed.	St. Joachim.
17	Thurs.	St. Hyacinth.
18	Fri.	St. Agapitus. ✠ Day of Abstinence.
19	Sat.	St. John Eudes.
20	Sun.	Twelfth Sunday after Pentecost. St. Bernard. ✠
21	Mon.	St. Jane Frances de Chantal.
22	Tues.	St. Symphorian.
23	Wed.	St. Philip Benizi.
24	Thurs.	St. Bartholomew.
25	Fri.	St. Louis of France. ✠ Day of Abstinence.
26	Sat.	St. Zephyrinus.
27	Sun.	Thirteenth Sunday after Pentecost. St. Joseph Calasanctius. ✠
28	Mon.	St. Augustine.
29	Tues.	Beheading of St. John the Baptist.
30	Wed.	St. Rose of Lima.
31	Thurs.	St. Raymond.

YOUR FISH SUPPLIES
IN TORONTO
BENNETT'S FISH STORE
1423 Gerrard E. GLadstone 2401
SCARBOROUGH FISH STORE
1013 Kingston Rd. HOward 6727
WILLOW FISH STORE
2250 Queen E. HOward 3468
OCEAN FISH STORE
749 Queen E. HArgrave 8924
BENNETT'S FISH STORE
809 Danforth Ave. HArgrave 5131

ASK YOUR GROCER FOR
TEA CUP
ORANGE PEKOE TEA
BEAUTIFUL FREDA PATTERN ENGLISH CHINAWARE AND W. A. ROGERS A1 PLUS SILVERWARE FREE WITH EVERY POUND
Quality in Every Cup
James Lumbers Co. Ltd.
TORONTO

CALL A
PRIVATE APPEARING
TOWNSEND LIMOUSINE
•
Phone KIngsdale 5128
ESTABLISHED 1884

Are You Thinking of Remodeling or Building?
Call or stop in at our display rooms and find out about our one-stop complete service
No matter what your need ROOFING, PAINTING, PLASTERING, INSULATION, Etc., call on us for advice and service.
No obligation
Homebuilders & Improvement Co.
629 St. Clair Ave. West
TORONTO KE. 9393

For Your Medicinal Requirements
CALL
Roger S. Bodkin
PRESCRIPTIONS CAREFULLY COMPOUNDED
SICK ROOM SUPPLIES
PROMPT AND COURTEOUS SERVICE
•
792 Gerrard St. E. HA. 1365

THE CASH STORE
with a convenient
"LAY-AWAY PLAN"
SAVE 20% to 35%
THE OAKWOOD FURNITURE CO.
(E. EVANS, Prop.)
918 St. Clair Ave. W. LOmbard 7577
TORONTO

DOVERCOURT ELECTRO-PLATING CO.
GOLD, SILVER, NICKEL AND CHROMIUM PLATING
Sacred Vessels Re-Plated
Metal Polishing and Lacquering
Auto Reflectors Re-Silvered
Statuary Repaired
1106 Dovercourt Road LL. 7565

HELEN'S BEAUTY SHOPPE
1437 Yonge St. - Toronto
(At St. Clair Ave.)
PERMANENT WAVING, FINGER WAVING AND STYLING
AMARCELLING, MANICURING, Etc.
Government Licensed Operators Only
●
Phone MO. 2594

ART TUCKER
Guaranteed Repairs
WARM AIR FURNACES INSTALLED
EAVESTROUGHING
ESTIMATES FREE
●
GRover 7033
587 COXWELL AVENUE

DURIE CYCLE AND SPORTS SHOP
Authorized Dealer
C.C.M. STANDARD and KAY BICYCLES JOYCYCLES and SPORTING GOODS
We Specialize in Repairs to All Makes of Bicycles, Joycycles and Tricycles
SPECIAL ATTENTION TO BABY CARRIAGE REPAIRS
259 DURIE (AT BLOOR)
A. CONKLIN, Proprietor
JUnction 0114

Oriental Facts

By

Rev. Conradin Burtschy, O.F.M.

CHOWS

"You're so sweet I could eat you," are words which might often be heard spoken by the proud owner of a Chinese Chow to her vivacious, black-tongued pet. But little does she realize that there is as much truth as sentiment and affection contained in her words thus figuratively spoken.

In certain parts of China and specifically around Canton, the meat of the Chowchow is considered quiet a delicacy. And from the fact that it is an item appearing on restaurant menus, the dog derives its name "chow" (which is pidgin English for "eat"), the term being a variation of the Chinese word "ch'ih", meaning to eat.

For the Chow owners who prefer not to accept this explanation there is an alternative. The Chow inherited its name from the famous Chow Dynasty which ruled over China from 1122 B.C. to 225 B.C. As was often the case, the Chinese called themselves the sons of the ruling dynasty—Sons of Han, Sons of Tang, and in this case, Sons of Chow—which was equivalent to being called Chinese. A Chow dog, therefore, would be simply a Chinese dog. And that is much more appetizing.

* * *

GLOW-WORM

To a non-Chinese, the glow-worm might mean just another insect, or the recollection of a beautiful song. To a certain noted Chinese it meant an education.

A Chinese legend has it that Chu Yin, of the Chin Dynasty, was so poor that he could not afford to buy a lamp; therefore he studied at night by the light of a bag of glow-worms, and he subsequently rose to a high position in the government.

This insect, therefore, besides being regarded as a symbol of beauty, is also referred to as an emblem of industry and perseverance. Also, from the theory that rotting vegetation is transformed into glow-worms, possibly after the manner of spontaneous combustion, the glow-worm is looked upon as a sign of regeneration and the light of a departed soul.

* * *

TABLE SERVICE

An American housewife has at least one reason for envying

WE DELIVER FASTER
Beckett's Drug Store
2008 Queen E., Opp. Kew Gardens
2 PHONES
HO. 1197 & 7021
FOR ALL YOUR DRUG STORE NEEDS
Prescriptions a Specialty

EAT HONEY
Nature's Purest Sweet
◆
CLOVER and BEEKIST
◆
Ontario Honey Producers Co-operative Ltd.
5-21 DEFRIES ST. ELgin 8266

CANADA COAL LIMITED
☼
LAKE AND RAIL SHIPPERS
☼
17th FLOOR, STERLING TOWER
TORONTO
Shipping Docks:
Toronto, Ont. - Little Current, Ont.
Port Maitland, Ont. - Byng Inlet, Ont.
Michipicoten, Ont.
Midland, Ont. - Hamilton, Ont.

QUALITY IN CLEANING
counts just as it counts in anything else. We invite a trial of our service. Our workmanship is the BEST, with up-to-date EQUIPMENT
One-Day Cleaning Service
MR. W. BURKE, Proprietor
VICEROY CLEANERS
2377 YONGE ST. - TORONTO
MOhawk 3020
All garments insured while in our care

YES! THAT OLD BOOK CAN BE REPAIRED, CHEAPLY
PHONE
Ludford Bindery
ELgin 9614

Leighton McAmmond, Phm.B.
APOTHECARY

765 St. Clair Ave. W. - Toronto

Phones—KE. 1711 | *Prescriptions*
KE. 1131 | *Exclusively*

MOVING, PACKING
SHIPPING, STORAGE
Fireproof — Non-Fireproof Warehouses — Mothproof Vault — Silver Vault — Fumigating
AGENTS ALLIED VAN LINES IN CANADA AND UNITED STATES
M. Rawlinson Limited
Established 1885
610 YONGE ST. - KI. 5125

Madame Hudson School
ALL BRANCHES OF
BEAUTY CULTURE
Diplomas Issued With Full Courses
DAY AND EVENING CLASSES
Government Licensed
700 YONGE ST. KI. 7000
(Near Bloor)

JOHN BULL
FUMIGATORS
BEDBUGS, ROACHES, FLEAS
RATS, MICE EXTERMINATED
All work is done by experienced and licensed operators
· ESTABLISHED 1913
Cyanide gas is the only sure 100 per cent. kill in one fumigation
GUARANTEE WITH EACH JOB
Phone Day or Night
LOmbard 5630 348 Montrose Ave.
Edward Darling, Prop.

KENT MANTEL
& TILE CO.
will gladly help you modernize
KITCHEN or BATHROOM
Fireplaces, Alterations, Repairs
See the New Ideas on Modernizing
VISIT OUR SHOWROOMS
533 YONGE ST.
RA. 1191 Evenings—HA. 5504

Chinese matrons, and that is for the simplicity with which they set the table at meal time. There is no complicated arrangement of supernumerous plates, glasses and cutlery. Usually there is neither tablecloth nor napkins.

There are merely the bare essentials: bowls of food in the centre of the table and a single small bowl for each diner, with possibly a small saucer, a thimblelike cup for wine and another for oil. In place of the confusing array of knives, forks and spoons, there is a pair of chopsticks which serves all purposes and can even in dire necessity be used in place of a fork for picking the teeth.

The result of this simple layout is that even after a banquet, dish washing still remains a pleasure in that it can be done in a very few minutes.

* * *

CHOPSTICKS

The simplest article on the Chinese dinner table is the pair of chopsticks, but simple or not, this article proves to be a handicap and bugbear to the foreigner using them for the first time.

Chopsticks are pencil-like rods, about ten and one-half inches long, made usually of bamboo, but sometimes of bone or ivory. They are held between the thumb and fingers and are used as tongs to pick up the food and carry it to the mouth. Vegetables, meat, and fish are either shredded into small enough pieces to be easily handled by the chopsticks, or are cooked sufficiently tender so as to be easily picked apart by a manipulation of the chopsticks. When one is eating rice, he raises the bowl to his lips and uses this set of implements to push the food into his mouth. It is all very simple for one who knows how.

Just how long chopsticks have been in use in China is not certain; but it seems very probable that they were introduced soon after the invention of the "art of eating", which dates back to the Earth Emperors. The Chinese name for this very handy and necessary article is "kwai tsi", which means "quick little boys", on account of their nimbleness and speed when they are once put into action.

To the foreigner a pair of chopsticks may seem crude, even unsanitary. The Chinese answer to such an argument might be that 485 million Chinese use them, and that many people in any nation cannot be wrong.

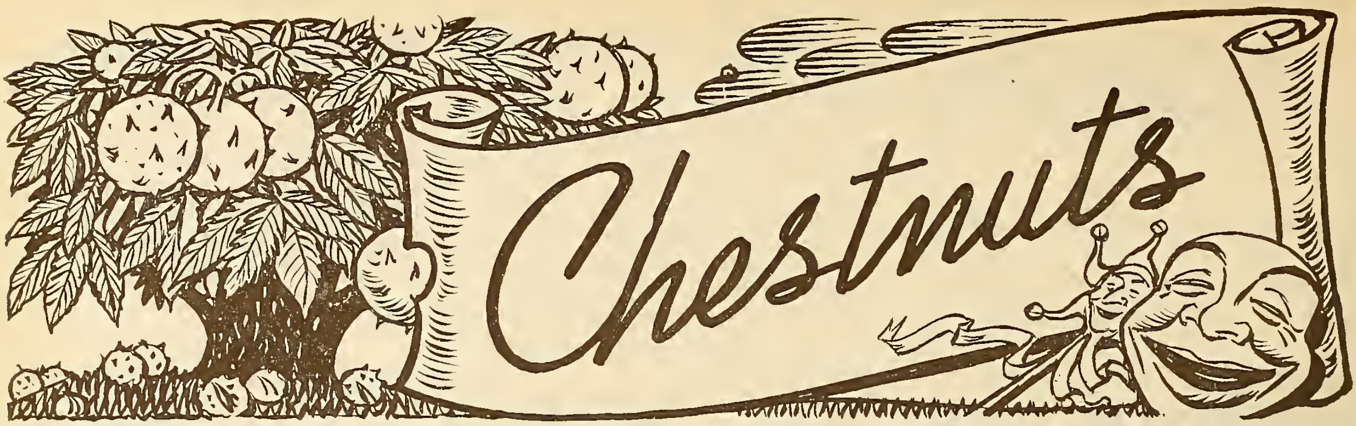
Barber Construction
Company
WILLIAM BARBER
PAVEMENTS, WALKS, DRIVEWAYS, TENNIS COURTS, SERVICE STATIONS, AND PARKING AREAS, GRADING, ROLLING, Etc.
●
315 Eglinton Ave. W. - Toronto
Phone HUdson 6831

ATLAS TIRES
ON EASY PAYMENTS
Why risk riding on ragged rubber when as low as 49c a week buys safety?
TIRES AND BATTERIES
JACK CAULTON
CHURCH and LOMBARD STS.
"Your Downtown Imperial Oil Dealer"
Phone TRinity 0565

E. B. CLAUSON
PHOTOGRAPHER
Expert Attention Given to
PORTRAITS, GROUPS
CHILD STUDIES
668 Mt. Pleasant Rd., Toronto
MAyfair 3694
Phone for Appointment

McKEOWN
& CARROLL
Barristers and Solicitors
W. W. McKeown W. T. Carroll
80 KING ST. W. - TORONTO
ELgin 8339

Telephone MOhawk 6883
Alterations and Remodeling
Winnifred M. Giles
PROFESSIONAL DRESSMAKER
AND TAILORESS
Work Guaranteed
1034 Mt. Pleasant Road
(cor. Sherwood)



Chestnuts

Mr. Screecher about to sing): "What's your favorite air?"

Friend, making for the door: "Fresh—and plenty of it."

Bully: "You're a low down, spineless jellyfish. D'ye know what I'm going to do to you?"

Gentleman: "What?"

Bully: "Break every bone in your body."

A Cockney was visiting Niagara Falls, and after looking at them for a moment, he turned to a bystander and remarked, "Huge affair, ain't it? I s'pose it runs all night, too."

Wife: "Mrs. Green has another beautiful spring hat."

Artful Hubby: "So? It's a pity she's not as independent of such aids to appearance as you are, my dear."

The old fellow was asking a friend's advice on how to apply for a rise in wages.

"Just you go up to the master, Joe," said the friend, "and say: 'Look here, master, you must give me a rise, or else I'll . . .' Say it just like that; then, he'll think you mean to leave unless you get the rise."

Joe went to his master and said: "Look here, master, you must give a rise, or else I'll . . ."

"Else you'll what?" snapped his employer.

Joe scratched his head in perplexity; then answered:

"Else I'll go on working for the same money."

"You know, my dear" said Mrs. Ayres, "as I was passing under the scaffolding of a new building some paint fell on my fur coat, and my husband had to buy me a new one."

Her friend (earnestly): "In what street was that, Mrs. Ayres?"

The colored youth appealed to his father for an explanation of the working of the telephone.

"Dat's easy 'nuff, Rastus," said the old man. "Hit am like his. Ef dere was a dawg big 'nuff so his head could be put in Boston, an' his tail in New York, den if you tramp on his tail in New York, he'd bark in Boston. Does you understan' that, Rastus?"

"I does, pap. But how am de wireless telegraph worked?"

The old man smiled patiently.

"Dat be jess prezacly de same, wid de one exception dat de dawg am 'maginery."

"What have you got in the shape of cucumbers this morning?" asked the acidulated lady in the market.

"Nothing but bananas, ma'am!" replied the vendor cheerfully.

Professor: "The difference between a poor man and a millionaire—"

Student: "Yes, I know all about that. One worries over his next meal and the other over his last!"

Teacher: "Can anyone tell what a bridegroom is?"

Small Boy: "Please, miss, a thing they use at a wedding."

Bill: "I did not marry beauty, my boy; I did not marry wealth or position. I married for sympathy."

Harry: "Well, you have mine."

"John's working for a manufacturing concern."

"What's he doing?"

"Sprinkling dust on bottles of old wine."

Steam-Roller Driver (to gentleman who has slipped on a banana skin in front of his roller): "Git up, guv'nor! Git up! If I pressed your trousers, I'd 'ave the Amalgamated Society of Trouser Pressers writing a nasty letter to my union."

Wife: "I told Mr. Jones I was 35, and he said I didn't look it."

Husband: "Well, you don't. You haven't looked it for fifteen years."

"You must remember, my boy, that wealth does not bring happiness," said the fatherly parson.

"I don't expect it to," answered the modern youth. "I merely want it so that I may be able to choose the kind of misery that is most agreeable to me."

In the prixacy of his home the village butcher was telling his wife of the arrival of a new resident.

"She came in today," he said, with enthusiasm, 'and I can tell you she's a real lady, brought up select and exclusive. She don't know one cut o' meat from another, or veal from mutton."

"Do you find that advertising brings quick results?"

"I should say it does. Why only the other day we advertised for a night watchman and that night the safe was robbed."

Literary Lecturer—"The poets of today do at least put plenty of fire into their verses."

Voice of Critic—"The trouble with some of them is that they don't put enough of their verses into the fire."

First Navvy: "Well, poor old Jim's gone."

Second Navvy (scornfully): "Poor, indeed! Luckiest bloke in the market. Could not touch nothin' without it turned to money. Insured 'is 'ouse—burned in a month. Insured 'isself again' haccidents—broke 'is arm first week. Joined the Burial Society, and now 'e's 'opped it. I call it luck."

Poor Prof.: "What's the formula for water, Jones?"

"H I J K L M N O," spelled out the scholar.

"What's that?" barked the master.

The scholar slowly repeated the letters.

"Whatever are you driving at?" said the master. "What gave you that idea?"

"You, sir," said Jones. "You said yesterday it was H to O."

"Gimme a nickel's worth o' cheese," said the small boy to the clerk.

"Don't sell nothin' less'n a dime's worth," said the clerk.

"Well, lemme see it."

No sooner had the man exhibited the dime slice than the boy snatched out his Scout knife, and cut the cheese in two. Then he picked up on half, laid down his nickel and walked out, remarking: "Trouble with you, my man is —you're lazy."

A lawyer called a former news reporter to the witness stand for examination. "Where did you work last?" he demanded.

"St. Louis Chronicle."

"Why did you leave?"

"Editor and I disagreed on a political question of national importance."

Two more papers were named by the witness, and the same reason for leaving given in both cases. The judge interfered. "What was the political question of national importance that you could never agree on?"

"Prohibition."

"Why are you late this morning, McNab?"

"I squeezed my tube of toothpaste too hard, and it took me half an hour to get it back in the tube."

British and Colonial Trading Co., Ltd.
RESTAURANT AND HOSPITAL SUPPLIES
We sell direct from
MANUFACTURERS
and will be pleased to quote on your requirements
286 BROCK AVE. - TORONTO
LOmbard 6030

Gilbert's Drug Store
Prescription Specialists
FASTER SERVICE
SODA BAR ICE CREAM
Prescriptions filled here follow your doctor's order to a "T"
80 BARTON AVE. LO. 4441

Hopkins-Golden
BURIAL CO.
E. S. GOLDEN, Prop.
FUNERAL DIRECTORS
..... *Since 1887* .....
529 Yonge St.
KIngsdale 5568-4989

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME
16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

DANFORTH FURNACE WORKS
Agents for
PEASE FURNACES
Furnaces Reconditioned
Repairs to Any Make
Secondhand Firepots and Grates
GErrard 2080
752 BROADVIEW AVENUE
(at Danforth)

Church in China Carries On—

EVERY Missioner from China is met with the question, "Are you able to do any work, in view of the war?" Happily, the answer is very much in the affirmative.

Most conclusive proof is the record of last year's conversions, recently published in Shanghai. Even the optimists were surprised to discover that there had been a falling off of only 1,300 from the total of the previous year, and that thus there were 87,387 converts baptized. Baptisms, which totalled 560,000 (the figure includes converts, children of Christians, and adults and children in danger of death) actually showed an increase of over 13,000.

Encouraging also is the fact that Catholic-school enrolment has been affected relatively little and remains at almost 400,000. Though the Church in China has suffered during the past year, the balance is tremendously in her favor through the prestige her devoted members have gained for her by their demonstration of the beauty of the teachings of Christ, caring for the suffering, the homeless, the hungry, the fearful, in the war areas.

Apart from what can be termed war activities, it is important to bear in mind that very encouraging signs of progress are registered in spheres which are concerned with the permanent building of the Church in China. The higher schools — the Catholic University of Peking, Aurora University of Shanghai, and the *Hautes Etudes* of Tientsin—all report encouraging progress.

While Aurora has suffered financially, its class work has continued. That the University is in high esteem is demonstrated by a recent gift of 20,000 books, presented by a learned Shanghai pagan. The Catholic University of Peking will soon add one more scholarly achievement by the publication of the first volume of a Catholic Encyclopedia in Chinese. At all three universities a number of notable conversions are reported yearly.

This year's quota of new Chinese priests will be practically of normal size and will total almost 200. Friendliness of the general public has encouraged churchmen to adopt more open forms of approach to the people, and thus the radio has become an instrument of the apostolate.

Superfluous Hair Warts and Moles
Removed by Electrolysis
●
MISS D. E. FREESTONE
65 BLOOR W. (Bay) TORONTO
RAndolph 1222

Roselawn Farms Dairy
MILK — CREAM
BUTTERMILK
BUTTER
of the Highest Quality
FROM SELECTED HERDS
Prompt Delivery
CITY and SUBURBAN
MElrose 3566

BROADUS FARMER

TEACHER of the VIOLIN
JUNIOR and ADVANCED STRING ENSEMBLE
KI. 0893
Embassy Building
82A BLOOR ST. W. - TORONTO

G. Saporito
E. S. Lindo
OPTOMETRISTS
●
85 Richmond St. W. - Toronto
ADelaide 9505

HELEN MILLER
PERMANENT WAVING SPECIALIST
●
368 BLOOR ST. EAST
(Near Sherbourne)
RAndolph 7273

HERE'S YOUR CHANCE!

To own a copy of the new, widely acclaimed, streamlined edition of

The Dragon at Close Range

By RT. REV. WM. C. McGRATH

This 210 page, profusely illustrated volume offers special features never contained in any mission book yet published.

New stories, not in first edition.
110 illustrations from photos by the author.
Special Dragon Jacket by a famous Shanghai artist.
Embossed dragon design in real gold leaf on inside cover.
Type set by Chinese linotype operators who can neither read nor write a single word of English. (Figure that out).
ALL in sepia on best 120-pound art paper.

NO WONDER COMMENTS ARE ENTHUSIASTIC

1. "From war-torn Shanghai comes one of the most fascinating books we have read". *New Zealand Tablet.*
2. "To me it is thrilling". Very Rev. James M. Gillis, Editor, *Catholic World.*
3. "Msgr. McGrath shows us China as we have never seen it before in any other work". *"Catholic Opinion."*
4. "Many of the true stories in this book could take their place unchallenged beside the best modern imaginative fiction". *The Universe,* London.
5. "Worth three times the money for the illustrations alone". *The Rock,* Hong Kong.

$1.50 - SPECIAL TO READERS OF CHINA - $1.50

While it lasts, this special edition will be available to readers of "China" at the greatly reduced price of

$1.50 Postpaid

A Book You Will Be Proud To Show Anybody

Order Your Copy Today

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO, CANADA

Johnson Seahorse
Outboard Motors
New as low as $62.50
USED MOTORS - RENTALS
OUTBOARD SERVICE
●
A. E. Brown Motors Ltd.
61 MAIN STREET
Come in or write for catalogue

OCULISTS' and HOSPITAL PRESCRIPTIONS
Accurately Dispensed at
MODERATE PRICES
Allan M. Sclater
DISPENSING OPTICIAN
6 Avenue Road - Toronto, Ont.

Photo Finishing
EXPERT, SPEEDY SERVICE
SATISFACTION GUARANTEED
A 6- or 8-Exposure Film Developed for 25c
SAVE TIME
BY REMITTING WHEN SENDING FILM
Francis Photo Service
STATION C - TORONTO

THE ORIGINAL HOUSE OF COLES
Yonge at Bloor
Canada's Oldest Caterers
Proud possessors of
Royal Warrant
for satisfactory catering
to visiting Royalty
GEORGE COLES LIMITED

ALLEN ELECTRIC CO.
Repairs to All Electrical
Equipment and Motors
● WIRING ●
KEnwood 1746 - TORONTO

W. E. CLARK
BARRISTER
and
SOLICITOR
96 KING ST. W. - TORONTO
Phone EL. 4637

Edward J. Fisher
OPTOMETRIST
●
575 Danforth Ave. - Toronto
Phone GErrard 2600

Rochester & Pittsburgh Coal Co. (Canada) Ltd.
Specializes in the Supply of Coal
High — Medium — Low Volatile
for
CHURCHES
SCHOOLS
HOSPITALS
INDUSTRY
From the Celebrated Reynoldsville District
Canada Cement Bldg. - Montreal
Royal Bank Bldg. - - Toronto

ACCURATE REPAIRS
ROOFING REPAIRS
of all kinds
Tinsmithing — Eavestroughing
Sheet Metal Work
FURNACES
All Makes Installed and Repaired
GENERAL REPAIRS OF ALL KINDS
Phone MO. 8355
for Prompt Attention
656 Millwood Road - Toronto

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking

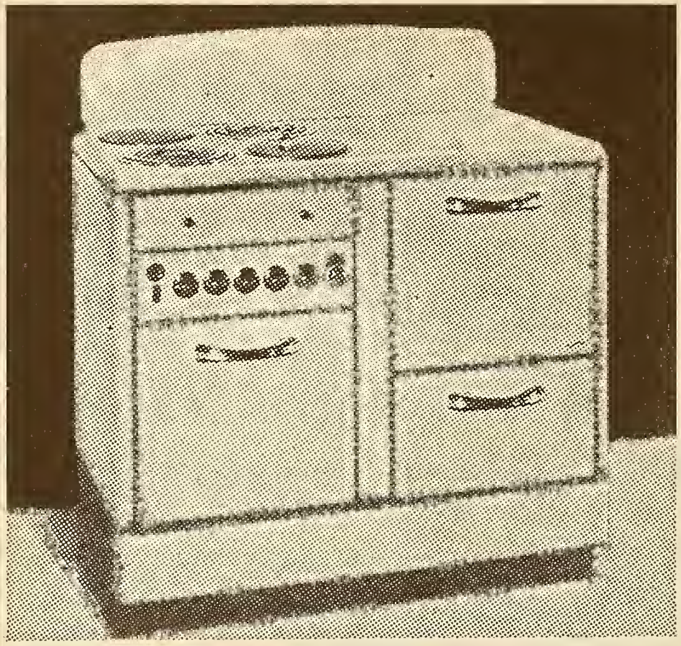
UPHOLSTERING
FURNITURE REPAIRED
REFINISHED
SLIP COVERS MADE, NEWEST STYLES
Have your work done by experts
It costs no more
◆
LANCASTER,
BIRD & LANCASTER
3407 Yonge St. - Toronto
HUdson 5833

F. X. BURROWS
BARRISTER
and
SOLICITOR
73 ADELAIDE ST. W., TORONTO
Phone AD. 3195

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

Chair-man Mills :
WE RENT CHAIRS AND TABLES SUITABLE FOR EVERY OCCASION
THE LARGEST AND BEST FOR 30 YEARS
CHAIRS: Steel, Wood (folding), Stationary, Stools, Benches, Kitchen, Dining.
TABLES: Banquet, Bridge, Euchre, Poker, Luncheon, Kitchen, Dining, Examination.
DAY OR NIGHT PROMPT CITY-WIDE DELIVERY
628 PARLIAMENT ST.
5,000 Chairs, 1,000 Tables
Telephones: MIdway 7544, 7694



For *all-round* ECONOMY and SATISFACTION a

Gurney

ELECTRIC RANGE

For generations Gurney has manufactured ranges that have built a reputation for value and results. Today the modern Gurney Electric Range is sold by your Northern Electric Dealer. The new ranges have built into them the experience of almost a century plus the greater conveniences of electric cooking. In the new Gurney Electric models you enjoy such features as: Automatic Oven Heat control, "Even-heat" insulated oven that cooks food but doesn't heat the kitchen, Heavy Gurney frame construction, Chromalox Super-Speed Elements.

Visit your Northern Electric dealer and see this marvellous electric range.

Illustrated is a beautiful Gurney table top electric range. It has all the Gurney features plus a large warming compartment, and handy utility drawer. The price is only $165.

LEONARD REFRIGERATORS—While visiting your Northern Electric dealer ask to have the New Quiet Leonard demonstrated.

●

ABC WASHER—Ask your Northern Electric dealer to show you the sensational new Model "400" ABC Washer.

Northern Electric
COMPANY LIMITED

Phone the Northern Electric office in your city for the name of the nearest dealer.

For ADVERTISING RATES in

"CHINA"

Write to

Associated Church Publications

275 Roehampton Ave. Phone HYland 4122

TORONTO

We are qualified Advertising Consultants with years of experience and would be glad to consult with Catholic publications regarding space problems.

■

The only agents authorized to solicit advertisements for this publication

Quality Printers

ADelaide 2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

CHINA

Scarboro Bluffs, Ont.
September, 1939

ESTABLISHED 18 YEARS

Discriminating people have depended for years on the correctness and individuality of our styles and materials. This year we present a superb selection in a variety of colors and patterns.

GENERAL DRY GOODS
BEEHIVE and MONARCH WOOL
HOSIERY

Try Our Quality and Service

MRS. E. KNOTT

1559 KINGSTON ROAD - TORONTO
HOward 5498

SUBSCRIBE TO "CHINA"

Enclosed find $... for subscription to "CHINA".

NAME ....

ADDRESS ....

Subscription is Fifty Cents for One Year

(If you have changed your address, please give us the OLD and NEW one).

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

EDITORIAL PAGE
CHINA
OFFICIAL ORGAN OF
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

Subscription: 50 cents per year
Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1934.

Vol. XX SEPTEMBER, 1939 No. 8

WE ARE THE DEAD

IT was my happy privilege to have been numbered among the intimate friends of the late Monsignor Lellis. Yet, it is not without reluctance and a feeling of the pathetic inadequacy of human words, that I accede to CHINA'S request to write an appreciation of our dear departed friend.

Because of our utter inability thoroughly to know anybody, there must of necessity be many a deserving tribute that will forever remain unpaid. Especially will this be so in the case of one of his gentle and retiring disposition, who revealed his real self so rarely and to so few. Yet, so highly was he esteemed, so profound the shock and great the sorrow of his friends at his early passing, that it was worse than futile to take refuge in a few glowing generalities based merely on *de mortuis nil*.

Rt. Rev. Alfred T. Lellis

Graduates of St. Augustine's Seminary, who hark back to the toll of the grim reaper during the past ten years, will agree that his harvest has been all too thorough among those who gave promise of brilliant things to come. Among the outstanding graduates of our Alma Mater we number such names as Lou Connolly, Stephen Ryan. Francis Edmondson, James McGillivray and now . . . Alfred Lellis. All five were stricken down in the flower of manhood and on the threshold of careers of more than ordinary brilliance. Made perfect in a short time, they had already accomplished great things, but those of us who knew them well regarded their early achievements merely as a presage of greater things to come. Humanly speaking, they were, in this our day and age, men whom the Church in Canada could ill-afford to lose. Humanly speaking! But in this, as in all things, God knows best.

Tritely, perhaps, yet certainly in all truth, it may be said of Monsignor Lellis, that he "had everything". A brilliant mind, ready wit and colorful personality; an innate tactfulness based on genuine thoughtful regard for others, and a gentle disposition as lovable as it was retiring. Above all, embodying all, was the great essential humanness of the man, which was (as it ever is) the great "secret" of his undoubted charm. He was "so human". How often we heard it said of him. And how strange, but true, that one of the all-too-rare achievements of leaders of men should be to succeed in being just that, while they vainly aspire, without it, to being so much more. *Humani nil a me alienum puto*. It might, in very truth, have been his motto. Whenever you spoke to him, about no matter what that concerned you, you were always assured of an immediate and sympathetic understanding. Even during the latter stage of his fatal illness, when he knew all too well that his own days were numbered, he was ever ready to discourse cheerily and sympathetically about *your* little problems, which could not, surely, have been of so great consequence to one who realized that his own earthly sojourn was drawing to a close.

Countless are the stories of his sparkling wit and well-known ability to give voice to "what oft was thought ne'er so well expressed". A brilliant orator, whose reputation was Canada-wide, he was much in demand for special occasion discourses and had been heard at Holy Name Conventions, Commencement Exercises, as toastmaster at many important gatherings of the clergy and—possibly more than any other priest in Canada—as preacher on the solemn occasion of a newly-ordained priest's first Holy Mass. But great and varied as were the occasions at which Monsignor Lellis was the speaker of the day, it is a simple statement of fact to say that he rose magnificently to them all. Brilliant men are by no means always brilliant speakers, as the almost proverbial monotony of after-dinner speechifying will amply testify. Some wag has remarked (and Mgr. Lellis would not object

(*Continued on page 7*)

THE HARVEST OF WAR

Rev. Harold J. Murphy

The fear and dread of war

ALL is quiet and peaceful and lonely here in this little mountain town of Dolu, hidden and protected from the outside world by a magnificent display of rolling hills and ridges. And yet, strange as it may seem, it is those very things that are not peaceful and quiet which prompt the writing of this article. The writer is alone and far away from every vestige of western civilization, and yet very strangely, in this lonely mountain mission, there are also very few traces of its native eastern culture. The stillness is death-like, broken only by the occasional chirp of a chipmunk, or that peculiar squeaking sound of frogs in a nearby pond. Here there are no sudden blasts from the radio, as in Wenchow or any other strategic city, warning foreigners to evacuate immediately because the city is expected to be blown to pieces any minute. Here, no telephone calls urging us to leave immediately lest at any moment we be cut off from the outside world; and here no excited teachers who rush into the house with the story that the enemy has already begun to occupy the city. It is true we are surrounded, but only by tall, friendly mountains which, in their silence, attempt to assure us that we have nothing to fear from land or air. In other words, life in our newest and youngest Catholic mission is exactly the opposite to that in our headquarters at Lishui, and it is precisely this contrast that awakens in us a realization of the significance of the events of the past three weeks.

Yes, life in Lishui has been exciting of late—far too exciting for some of us. The declaration made by the Japanese military authorities that they would occupy Wenchow and Foochow in the very near future—came to us over the radio. In actual practice it has been confirmed in a hundred and one different ways, but especially the sight of thousands of troops retreating to the interior from the coast. Within the next few weeks we shall have to resign ourselves to the fact that we have been cut off from the outside world, and then it will only be remotely possible that mail and supplies and men will be able to come to us.

In war time it is not actually necessary to experience its horrors first hand, or to see everything in order to suffer that gnawing fear of the unknown searing your very soul. It is quite sufficient to hear of it. But when all your fears crystallize into enemy action before your very eyes, you realize then that you are living in a very delicate situation. And so one of the air raids that we so dreaded actually came to us about a week ago, just as Father Venini finished blessing our new hospital in the presence of all the Lishui priests and sisters and many parishioners.

We were all about to depart from the hospital—with everyone thinking that we had just witnessed the fulfilment of another one of our fondest dreams, when someone heard the sound of an airplane motor. Now, in America, everyone has the same feeling about an airplane. An American hears it droning overhead, looks up, watches it for a while and then turns back to his occupation again. But not so in China, and very much not so in Lishui. In this case there was a shout of "fei chi", "airplane", and immediately everyone started moving and moving quickly. Within 20 seconds everyone had taken shelter somewhere. Personally I found myself desperately trying to get into the sacristy basement and finally finding that the door was locked and the key absent, I crept into the niche formed by the door in the wall. From this spot I watched three planes power dive again and again over Lishui's famous "three caves". The bombers dropped six bombs and then departed. The entire incident was over in twenty

F. J. SPARHAM
Barrister and Solicitor
100 Adelaide St. W., Toronto
Phone WA. 8737

YES! THAT OLD BOOK CAN BE REPAIRED, CHEAPLY
PHONE
Ludford Bindery
ELgin 9614

Barber Construction Company
WILLIAM BARBER
PAVEMENTS, WALKS, DRIVEWAYS, TENNIS COURTS, SERVICE STATIONS, AND PARKING AREAS, GRADING, ROLLING, Etc.
●
315 Eglinton Ave. W. - Toronto
Phone HUdson 6831

CHAS. N. PURVIS
Stationery and Office Supplies
☼
Room 706
69 YORK ST. - TORONTO
Phone WA. 4011

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

Dr. Harold J. Murphy
Dentist
X-RAYS
●
Suite 61, 2 Bloor St. East
TORONTO - ONTARIO
KIngsdale 9265

Kingston Rd. Lumber and Coal
PROMPT DELIVERY | HOward 2300
"A COMPLETE SERVICE"
- New Homes
- Home Improvements
- Building Materials
- Financing Can Be Arranged

Kingston Rd. Scarboro 314

minutes but it seemed more like two hours to me. It is not what happens in this war that frightens, but what might happen. And when one of the bombers dived from the clouds down low over the Mission compound, all I could think of was whether or not the next bomb would land right beside me. It is not a nice feeling.

But the effect of air-raids vanishes quickly; there are far more lasting impressions gained of the horrors of war by the most unbelievable changes that are taking place everywhere in the interior of China. And these changes are all caused by the fact that China is retreating from the coast and war-torn districts far into the almost unknown provinces of the interior—a retreat, a trek from death and destruction. Not only the people themselves come, but with them their culture, their education, their colleges, universities, engineers, bankers, everything capable of being transported. In Lishui itself, close as it is to the occupied areas, the changes are remarkable to say the least. Before the war our mission could boast of a junior high school and it seemed then a wonderful thing to have such advanced studies in our little out-of-the-way district; but now a Lishui boy or girl can study from the first year primary school through junior and senior high school and beginning next fall, through a university to a degree. (Incidentally I might mention that the new university has taken up quarters in the "three caves", the spot that proved to be the target for Japanese bombs last week).

For one familiar with Lishui before the war these changes seem bordering on the ridiculous. But we must believe the evidence of our eyes. The priests at headquarters now have had to adopt entirely new tactics in making contacts with the people in order to compete with the fact that in Lishui a highly-educated and cultured group of people have practically occupied the town. This fact gave rise to the opening of a school for teaching English. At one time, before the very hot weather set in, there were nearly fifty young men attending the school every evening. The father in charge of this work has been introduced through his students to innumerable men with important positions in the government. He has established contacts with dozens of wealthy and educated families, the members of which have never met a priest before. He has received and accepted

O'Connor Bros.
●
FUNERAL DIRECTORS
●
1871 Danforth Ave., Toronto
Phone GR. 6457

Eyesight Specialist
Spectacles do not correct every eye ailment. Have your eyes, eye muscles and depth of sight thoroughly examined at my office.
Phone
I. G. SCHAEFFER for appointment
Eye Examiner for Canadian National Railways
Suite 401, Kent Bldg.
156 Yonge St. EL. 1924

JERREAT'S BEAUTY SALON
After exposure to the hot Summer sun, you will need a scalp treatment to renew and preserve the natural sheen and lustre of your hair.
EXPERT OPERATORS ONLY
2371 Yonge St. MO. 5510
(opposite Post Office)

MOORE'S REXALL PHARMACY
Prescriptions Our Specialty
NO DRUG NECESSITY WE CANNOT FURNISH
Cheerful Delivery
1716 Kingston Rd., Toronto
(cor. Harding)
GRover 4441

Photo Finishing
EXPERT, SPEEDY SERVICE
SATISFACTION GUARANTEED
A 6- or 8-Exposure Film Developed for 25c
SAVE TIME
BY REMITTING WHEN SENDING FILM
Francis Photo Service
STATION C - TORONTO

FOR THE VERY BEST FUELS
HARGRAVE 1112
SIMPSON COAL CO
LIMITED
457 WOODFIELD RD. - TORONTO

Franklin Legge Organs
The appreciation of quality remains long after the price is forgotten.
Franklin Legge Organ Company Limited
BUILDERS OF FINE ORGANS FOR CHURCHES AND RESIDENCES
918-20 DUFFERIN ST · TORONTO · CAN

TOM MUIR
THE BEACH BARBER
2189 Queen Street East
GR. 6405
Invisible mending by Miss Muir

C. F. SANDERSON
BARRISTER, SOLICITOR
NOTARY PUBLIC
165 Yonge St. WA. 2181
(Opposite Simpson's)

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

invitations to go swimming with the sons of some of the highest officials in the province. He recently refused an invitation from the two sons of the district governor to go hunting deer by moonlight. All this is a means of contact hitherto impossible to use. And so it is that even this enforced moving of China into the mountains, has brought its consolations to the missionaries.

HERE AND THERE

Before very long our seminary walls will be resounding once more with the sound of our seminarians. Since early in June they have enjoyed their holidays, but the evening of September 18th marks the deadline, at which date they will all report to begin another year of preparation for the Priesthood. As is only befitting a three-day retreat will prepare them for the regular day-to-day routine. Our seminary will be crowded again this year, and the regular quota of new and old students will be on hand. A friendly welcome awaits all.

* * *

News from China has not been of the most encouraging kind lately. With the closing of the ports of Wenchow and Foochow, our missionaries have had to put up with a few more of those annoying wartime inconveniences, but so far there has not been one of them who could not take everything right in his stride. Conditions are such that we cannot make definite plans for our departure ceremony for the early Autumn. Our missionaries are ready to go, and they only await the signal that they will be able to enter the country.

* * *

Among those on furlough from China at the present time is our popular Prefect Apostolic, Right Rev. Mgr. Wm. C. McGrath. His has been a heavy burden and the stress and worry of war-time has cast its spell on one who does not spare himself while there is work to be done. Hence his return to his native Newfoundland for a well-earned rest.

* * *

Many of our friends will learn with regret that Father Chafe has had to relinquish his duties as editor of the CHINA magazine. After many years of service, he has been forced under doctor's orders to make a complete change. We hope that for the sake of our missionary work he will soon be able to return to the fold.

DUPLICATORS
The ELLAMS is the ideal duplicator — efficient — economical—easy to operate
National Stationers, Ltd.
115 York Street - Toronto

FOR QUALITY MEATS
VISIT
Pure Food Meat Market
Branch— 517 Bloor W. ME. 3564
" 1202 Bloor W. LL. 8611
" 1530 Danforth HA. 1519
" 2912 Dundas W. LY. 7811
" 1004 Kingston Rd. GR. 3435
" 501 Parliament MI. 3161
" 1216 St. Clair W. KE. 3910
" 640 Yonge St. KI. 2210
" 828 Yonge St. KI. 6085
" 1505 Gerrard E. GL. 1484

UPHOLSTERING
FURNITURE REPAIRED
REFINISHED
SLIP COVERS MADE, NEWEST STYLES
Have your work done by experts
It costs no more
◆
LANCASTER,
BIRD & LANCASTER
3407 Yonge St. - Toronto
HUdson 5833

De Luxe Platers
35 Golden Ave. - Toronto
GOLD, SILVER, COPPER
NICKEL, CHROMIUM
CADMIUM
Plating in all its branches done by experts
KEnwood 9311

Reginald's Photography Studio
Specializing in Wedding Groups
Studio and Home Portraits
Particular attention given to children and school groups
For appointment call
112 Bloor St. W. RA. 1901

HELEN'S BEAUTY SCHOOLS
Government Approved Instruction
for Beginners and Hairdressers
PERMANENT WAVES, FINGER WAVES, MARCELS, MANICURES, FACIALS, ETC.
We charge for material only
EXPERT SUPERVISION
•
768A YONGE ST. - TORONTO
33 KING E. - KITCHENER, ONT.
Phone MI. 0406

A. GILBERT & SON
Sales — Service — Supplies
ALL MAKES OF SEWING MACHINES REGARDLESS OF DATE
CITY-WIDE SERVICE
Out-of-town business solicited
30 YEARS' EXPERIENCE
350 YONGE ST. - TORONTO
WAverley 9703

ED. WILLIAMS
PET SPECIALIST
PARROTS, CANARIES, LOVE-BIRDS, FOREIGN FINCHES
•
Dog Stripping, Trimming and Clipping a Specialty
•
HYland 9083
2027 YONGE ST. - TORONTO

HOT WATER HEATING
Now is the time for installation
TAKE ADVANTAGE OF HOME IMPROVEMENT LOANS
Small Monthly Payments
ALSO EXPERT AND PROMPT REPAIRS
JOHN RITCHIE
35 Craighurst Ave. - Toronto
MOhawk 8352

Georgia Villa Inn
2274 Queen St. E. - Toronto
(Opposite St. Aiden's Church)
The location for Wedding Receptions, etc.
First-Class Home-Cooked Meals from 35c
A home from home amid beautiful surroundings
F. E. ARMSTRONG HO. 1214

WE ARE THE DEAD

(*Continued from page* 3)

to our inclusion of it even here) that the indians of old knew almost every form of torture, but not the one beginning, "We have with us this evening . . ." Not so, indeed, in his case. To the rule of contemporary oratorical dreariness, he was a rare and refreshing exception, because, for the life of him, he simply didn't know how to be dull.

Outstanding in our memory is his magnificent discourse in St. Michael's Cathedral on the occasion of the departure for China of our mission band of 1929. Rarely has a vast congregation been moved to its emotional depths as it was during that sermon. But he was never prone to dramatize any of his oratorical successes, rather to make light of them as of everything he did. On that occasion, with a friend, he happened to be coming out of the cathedral after the ceremony and overheard the comments of a dear old lady about his own sermon. Moved to tears and almost literally weeping on her friend's shoulder, she managed to confide between sobs, that she "never *enjoyed* anything so much". It was a comment that tickled his fancy and about which we didn't fail often to remind him.

His second last public appearance, when the ravages of dread leuchaemia had left him physically but a pathetic shadow of his former self, was as toastmaster at the banquet in honor of Monsignor McRae's investiture. As ever, he was brilliant and his sense of humor was in no wise impaired by the knowledge of his own hopeless condition. One of his stories was about a certain Bishop who took for the motto on his coat-of-arms the words "cum cruce". "Which," added the late Monsignor, "the boys proceeded to translate as 'come across'." His very last jocose remark was made a few days later at the Church of Our Lady of Perpetual Help, where he was invited to speak on the occasion of the departure of his old friend, Fr. Frank O'Reilly, to assume charge of the Parish of Uxbridge. "Lock the windows and bar the doors" he cautioned the sorrowing parishioners, "for it seems to me that there will very soon be a small-sized flood of tickets and raffle chances flowing this way from the far away confines of rural Uxbridge." It was the last time he ever spoke in public. Fr. O'Reilly will no doubt treasure this parting memory of a friend who didn't leave gaiety all to the laity but

WARDELL
MONUMENT WORKS
(CHAS. H. SMITH)
ESTABLISHED 1898
MEMORIALS—MARKERS
LETTERING
•
2696 Dundas St. W. - Toronto
JUnction 7923

CLERKE'S GARAGE
MODERN EQUIPMENT
EXPERT MECHANICS
Tune-up Service a Specialty
(Dufferin at Bloor)
SUNOCO GAS & OIL
Service Station
1024 Dufferin St.
LO. 7166
Garage
1015 Dufferin St.
LL. 9435

G. WILSHER
COAL
•
The sweetness of low price is never worth the bitterness of poor quality.
•
1 Guest Ave. - Toronto
GRover 3837

JOHN M. GRAHAM, R. O.
Optometrist
and Optician
•
3442 Yonge St. - Toronto
MA. 5233

Quality With Low Cost
PHOTO FINISHING
By Direct Mail
"You Save Money"—Any 6 or 8-exposure films up to No. 122 developed and printed 25c with free enlargement.
Enclose money with order.
Quality and Satisfaction Guaranteed.
Mail your next film to
IMPERIAL PHOTO SERVICE
STATION J. - TORONTO

believed that clergy could be Irishmen, too.

Time, they tell us, is the great healer. Only partly is it true. Happily for those—his dear bereaved mother above all—whose sense of loss is so cruelly overwhelming, time *will* dull the intensity of poignant sorrow. But let nobody pretend that for those who were privileged to be intimate friends of Monsignor Lellis the abiding sense of loss will not be with us down the years. Something truly irreparable has gone out of our lives, a rare and cherished friend whom none can ever replace, until eternity.

In the peaceful priests' cemetery on the grounds of his beloved St. Augustine's Seminary, in the very shadow of the "Regina", where, as a seminarian, he so often commended his future priesthood to the loving care of our Blessed Mother, the mortal remains of our dear departed friend await the resurrection morn. There, with his brother priests, is where he would choose to lie. May the ground he loved rest lightly upon him!

RT. REV. WM. C. McGRATH,
Prefect Apostolic of Lishui.

Oil Permanent Wave

including
SHAMPOO, TRIM and HAIR STYLE SET
All Expert Operators

LISCOMBE'S HAIRDRESSING
1989 YONGE ST. - TORONTO
2 Doors North of Belsize
APPOINTMENTS
MA. 4577

FOR QUALITY
RICHMOND OIL CO.
•
153 Weston Rd. S.
JUNCTION 1610

ALLEN ELECTRIC CO.
Repairs to All Electrical Equipment and Motors
• WIRING •
KEnwood 1746 - TORONTO

"CHINA"
suggests you buy
Chevrolet
Oldsmobile
GUARANTEED USED CARS
MacMacDonald
2391 Yonge St.
MO. 1175

CARBO System of Mechanical Draft and CARBO Automatic Stokers
Assure Lowest Heating Costs and Satisfied Customers
such as used at
LORETTO COLLEGE and NEWMAN HALL
Inquiries Solicited
Carbo Engineering Company (Eastern) Limited
1207 Bay Street - - - Toronto

OH, MY POOR FEET!!!
BUNIONS! FALLEN ARCHES! SCIATICA! ARTHRITIS! PAINS IN LEGS! BACKACHES! NERVOUS AND RUN-DOWN CONDITIONS!

You can get relief by consulting A. COTTON, Foot Correctionist. Consultations free, in your home if required. My appliances are recommended by physicians. Money refunded if no relief.

ARCH SUPPORTS AND FOOT APPLIANCES, light and flexible, no metal substance used, made to suit every individual need. Orthopaedic and custom shoes made to measure.

GRover 6147 - **A. COTTON** - 87 WOODBINE AVE.

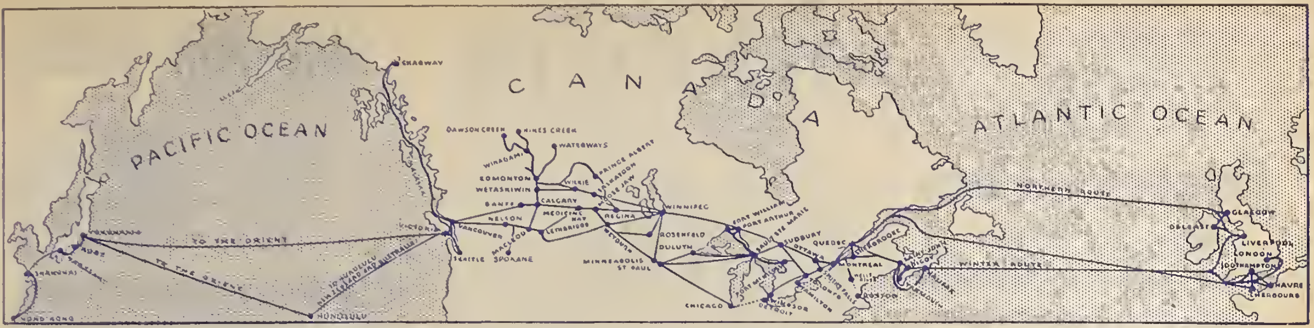
CORONATION CARTAGE
EXPERT MOVING
COVERED VANS
All Loads Insured
CITY-WIDE
DAY or NIGHT SERVICE
139 Berkeley St. EL. 9529

ALWAYS SOMETHING NEW AND DIFFERENT
Telephone GErrard 1434
MILFORD NOVELTY CO.
★ Display Novelties
★ Artificial Flowers
★ Fancy Party Favors
★ Hats, Noisemakers, etc.
Write for Information
216 Greenwood Ave., Toronto

F. X. BURROWS
BARRISTER
and
SOLICITOR
73 ADELAIDE ST. W., TORONTO
Phone AD. 3195

RUNNYMEDE
Radio and Electric
Specializing in
RADIO AND ELECTRIC REPAIRS AND APPLIANCES
P. H. JEVONS, Prop.
358 St. John's Rd. JU. 5060

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking


PACIFIC OCEAN
CANADA
ATLANTIC OCEAN
SKAGWAY
DAWSON CREEK
HINES CREEK
WATERWAYS
WINAGAMI
PRINCE ALBERT
SASKATOON
MOOSE JAW
EDMONTON
WETASKIWIN
WILKIE
BANFF
CALGARY
MEDICINE HAT
NELSON
REGINA
LETHBRIDGE
MACLEOD
VICTORIA
VANCOUVER
SEATTLE
SPOKANE
WINNIPEG
ROSENFELD
DULUTH
MINNEAPOLIS ST PAUL
FORT WILLIAM
PORT ARTHUR
SAULT STE MARIE
SUDBURY
QUEBEC
OTTAWA
MONTREAL
SHERBROOKE
TORONTO
NIAGARA FALLS
HAMILTON
WINDSOR
DETROIT
CHICAGO
BOSTON
SAINT JOHN
HALIFAX
NORTHERN ROUTE
WINTER ROUTE
GLASGOW
BELFAST
LIVERPOOL
LONDON
SOUTHAMPTON
HAVRE
CHERBOURG
YOKOHAMA
KOBE
SHANGHAI
HONG KONG
HONOLULU
TO THE ORIENT
TO THE ORIENT
TO HONOLULU NEW ZEALAND AND AUSTRALIA

THE ALL CANADIAN PACIFIC ROUTE

Advertised in CHINA for eleven years

TRANS-PACIFIC

Hawaii, Japan, China and Manila by Canadian Pacific's luxurious *Empresses* of the Pacific. Trains to ship's side at Vancouver . . . 10 days direct to Yokohama by *Empress of Asia* or *Empress of Russia*, or via Honolulu in 3 days more by *Empress of Japan* (largest, fastest liner on the Pacific) or *Empress of Canada*. First, Tourist and Third Class . . . low cost, all-expense tours. Regular sailings to New Zealand and Australia via Hawaii and Fiji by *Canadian Australasian* liners.

TRANS-CANADA

CANADIAN PACIFIC operates fast, air-conditioned trains across Canada. See the majestic Canadian Rockies, Banff, Lake Louise, Emerald Lake. Optional Great Lakes route in summer months. Stop over if you wish. Modern hotels and mountain lodges.

TRANS-ATLANTIC

Sail by the sheltered St. Lawrence Seaway—the "39% Less Ocean" route—to British and Continental ports. Royal *Empresses*, stately *Duchesses* and comfortable *Mont* ships. Winter sailings from Saint John and Halifax. Trains to ship's side. Superb service and cuisine. Cabin, Tourist and Third Class. All-expense tours.

Canadian Pacific

"ALWAYS CARRY CANADIAN PACIFIC EXPRESS TRAVELLERS CHEQUES . . . GOOD THE WORLD OVER"

•

Consistent advertising helps develop and maintain these services, an impressive Canadian contribution to the modern world.

CHINA MAGAZINE

This advertisement was prepared by A. McKim Limited, who have been associated with Canadian Pacific advertising in Canada for over twenty years. It is published as an educational feature by China Magazine.

Motives for Religion

REV. DESMOND STRINGER

WHEN people so wrapped up in falsehood do hear the truth it startles them so that they do not know how to believe. You can at times preach truth for hours yet they will not believe you for the simple reason they are not used to it. The old people as a rule are quite settled in their ways, enjoying peace and comfort and sons, so what more can the Catholic Church give to them? "Correct, correct," they will answer to all you tell them; but how often that "correct" rises from the heart, God alone knows. External appearances are too deceiving.

An old vegetarian who has been practising for the past thirty-five years is much disturbed as to why the foreign gentleman and his seemingly queer religion should come along and make him start all over again. Such an invasion into his inner life is absurd, preposterous, audacious indeed. Such a new life movement for an old soul is as reasonable as an elephant in a mouse trap. Others see the advantage of a change. A great relief. Tired of this world and the irregularities of life, heaven to them is most consoling and even makes them hope for a shortening of their days regardless of the assured support they have in this world. The young will sometimes listen to advice from the old, but not always. "A new fandangled idea," some will say, "however, let us try it out." So on to another religion they go with fancy and fad as a motive. "A chance for making money on

GET YOUR
FISH
from
Foster's Fish
Over 30 Years' Experience
902 Kingston Rd. HO. 4849
"Fish and Chips Our Specialty"

SEE OUR MARVELLOUS NEW HOME SERVICE
Carpets and Upholstery Spotlessly Cleaned in Your Own Home
Guaranteed and Insured Against Damage
Have Our Representative Call for a Free Estimate—No Obligation
Mabee-Carson-Services
References from Toronto's finest homes
105 Richmond W. WA. 8481
See our Classified Ad in telephone book

KNAPMAN
RADIO SERVICE
REPAIRS
To All Makes of Radios
HOward 6146
951 KINGSTON ROAD
Official Radio Service to Scarboro Police

SAFE
VERMIN EXTERMINATION
BY THE
FAMOUS MEILLEUR METHOD
NO DEADLY CYANIDE GAS
No Inconvenience
100% SAFE 100% GUARANTEED
Special Attention to
COLLEGES, HOSPITALS
SCHOOLS and INSTITUTIONS
ESTIMATES FREE
DAY OR NIGHT SERVICE ANYWHERE
Reliable Exterminators (Reg'd)
WA. 8393 64 WELLINGTON ST. W.
Manager's Residence: HO. 9601

McKINNON FUELS
LIMITED
WHOLESALE AND RETAIL
COAL — COKE — WOOD
One Good Ton
Deserves Another
SPECIAL CARE OF BUILDINGS AND INSTITUTIONS
GRover 1187
(3 LINES)
Nights—HUdson 8515
GERRARD ST., at Main, TORONTO
Member 22, Fuel Protection Association

ADAMSON BROS.
Purveyors of
QUALITY MEATS
AND GROCERIES
AT REASONABLE PRICES
Phone LO. 2123
697 College Street (at Montrose)
TORONTO

British and Colonial Trading Co., Ltd.
RESTAURANT AND HOSPITAL SUPPLIES
We sell direct from
MANUFACTURERS
and will be pleased to quote on your requirements
286 BROCK AVE. - TORONTO
LOmbard 6030

See
the Latest Model
COFFIELD
WASHER
at
Binnington's
965 Bloor St. W.
(near Dovercourt)
16 Years Established Guarantees Dependability

W. E. CLARK
BARRISTER
and
SOLICITOR
96 KING ST. W. - TORONTO
Phone EL. 4637

Hyland Launderers & Dry Cleaners
LLOYD BURTON, Mgr.
COMPLETE SERVICE
FREE Mending, Buttons Replaced
Bachelors' Service
FORMAL WEAR A SPECIALTY
995 DOVERCOURT ROAD
KENWOOD 8421
We call for and deliver

Fine Furniture
VENETIAN BLINDS
MADE TO ORDER
FULLY INSTALLED
Lindsay's HOME FURNISHINGS
2967 DUNDAS ST. W. LY. 3213
Better Goods - Lower Prices

F. ROSAR
FUNERAL DIRECTOR
In an hour of bereavement it is comforting to know that able hands and hearts are ready to assist.
•
467 SHERBOURNE ST. MI. 7233
(Near Wellesley St.)

WHITE WINDOW CLEANING CO.
We Handle Any Contract
Large or Small
Specializing in
OFFICE, CHURCH, HOUSE WINDOW CLEANING
Walls and Interior Spotlessly Cleaned
M. J. WHITE, Prop.
Phone - LA. 3928

Hall's Pure Milk Dairy Limited
•
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

W. R. WATSON
FLOOR SANDING and FINISHING
OLD FLOORS MADE NEW
Latest Equipment — Modern Seal Finishes — Residences — Offices Showrooms
HIGHEST QUALITY WORK
11 RAINS AVE. LA. 3435

The above is a picture of the author of this article. Father Stringer has been one of our steadiest and most welcome contributors.—Ed. Note.

the side," others will say, so let us become Christians. If it does not please us we can leave." Here again you have an unseemly motive: money and ease. These know all their prayers and catechism and are not afraid to preach to others. In their hearts they are still practising superstition. It is a blessing that wrong motives are not the general rule. They simply form the cross-piece in the missionary's cross in dealing with insincere folks.

However, be things as they are, the devil plays his part very well. He leaves no mean trail behind him and does seem to strike at the right place each time, and makes himself much at home with all regardless of sex or age. But God will not be outdone. The workman goes ahead shaping his piece of wood heedless of the chips falling here and there. So does the Divine Workman work. You build with what is worth while and burn the rest as firewood. So an unsatisfied Christian does propagate religion in spite of his unwillingnes and anger . . . he is like a blunt instrument, someone will pick it up and sharpen it.

China Mission Seminary will be represented this coming year in the eternal city of Rome. Father James Walsh, from Toronto, will begin a three-year course at the Canadian College. It is the ambition of every seminary to have its priests study in Rome, and so we make a start in the hope that it will continue.

Manor Cleaner
CLEANING — PRESSING DYEING
STORAGE — REPAIRS and ALTERATIONS
Pick Up and Delivery
505 Mt. Pleasant Rd. HY. 8203
(cor. Millwood Road)

City-Wide Electric Service
Specialists in
ALL TYPES
OF MOTOR REPAIRING
•
Estimates Furnished
439 Ashdale Ave. GE. 2293

Hallam Fruit Stores
ALL CANADIAN
Courteous and Efficient Service
Alfred Grant, Prop.
136½ HALLAM ST. LO. 8067

SAFES AND STEEL CABINETS, TABERNACLE SAFES, ALMS BOXES
At home safeguard your documents and valuables from fire and theft. In the church protect Holy Vessels, offerings, vestments and records of births, deaths and marriages.
ALLOW US TO MAKE A SUGGESTION TO MEET YOUR PARTICULAR NEEDS
J.&J. TAYLOR LIMITED
TORONTO SAFE WORKS
145 FRONT ST. E. - TORONTO
Branches: Montreal, Winnipeg, Vancouver

O. Brankston & Sons Limited
Painting — Decorating
THAT IS DEPENDABLE
•
133 Vaughan Rd. - Toronto
LAkeside 5532

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

My Dear Buds:

How fast the summer has gone! Here it is almost time for you to start back to school after all your grand holidays, and so it is also up to me to get my September letter to you all ready, so that it will arrive just a few days after you have gotten back to your desks and books for another year. It is always a difficult time of the year when anybody has to come back from having a good time to settle down to work. You will be feeling that way just about the time you get your "CHINA" magazine to read, and when you hear about all the new plans Father Jim has for his Rose Garden friends for the coming year, you will know then that he has gotten down to work sooner than all of you, and has put on his thinking cap in order to plan a great year for the club and for the boys and girls throughout Canada and Newfoundland who are interested in helping the priests and sisters do their work over in China. And you all know what great fun it is writing letters, and then seeing the postman a few days later coming up your steps with the answer. And this year Father Jim is going to give you many more chances to write to him, because we have great plans for making this year the greatest year in the history of our little club. We will have all kinds of games and riddles and puzzles for you, and you just show Father Jim the boy or girl who does not like that kind of fun. You see your old friend here has been thinking during the summer months, and after he gets you all interested and lets you all get settled down at school, then he will spring the big surprise on you and you will have the time of your lives. But besides all the fun you can have in the Rose Garden, Father Jim does not want you to forget the main purpose of joining it. It is by your prayers and your Holy Communions that you do the most good, and so when you offer these up for the missionaries in China you are doing a great deal to help them in their hard work. All play would make you very dull boys and girls, and that is why we mix in a little play and a little work, and when you all do that it makes Father Jim very proud of you, and makes you yourselves real little missionaries at home even before you have finished school or gone very far in it. So, goodbye for now, and be on the watch for the big news about our plans for the Rose Garden this coming year.

FATHER JIM.

* * *

Even during the summer months those who are interested in the missions keep up their good work and their interest. The Sisters of Notre Dame at Mildmay, Ontario, send in their mite box collection from the pupils at their school. Their good wishes on behalf of their pupils are acknowledged and their interest in the missions is deeply appreciated.

* * *

William MacDougall wrote us a nice letter last June just before school stopped and the examinations began. He wrote for the pupils of Grades Nine and Ten in St. John's School, Sydney Mines. The money he sent in their name was certainly used for China Missions and we hope in return that the examinations you were worrying so much about, were not so bad, and that you passed with good marks.

* * *

In the name of the pupils of St. Aloysius School, Iris McCann, who is the Secretary, wrote us and enclosed a lovely donation. That's what Father Jim calls putting into practise the great missionary zeal and enthusiasm that your school mates have. And what's more, I am still waiting for your Crusade Song composed for the China Mission Cause, and which you promised to send on to me. I hope you have not forgotten.

* * *

We also have staunch friends down in Dartmouth, N.S., as witnessed by the following letter received by Father Jim from the pupils in Grade Eight in St. Peter's School: "Kindly accept the enclosed seven dollars as a tiny gift towards the great work of the missions. We

Active missionaries from Grade VI, College St. School, Halifax

E. BERRY
Gift Shop
New and Distinctive Gifts for Every Occasion in
LAMPS, CHINA, POTTERY AND GLASSWARE
GREETING CARDS
COSTUME JEWELLERY
1306 St. Clair Ave. W., Toronto
KEnwood 0194

FOSTER—MYERS
OPTICAL COMPANY
750 Yonge Street - Toronto
KIngsdale 1977

TORONTO'S FINEST
T-A-X-I
CADILLAC LIVERY
RA. 4161
E. H. CARTER, Prop.

Patronize
CENTURY CLEANERS
FAST DEPENDABLE SERVICE
All Garments Insured and Finished to Rigid Specifications
3 Sherwood Ave. - Toronto
MA. 1186

R. L. MacLaren
Complete Repair Service
Authorized
DELCO-REMY — AUTO-LITE
EXIDE BATTERIES
SALES AND SERVICE
Garage: Rear of White Rose Gas Station (S.W. corner)
St. Clair W. and Winona Drive
LA. 3078

offer our prayers every day for the success of your wonderful work." It is enthusiasm like that which makes us very glad to have such friends.

* * *

A letter which should have appeared in print before this late date, is the following one written by Joan Shinnick, who is the active Secretary of the Junior C.C.S.M.C. at the Loretto Abbey on Armour Heights. She says in part: "Yesterday at our meeting, all the members agreed that a donation of two dollars be sent to the China Mission Seminary. It gives every member a personal satisfaction to know that her efforts will help forward such a wonderful missionary work as yours." It is signed—"Your sincere friend"—that is good to hear and Father Jim hopes you keep up the good work this coming year.

* * *

Here is a letter that is very full of importance. It comes from the Villa Teresita Convent in Newcastle, N.B., and reads as follows: "Kindly accept this tiny contribution from the little children of our school. They are interested in your great work and daily say a prayer for the heroic missionaries working in China." The letter is signed by Sister St. Helen. It is a grand thought that even the little children think enough of the missions to save their pennies for the labouring missionaries.

God's Miniature Radio Set

I'm God's little transmitting creation,
His Sacramental Home, my fav'rite station—
From which sound-waves of His great Love,
My heart as aerial, broadcasts from Above.

If my tubes are tested by Self-Denial,
All stations of Life-Joys, are clear upon trial.
Moreoften there's static. The dial then I turn
To stations of Suffering,—my Master to learn.

There in the shadow of dim vigil glow—
He whispers this message through microphone, low—
"My Heart is still bleeding, My sorrow so great,
I feared that My message, you'd hear oh, too late!

There's Joy on all stations for you if you're here;
But tune-in on Suffering; 'tis always so clear!
I send special broadcasts from My silent Throne,
To hearts that still love Me; through My Microphone.

—Sister Patricia, a Daughter of Divine Charity, N.Y.

McTAMNEY'S SPECIALS
FOR SCHOOL
Boys' and Girls' Wrist Watches
$2.95 — $3.95 — $4.95
Waterman, Parker, Schaeffer Pens and Pencils from $1.00
James McTamney & Co.
Pawnbrokers Since 1860
139 Church St. - Toronto

All Fuels
DOMINION COAL & WOOD
CITY-WIDE DELIVERY
GRover 2118
HOward 2171
HYland 1126
7 LINES TO CENTRAL
2605 Danforth Avenue
319 Merton Street

E. H. WAND & SON
KINGSWAY—JANE and BLOOR
Special Delivery
FRESH MEATS—GROCERIES
VEGETABLES
248 JANE ST. - TORONTO
LYndhurst 1541

Teresa School
Dressmaking and Designing
French Vogue Course
THE ONLY SCHOOL IN CANADA that has a very complete course with a French method of teaching Designing and Dressmaking, Cutting, Fitting, Draping and Fur Coats, Suits, Tailoring, Children's Wear and Lingerie. Pattern Making, Creating of Fashions, Color Harmony applied to dresses. Figure construction, Fashion Sketching by French Parisian instructress.
OPERATED UNDER GOVERNMENT CHARTER
1364 King St. W. LA. 8040

'Wood Can Work Wonders'
Until you've seen the great variety of improvements we can make in your home with the right selection of lumber and room plans, you'll never know what you've been missing in home comfort and added attractiveness.
Let our estimator visit your home free of charge or obligation.
Gordon S. Lee Lumber Co.
33-39 Primrose Ave. LL. 4122

It is mighty good business to have your suits correctly tailored by

S. BASSIN

Select your next suit from a wide variety of the season's smartest shades and patterns at

2509 Yonge St. - Toronto

MOhawk 5358

McKEOWN & CARROLL

Barristers and Solicitors

W. W. McKeown W. T. Carroll

80 KING ST. W. - TORONTO

ELgin 8339

FURS

Borovoy Fur Shop

OPEN EVENINGS

Made to Order — Remodelled

1122 COLLEGE STREET

MElrose 7059

Phone HA. 8945

for

FLOORS CLEANED AND POLISHED

Rugs, Chesterfields, Cars, etc., Vacuumed or Cleaned

●

MACHINES TO RENT

●

RESURFACING BY EXPERT

MATTRESSES

RE-MADE LIKE NEW

One-day Service

$1.50

FUMIGATING A SPECIALTY

on all household articles

Your mattress can be converted into a modern inner spring mattress

VETERAN BEDDING

Established 1918

LLoydbrook 9482

THE MISSIONARY IN CHINA

By

Mons. Thomas Megan, S.V.D.

Pref. Apos., Sinsiang, China

THE village was unknown to me. Frankly, I was lost and was asking my way from the wags of the village tea shop. The guests were sitting about sipping their tea, but they nearly all stood up as I asked directions. They were all friendly, and finally, fearing that their words might have been misunderstood, they fetched me as far as the village gate and showed me the way I was to take and we parted with bows and smiles.

This is typical of the missionary in China. People are friendly, helpful and indulgent in their attitude toward him. On the train he will usually get a seat in spite of a crowded third-class car, on the road he will be helped with good advice, he will be able to get a cup of tea or a bite to eat even if he has no change in his pocket. On the road people will leave the good part of the road for him to pass and he will rarely be molested by the bandits. In a word, the missionary has little to complain about when speaking of the attitude of the Chinese towards himself.

The missionary is respected as a man of learning. The Chinese think of the missionary as a picked man who has had a thorough education, and the versatile missionary will justify them in their opinions. The missionary is respected as the head of a living organization and the mandarin will return his call of courtesy. The missionary is finally considered the Father of the poor, and the people in their need, both spiritual and temporal, will call upon him to help them in their distress.

The official world is generally very courteous towards the missionary. Usually the mention that we are priests of the Catholic Church will open the city door, though the door may be closed for the night. A card

PERSONAL ATTENTION

GIVEN TO WOMEN AND CHILDREN BY

MRS. CLIFFORD WARDELL

The only Graduate Lady Embalmer of the Canadian School of Embalming University of Toronto

ALL DETAILS ARRANGED

Wardell Funeral Home

3271 YONGE ST. - TORONTO

Near Lawrence Avenue

MOhawk 7171

LADIES!!

Why have your beauty destroyed by superfluous hair when you can have it removed by the new harmless Egyptian method?

WAverley 0648

GUINANE

CONSTRUCTION COMPANY LTD.

●

2 Toronto Street

EL. 2109 Toronto, Canada

Holiday Shoes

for Summer and Sports Wear — a variety of Smart Shoes for every member of the family

Children's, 85c up

Adults, 1.95 to 3.00 Men, 3.95

Johnson's Shoe Store

278 EGLINTON W. HUdson 3882

(opposite Highbourne)

Chimneys Swept

by General Estate Machine, also Furnaces Cleaned, Oil Burners, Ashpit, etc.

●

FRANK STAPLES

1989 YONGE ST. HY. 1384

will usually suffice to pass the soldiers on guard at the station or the city gate without picking through our baggage. The ticket-collectors on the railways will usually pass the time of day with the missionary or even try a bit of their English on him by asking for "Tickets" in English instead of in Chinese.

In local dangers of war it is often the missionary who is called upon to act as the go-between, and he often succeeds in keeping the forces apart. This happened in Sinyang when the venerable Mgr. George Froewis arranged peace terms for the opposing elements in a fracas that would have involved the destruction of the city and the sacrificing of many lives. Both sides instinctively trust the missionary to be a man who speaks the truth without guile or fear. When the vanquished were marched out, it was the missionary who guaranteed their safety.

The missionary is always received very cordially by his native Christians.

To the Christians the missionary means much more. For them he is their mediator between God and man. He it is that keeps the Church together, who gives them baptism and who helps them to lead good lives. They are always glad to see the missionary, and it is rarely that they will come to the city without dropping in for an informal call on the missionary. If the missionary goes out to the country they will do their best to entertain him, to give the best they have for the table and to make him comfortable. The

(*Continued on page 19*)

PERSONAL SERVICE
is what you get from a qualified practitioner dealing with one thing — and one thing only — your eyes!
F. Johnson, Graduate Optometrist, personally guarantees to examine your eyes perfectly, and supply glasses at prices and terms you can afford.
All lenses ground to prescription—No spherical stock—All frames and mountings gold — No rhodium.
Johnson Optical Co.
961 WOODBINE at DANFORTH
Open Evenings GRover 0934

SAM HING FRUIT MARKETS
Choicest Fruits — Fresh Vegetables — Highest Quality Groceries
COURTEOUS SERVICE
Prompt Delivery
651 Mt. Pleasant Rd. - HY. 7067
615 Bayview Ave. - MA. 4467

Edmund Hind Lumber
COMPANY LIMITED
Distributors for
MASONITE and BARCLAY TILE BOARD
Metal Mouldings
Estimates given on Summer Cottages
DANFORTH AND MAIN STS. TORONTO
GRover 1133

Hygrade Coal Co.
J. W. CANNING, Prop.
GOOD FUEL
GOOD SERVICE
●
Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

PAINTING DECORATING
MAKE YOUR HOME LOOK LIKE THE BEST
Kolenbrander
256 ATLAS AVE. - TORONTO
LAkeside 3822

Sutherland Plating Co.
SACRED VESSELS
GOLD REPLATING
HOUSEHOLD GOODS REPLATED AND REPAIRED
All Kinds of Metal Plating and Lacquering
REASONABLE
39 DUCHESS ST. - TORONTO
ELgin 0060

Furnace Repairs
GET A DEPENDABLE REPORT NO CHARGE FOR THIS
We also take care of chimney work and all other building repairs
We Try to Serve and Please
Britnell The Builder
77 Pleasant Blvd. HY. 5528
(Yonge and St. Clair)

MRS. M. TAYLOR
LADIES' and CHILDREN'S WEAR
400 Danforth Ave., Toronto
"See Our Line of Dainty Things for the Wee Baby"

COFFEE!
Roasted Fresh Every Day
and
Ground to Your Order
CHAS. A. HARRIS
TEAS and COFFEES
LO. 6000 609 College St.

REBUILT
UNDERWOOD TYPEWRITERS
FOR SALE OR RENT
●
ELgin 8822
●
Toronto Typewriter Company
48 ADELAIDE STREET WEST
J. W. Sanderson, Mgr.

Leighton McAmmond, Phm.B.
APOTHECARY
☼
765 St. Clair Ave. W. - Toronto
Phones—KE. 1711 | *Prescriptions*
KE. 1131 | *Exclusively*

MOVING, PACKING SHIPPING, STORAGE
Fireproof — Non-Fireproof Warehouses — Mothproof Vault — Silver Vault — Fumigating
AGENTS ALLIED VAN LINES IN CANADA AND UNITED STATES
M. Rawlinson Limited
Established 1885
610 YONGE ST. - KI. 5125

Madame Hudson School
ALL BRANCHES OF BEAUTY CULTURE
Diplomas Issued With Full Courses
DAY AND EVENING CLASSES
Government Licensed
707 Yonge Street KI. 7000
(Near Bloor)

R. C. Blewett
FREE ESTIMATES
- Repairing
- Upholstering
- Refinishing
- Expert Needle Point Mounting and Chairs Recovered

EL. 4029
726 BAY ST. - TORONTO

LORNE E. SMITH
Funeral Services with Home Atmosphere and Private Chapel
All Details Arranged
ECONOMY FINEST SERVICE
No Charge for Use of Chapel
1695 St. Clair Avenue West
JU. 9490

"CHINA" SUBSCRIPTIONS

All during the course of their Summer vacations, as well earned as they were after a strenuous year of study in the seminary, our students have busied themselves in an attempt to enlarge the circulation of our monthly magazine. Accordingly, as sympathy for the Foreign Missions is stronger in some parts of the country than in others, our seminarians have met with greater or less success, but always it is a big step in the right direction. Our subscribers, who, as all city people these days, are in the custom of having to open the door to many agents with diversified products, are generally relieved at the sight of the black-suited caller representing the China Seminary. He represents a cause well worth your attention and time, and his receipt for the subscription price of fifty cents is your guarantee that your money is about to be put to use in furthering God's kingdom in the pagan world. That seems to be recognized by our many friends throughout the country, and in return we can do no better than express our gratitude for this wholehearted support and kindly attention. The publication is our one means of contact with the outside world, and thus, in accordance with the number of homes it reaches, will our work be successful and continue to advance.

SCOTT'S STENOGRAPHIC SERVICE
ADDRESSING—COPYING
TYPING
D. R. SCOTT
2543 Yonge St. MA. 2960

R. L. HEWITT
P. M. CLARK & SON
Highest Quality
Merchant Tailors
89 King St. W. EL. 1981
(opp. Star Bldg.)

ACADEMY BOOK STORE
SCHOOL UNIVERSITY
New and Used
TECHNICAL and BUSINESS BOOK SPECIALISTS
Supplies Any Book
Submit your wants for quotations
Mail orders economically served
144 Bloor W. - Toronto
RA. 3424
Mention "China" when making enquiry

SUPERFLUOUS HAIR
REMOVED
The "DERMAT" Way
POSITIVELY NEVER GROWS BACK!
- FINEST WORK IN CANADA
- TREATMENT BY QUALIFIED MALE SPECIALIST
- FULLY GUARANTEED

DERMAT CLINIC
SUITE 302 RYRIE BLDG. 229 YONGE ST.
Phone Mr. Better at EL. 2945 for free consultation. Privacy!

KERR ADDISON, EAST MALARTIC, SAN ANTONIO AND LEITCH
Information on Request
BARRETT, SEGUIN & CO.
Members The Toronto Stock Exchange
TORONTO
330 BAY STREET
WA. 7631
HAMILTON
SUN LIFE BUILDING
7-3656

Month of September, 1939

Month of the Queen of Martyrs

Days		Feast Days, Fast Days, Abstinence Days— Holy Days of Obligation
1	Fri.	First Friday. St. Giles. ✠ Day of Abstinence.
2	Sat.	St. Stephen of Hungary.
3	Sun.	Fourteenth Sunday after Pentecost, St. Serapia. ✠
4	Mon.	St. Rosalia.
5	Tues.	St. Lawrence Justinian.
6	Wed.	St. Eleutherius.
7	Thurs.	St. Regina.
8	Fri.	Nativity of the B. V. M. ✠ Day of Abstinence.
9	Sat.	St. Peter Claver.
10	Sun.	Fifteenth Sunday after Pentecost. St. Nicholas of Tolentino. ✠
11	Mon.	SS. Protus and Hyacinth.
12	Tues.	Holy Name of Mary.
13	Wed.	St. Eulogius.
14	Thurs.	Exaltation of the Holy Cross.
15	Fri.	Seven Dolors of B. V. M. ✠ Day of Abstinence.
16	Sat.	St. Cyprian.
17	Sun.	Sixteenth Sunday after Pentecost. Stigmata of St. Francis. ✠
18	Mon.	St. Joseph of Cupertino.
19	Tues.	St. Januarius.
20	Wed.	Ember Day. St. Philippa. ✠ Day of Fast and Abstinence.
21	Thurs.	St. Matthew, Apostle.
22	Fri.	Ember Day. St. Thomas of Villanova. ✠ Day of Fast and Abstinence.
23	Sat.	Ember Day. St. Thecla. ✠ Day of Fast and Abstinence.
24	Sun.	Seventeenth Sunday after Pentecost. Our Lady of Mercy. ✠
25	Mon.	St. Cleophas.
26	Tues.	St. Isaac Jogues.
27	Wed.	SS. Cosmas and Damian.
28	Thurs.	St. Wenceslaus.
29	Fri.	St. Michael, Archangel. ✠ Day of Abstinence.
30	Sat.	St. Jerome.

YOUR FISH SUPPLIES
IN TORONTO
BENNETT'S FISH STORE
1423 Gerrard E. GLadstone 2401
SCARBOROUGH FISH STORE
1013 Kingston Rd. HOward 6727
WILLOW FISH STORE
2250 Queen E. HOward 3468
OCEAN FISH STORE
749 Queen E. HArgrave 8924
BENNETT'S FISH STORE
809 Danfoth Ave. HArgrave 5131

ASK YOUR GROCER FOR
TEA CUP
ORANGE PEKOE TEA
BEAUTIFUL FREDA PATTERN ENGLISH CHINAWARE AND W. A. ROGERS A1 PLUS SILVERWARE FREE WITH EVERY POUND
Quality in Every Cup
James Lumbers Co. Ltd.
TORONTO

For Your Satisfaction Try
R.D. Stanley LIMITED
CLEANERS & DYERS
FOR PARTICULAR PEOPLE
HU. 6500 KE. 8513
PLANT — 922 MILLWOOD RD.
Branch Store—810 Bloor St. W.

Are You Thinking of Remodeling or Building?
Call or stop in at our display rooms and find out about our one-stop complete service
No matter what your need ROOFING, PAINTING, PLASTERING, INSULATION, Etc., call on us for advice and service.
No obligation
Homebuilders & Improvement Co.
629 St. Clair Ave. West
TORONTO KE. 9393

The Trading Post
Exchange Your Unwanted Furniture, Antiques and Bric-a-Brac for Something You Do Want
CHINAWARE AND SMALL ARTICLES ON SALE
MRS. JACK APPLEGATH
MRS. NORMAN CARNEGIE
2123 Yonge St. MO. 5049

HERE'S YOUR CHANCE!

To own a copy of the new, widely acclaimed, streamlined edition of

The Dragon at Close Range

By RT. REV. WM. C. McGRATH

This 210 page, profusely illustrated volume offers special features never contained in any mission book yet published.

New stories, not in first edition.

110 illustrations from photos by the author.

Special Dragon Jacket by a famous Shanghai artist.

Embossed dragon design in real gold leaf on inside cover.

Type set by Chinese linotype operators who can neither read nor write a single word of English. (Figure that out).

ALL in sepia on best 120-pound art paper.

NO WONDER COMMENTS ARE ENTHUSIASTIC

1. "From war-torn Shanghai comes one of the most fascinating books we have read".
New Zealand Tablet.

2. "To me it is thrilling".
Very Rev. James M. Gillis, Editor, *Catholic World.*

3. "Msgr. McGrath shows us China as we have never seen it before in any other work".
"Catholic Opinion."

4. "Many of the true stories in this book could take their place unchallenged beside the best modern imaginative fiction".
The Universe, London.

5. "Worth three times the money for the illustrations alone".
The Rock, Hong Kong.

$1.50 - SPECIAL TO READERS OF CHINA - $1.50

While it lasts, this special edition will be available to readers of "China" at the greatly reduced price of

$1.50 Postpaid

A Book You Will Be Proud To Show Anybody

Order Your Copy Today

ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS, ONTARIO, CANADA

CHEMICAL TOILETS
SEPTIC TANKS
INCINERATORS
PUMPS

KAUSTINE ENGINEERING CO.

164 Portland St.
TORONTO - ONT.

HENRI J. BOYER

SHIRT TAILOR

NECKWEAR, Etc.

101 King St. W. WA. 3727
(Second Floor)

HELEN'S BEAUTY SHOPPE

1437 Yonge St. - Toronto
(At St. Clair Ave.)

PERMANENT WAVING, FINGER WAVING AND STYLING
AMARCELLING, MANICURING, Etc.

Government Licensed Operators Only

●

Phone MO. 2594

ART TUCKER

Guaranteed Repairs

WARM AIR FURNACES INSTALLED

EAVESTROUGHING

ESTIMATES FREE

●

GRover 7033
587 COXWELL AVENUE

DURIE CYCLE AND SPORTS SHOP

Authorized Dealer
C.C.M. STANDARD and KAY BICYCLES
JOYCYCLES and SPORTING - GOODS

We Specialize in Repairs to All Makes of Bicycles, Joycycles and Tricycles

SPECIAL ATTENTION TO BABY CARRIAGE REPAIRS

259 DURIE (AT BLOOR)
A. CONKLIN, Proprietor
JUnction 0114

The Missionary in China

(*Continued from page* 15)

missionary can stay two or three days, just as he may like, and he will hardly wear out his welcome. Truly, the missionary means much for these simple people.

At times some unpleasant things may occur when some fanatical man or party will get the notion that the missionary is engaged in subversive activities such as may undermine the nation. These demagogues may at times incite the populace against the mission and against the missionaries. Usually they are a cowardly group that dare not come out into the open with their opinions and usually they work behind the scenes. At times this antagonistic activity is sponsored by the secret societies whose aims and methods are kept a profound secret.

These organizations are against everything that is not Chinese and often enough against things Chinese as well. In general they may be disregarded, for they are not representative of the general mind of the Chinese. Still another class will take advantage of the foreigner's inexperience and demand exorbitant prices for things. They are clever folk and seem to take in their man at a glance. For the man who knows China and the Chinese they will not make such exorbitant demands but will ask the normal price. But woe betide the inexperienced! He is sure to be taken in or at least a serious attempt will be made to take him in. Usually newcomers are forewarned and this danger is not great.

Summing up, one may state that the missionary is respected in all circles and that he is loved in the circle of his Christians. The Christians may take advantage of the missionary, whose motto is that it is better to lose on some who are dishonest than to pass over those in real need. On the whole, however, the Christians love their priests and do the best they possibly can to make their lives more agreeable here in China. The missionary, on his part, learns to know the Chinese character and to appreciate the people among whom he works, and maybe that is why no man who has worked in the missions for fifteen years cares to go back to his native country and his own home.

IF YOU have a China Mission Mite-Box in your home, its contents will be welcomed at the seminary. If you have not a Mite-Box, please send for one to make use of during the year.

FREE ENLARGEMENT

Mounted in Folder
With Each Order

ROLLS OF FILMS DEVELOPED AND PRINTED COST 25c

●

Mail to

York Photo Service

183A King St. E. - Toronto

Linguaphone Institute

Affiliated with Linguaphone Institute of London, England

●

Learn Any Language
by Linguaphone

"AS YOU LISTEN" — "YOU SEE" — "THEN YOU SPEAK"

●

Write or phone for Free Booklet

40 Avenue Road KI. 2652

Electrical Appliances KEnwood 4043

METRO RADIO CO.

SALES AND SERVICE

J. R. Sokoloff

572 ST. CLAIR AVE. WEST
TORONTO

M. H. MARCHANT

Groceries and Provisions

●

BUTTER - EGGS - FRUITS

●

1947 Queen St. East - Toronto
HOward 3385

Guffin Hardware

●

C.I.L. PAINTS
and ENAMELS

●

3347-9 Dundas St. - Toronto
(at Runnymede)

LY. 4817

Prices Right Deliveries Prompt

Chestnuts

Said one man to another: "I thought you said that when you married you would be master in your own house or know the reason why."

"I did."

"Well?"

"I know the reason why."

Dear old Lady (at identity parade)—"Yes, that is the man. I'd swear to it. But he was a lot taller and stouter."

Correct this sentence: "I don't listen to comedians," said the radio fan, "because it is dangerous for me to laugh too much."

Mr. Hardup: "Can't you cut down expenses?"

Mrs. Hardup: "The same result could be accomplished if you'd earn more."

Mother—"If you don't be a good boy I'll fetch a policeman."

Bobbie—"And if you do I'll tell him we've got a dog and no licence."

G-Man—"Got away, has he? Did you guard the exits?"

County Constable—"Yes, but we think he must have left by one of the entrances."

"Is ink so very expensive, father?"

"No, dear. What makes you think so?"

"Well, mother seems quite disturbed because I spilled some on the hall carpet."

Algy and his friend on holiday had decided on a short sea-trip. The weather was perfect when they embarked, but the clouds gathered and the waves rose, and very soon the steamer was rolling and pitching on the deep and Algy himself was fearing one moment that he would die, and the next monent fearing he wouldn't.

"Old man," he groaned to his friend at the end of the first hour. "I feel dreadful, and I am going to die. Promise me that you will send my remains home!"

A second hour passed. "Old man," Algy feebly moaned, "there won't be any remains, I'm sure!"

"I had to fire an old employee today. I felt sorry—but sentiment has no place in our business."

"What is your business, may I ask?"

"Oh, I manufacture all sorts of birthday and greeting cards."

Mrs. Putton Ayres—"I fought a tough battle to get into society in Boston, but I finally managed it."

Mrs. Noser—"I imagine you had to keep your chin up."

Mrs. Putton Ayres—"No, just my nose!"

A very old resident of the town was reported to have died. Many people called, only to find that the old man was hale and hearty. He smiled when they told him of the report, saying:

"I knowed it wasn't true as soon as I heard it."

"You don't mean to say this is the first you've heard of it?"

"Yes."

"Why! It's the talk of the neighborhood!"

"Maybe; but my wife's been away for a visit to her mother."

"I'm glad you're so impressed, dear, by all these explanations I have been giving you about banking and currency," remarked the young husband.

"Yes, darling. It seems wonderful that anybody could know as much as you about money without having any," was his wife's reply.

An elderly lady who was writing a letter-card at the office counter inquired of the clerk, "What is the name of that piece of turf displaced when struck by a golf club?"

"Oh, that is a divot, I think," came the reply.

"Thanks very much," said the lady. "I've heard it called a damit, but I didn't think that could be right."

Daughter: "Give me some money, daddy, will you?"

Father: "You're married, dear. Why don't you ask your husband?"

Daughter: "Because I've got to have the money."

A woman had let her house furnished, and a man arrived one morning to make an inventory of the furniture. As he was such a long time over his task in the dining-room, the house owner became anxious, and went to see what had happened.

As she opened the door she discovered him fast asleep in a chair with an empty decanter by his side. The inventory was entirely neglected—save for one solitary entry at the top of the page, which read, "Revolving Carpet. One."

Hoecake: "Nigger, who's de mostest cross-eyed pusson you 'ebber seed?"

Gingersnap: "Ole Deacon Possumgrease. Dat nigger kin see a fly on each ear. Who's de mostest cross-eyed pusson you ebber seed?"

Hoecake: "Ma brudder-een-law, Gatorbait. Dat nigger's so cross-eyed he doan need but one glass in his spectacles."

Manager: "I'm a man of few words."

Applicant: "Shake; I'm married too."

"Yes," said the husband, proudly, "my wife is always outspoken."

"Indeed?" commented his friend. "By whom?"

Tramp: "Is your 'usband at 'ome, lidy?"

Lady (resourcefully): "Well, if he's finished his revolver practice he'll be in the yard, playing with the bloodhounds. Do you want to see him?"

Old-Fashioned Mother: "Are you bothered much by your children telling—er—falsehoods?"

Modern Mother: "Not half so much as I am when they tell the truth at the wrong times."

The manager of a theatre interviewed an applicant for the position of attendant. After asking the man several questions as to his suitability for the job he finally asked him: "What would you do in case of fire?"

"Oh," said the man, "don't worry about me. I'd soon get out."

Madge Harrison

CORSETS—LINGERIE
and HOSIERY

Evenings by Appointment
RA. 3558

42 Bloor St. E. - Toronto
Phone EL. 9892

Canadian Mining Securities

BOUGHT — SOLD — ANALYZED

WILLIAM L. DOYLE AND COMPANY

702 Kent Bldg. TORONTO ELgin 7239

We invite your enquiry on any Canadian mining stock. Analysis will be supplied without obligation.

E. B. CLAUSON
PHOTOGRAPHER

Expert Attention Given to
PORTRAITS, GROUPS
CHILD STUDIES

668 Mt. Pleasant Rd., Toronto
MAyfair 3694

Phone for Appointment

Hopkins-Golden
BURIAL CO.
E. S. GOLDEN, Prop.

FUNERAL DIRECTORS
. . . . . *Since 1887* . . . . .

529 Yonge St.
KIngsdale 5568-4989

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME

16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

DANFORTH
FURNACE WORKS
Agents for
PEASE FURNACES
Furnaces Reconditioned
Repairs to Any Make
Secondhand Firepots and Grates
GErrard 2080
752 BROADVIEW AVENUE
(at Danforth)

"EUNTES ERGO"

Over the seas into lands afar
We bear the banners of furious war.
The spirits of darkness shall feel our might,
For the Lord is our strength and our lamp of light;
And no mortal our way can bar.

We wage fierce war on the powers of hell,
But we bring white peace to the infidel.
We salve his wounds with a healing balm,
We give to his soul a Christ-like calm,
And a joy which no man can tell.

We graft the weed on the one true Vine,
And the poisonous fruit shall run purple wine—
For Christ is the Vine; and the poisonous weed
Is the alien race without God or creed:
But the godless we make divine.

* * *

Fair in the eastward dost see a star
Shatter the dusk with gold scimitar?
E'en so on the forehead of night we set
A burning light in a carcanet
To shine in the dusk afar.

W. M.

RECOLLECTION

Down in the dim green waking world
A bird pipes loud and shrill;
Down in the dim green waking world
A little breeze blows chill . . . .
But a sweet June fragrance steals aloft
Where the roses sleep their fill.

Creamy and golden and deep dark red
And white as the driven snow,
Thorn-garlanded, they sway — and sigh —
In the dawn-wind, to and fro;
(*For perchance they dream in their loveliness*
Of a cruel Crown of Woe. . . .)

But their fragrance stirs in the heart of me
A memory dear and old,
Of a rose-sweet church on a dim June morn,
Of an Altar's white and gold.
And the young Iosagán coming down to me,
Bringing a joy untold.

—NORA NI CHATHAIN.

Electric Washer Repairs

For All Canadian and American Models

WRINGER ROLLS — GEARS
BELTS — MOTORS, Etc.

HAPPY HOME CO.
12 St. Clarens Ave - Toronto
ME. 2353

Hilda's
Permanent Wave Shoppe

Specializing in Oil Permanents

Particular attention given to scalp conditions after the hot summer sun

Shampoo *Finger Waves*

3144 Dundas St. W. JU. 3468

Gilbert's Drug Store

Prescription Specialists

FASTER SERVICE

SODA BAR ICE CREAM

Prescriptions filled here follow your doctor's order to a "T"

80 BARTON AVE. LO. 4441

MAKE A POINT OF CONSULTING
Canadian Smallwares
COMPANY
For All Your
SCHOOL SUPPLIES AND STATIONERY
EXERCISE BOOKS, SCRIBBLERS,
PENS, PENCILS, RULERS,
ERASERS, Etc.
Inquiries invited
571 LOGAN AVE. - TORONTO
Phone GErrard 3543

PORTER & BLACK

Successors to

JOHN J. FEE

WHOLESALE
BUTTER and EGGS

●

Special Attention to
TABLE BUTTER AND NEW-LAID EGGS

●

48 CHURCH STREET
ELgin 8357
TORONTO

Daniel P. J. Kelly
B.A., K.C.

BARRISTER
SOLICITOR, ETC.

Money to Loan on Mortgages

1307 Concourse Building
100 Adelaide St. W. - Toronto
WA. 5049

The Cameron Salon

Harper Method Experts

THE EXCLUSIVE SALON FOR EXCLUSIVE WOMEN

THOS. F. CALLAGHAN,
IMHLA, TLHA

222 BLOOR-BAY BLDG. KI. 6011
TORONTO

WAverley 6460

Norman B. McLeod

✡

CHARTERED ACCOUNTANT

✡

KENT BUILDING - TORONTO

Senator Frank O'Connor

A well-known personage has passed from our midst, and lying in a hallowed grave are the mortal remains of Senator F. P. O'Connor. His 55 years have been well spent, and the journey from the cradle to his grave will only serve as a stepping stone to the Heavenly reward he has most certainly stored up for himself. Frank O'Connor ranks among the most glorious of the present-day philanthropists, and his name will long live in memory. To classify him in such company is meant to express the idea that Senator O'Connor exemplified the virtue of fraternal charity to a most heroic degree, so much so, in fact, that it was no longer considered up-to-the-minute news to hear that this institution or that had been generously endowed by Senator O'Connor; or that a charitable organization had been financially strengthened for its year's work. That was the kind of a man he was and any other course of action would have been foreign to him.

Above all else though, Frank O'Connor was a Catholic gentleman, and in the humble faith which grew in his heart along with his years, he recognized the hand of God to such an extent that he was able to use a goodly share of this world's goods in a manner that brought greater honor and glory to God Himself. His Church shared in his goodness, and many will be the prayers offered up for him in return. His sorrowing family and relatives will receive consolation in the thought that so many others also share in their bereavement and feel his loss. There is an old adage which very truly bespeaks that "It is always better to give than to receive". Frank O'Connor was a man who not only heeded it, but daily put it into practise for the physical and spiritual betterment of his fellow man. His life was happier and better for it, and he never experienced even a momentary regret at following such a course of action.

China Mission Seminary offers its very sincere sympathy on the death of this genuine Catholic layman, and our prayer to God will be that his soul may rest in peace.

Mrs. Blanche Snellman

Registered Corsetiere

●

Foundation Garments and Camp Surgical Supports

●

Fitting Guaranteed

70 Bloor St. E. KI. 1561
(Over Mineral Fume Baths)

EAT HONEY

Nature's Purest Sweet

◆

CLOVER and BEEKIST

◆

Ontario Honey Producers Co-operative Ltd.
5-21 DEFRIES ST. ELgin 8266

CANADA COAL LIMITED

✡

LAKE AND RAIL SHIPPERS

✡

17th FLOOR, STERLING TOWER
TORONTO

Shipping Docks:
Toronto, Ont. - Little Current, Ont.
Port Maitland, Ont. - Byng Inlet, Ont.
Michipicoten, Ont.
Midland, Ont. - Hamilton, Ont.

QUALITY IN CLEANING

counts just as it counts in anything else. We invite a trial of our service. Our workmanship is the BEST, with up-to-date EQUIPMENT

One-Day Cleaning Service

MR. W. BURKE, Proprietor

VICEROY CLEANERS

2377 YONGE ST. - TORONTO
MOhawk 3020
All garments insured while in our care

Chair-man Mills : WE RENT CHAIRS AND TABLES SUITABLE FOR EVERY OCCASION
THE LARGEST AND BEST FOR 30 YEARS

CHAIRS: Steel, Wood (folding), Stationary, Stools, Benches, Kitchen, Dining.
TABLES: Banquet, Bridge, Euchre, Poker, Luncheon, Kitchen, Dining, Examination.

DAY OR NIGHT PROMPT CITY-WIDE DELIVERY

628 PARLIAMENT ST. 5,000 Chairs, 1,000 Tables Telephones: MIdway 7544, 7694

環 遊 世 界

"Canadian Pacific Spans the World"
— as the Chinese write it.

To CHINA and the Mission Fields

"Go Empress"—go fast—to Shanghai via Yokohama—16 days on the Empress of Asia, Empress of Russia; or go to Shanghai in 17 days on the Empress of Japan or Empress of Canada via Honolulu and Yokohama. Sail from Vancouver (train to shipside) or Victoria. Round-Trip Fare to Shanghai: First Class, $604.00 up; Tourist Class, $350.00 up; also low cost Third Class. Other ports of call: Kobe, Nagasaki, Hong Kong, Manila. Ask about Inclusive-Cost Tours.

WORLD TOURS

$562.45 up Combination of Classes. Go by any route you wish, East or West, around the world. Canadian Pacific will plan every detail and your ticket will be good for two whole years. Write for special folder listing the six most popular tours.

Via P. & O. Route No. 4 takes you to New Zealand, Australia, Colombo, Suez Canal to London. Canadian Pacific in combination with Peninsular and Oriental—$885.75 up First Class (Cabin Atlantic).

FOLDERS: MAPS: INFORMATION from your Travel Agent or E. F. Thompson, Steamship General Agent, Canadian Pacific Building, Toronto.

Canadian Pacific

Always carry Canadian Pacific Express Travellers' Cheques . . . Good the World Over.

Hold the School Spirit

with

SUPERTEX
Sweat Shirt

by

having the school crest processed in lustrous felt letterings. Supertex register will do this for you.

Why not let our designer make up a sample? No charge.

PRICE $1.35 IN SCHOOL LOTS

No Extra Charges, $1.35 each, tax paid.

•

IMRIE BROS.

274 Yonge St. TORONTO Contract Dept.

DATED SHIRTS

•

A NEW SHIRT
FOR AN OLD ONE

•

YOU SEND US YOUR NEW SHIRT — WE DATE IT

If at any time within twelve months your shirt wears out if laundered by us exclusively, we willingly replace it.

Our Guarantee Covers One Full Year—
That's Confidence!

NEW METHOD
LAUNDRY CO. LTD.
"WE KNOW HOW"

For ADVERTISING RATES IN

"CHINA"

Write to

Associated Church Publications

275 Roehampton Ave. Phone HYland 4122
TORONTO

We are qualified Advertising Consultants with years of experience and would be glad to consult with Catholic publications regarding space problems.

•

The only agents authorized to solicit advertisements for this publication

Eastward Ho!

CANADA - - CHINA

Your Ambassadors Are Ready

THE PERIOD OF PREPARATION IS OVER. THEIR DAY FOR DOING HAS ARRIVED.

YOUR PRAYERS HAVE SUSTAINED, YOUR SACRIFICES SUPPORTED OUR 1939 MISSION BAND THROUGH LONG YEARS OF TRAINING.

NOW THEY ARE READY TO SAIL FOR CHINA.

WILL NOT YOUR GENEROUS LOYALTY ACCOMPANY THEM TO THEIR GOAL?

IT COSTS ABOUT $300 TO SEND A SINGLE MISSIONARY TO CHINA.

OUR DEPARTURE CEREMONY IN TORONTO ON OCTOBER 1st. OUR MISSIONARIES SAIL FROM VANCOUVER ON OCTOBER 14th.

CAN YOU SEND US A LITTLE DONATION TO HELP PAY THEIR WAY?

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

CHINA

Scarboro Bluffs, Ont.
October 1939

For ADVERTISING RATES IN

"CHINA"

Write to

Associated Church Publications

275 Roehampton Ave. Phone HYland 4122

TORONTO

We are qualified Advertising Consultants with years of experience and would be glad to consult with Catholic publications regarding space problems.

•

The only agents authorized to solicit advertisements for this publication

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press

263 Adelaide St. West - Toronto

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY
SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

EDITORIAL PAGE

CHINA

OFFICIAL ORGAN OF
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

Subscription: 50 cents per year
Circulation: 23,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1934.

Vol. XX
OCTOBER, 1939
No. 9

IT is no longer a matter of headline news to state that war has been declared; nor is it being very original to comment upon the deplorable conditions which are being caused to exist. The one naturally follows from the other, and for many of us the less we would hear about such matters the better off we would be. But it is a matter of the gravest importance, and a situation that is creating conditions which cannot be light-heartedly set aside in a fatalistic attitude of "it had to be so"—that Canada's own foreign missionaries, the delegates of Christ and the Catholic Church, and messengers of peace and hope though they may be, are forced to hold in the offing their aspirations and desires of spreading God's kingdom in China. It is, therefore, with genuine regret that China Mission Seminary officially announces the cancellation of all plans for a departure of its priests to China this Fall. Those who had been in the position that they merely awaited the signal to advance, are now faced with the prospect of indefinite inactivity on the front line trenches of Christ's army, while the forces of civilization and Christianity wear themselves out to the dismay and chagrin of those who would formerly have held us in high esteem. Our young Missionaries will be allocated to posts in this country, trusting that Almighty God will attend to the affairs of the future. Those of our readers who have forwarded donations to help defray the cost of transportation to China are informed that such money will be set aside pending a future use for the same purpose.

But all is not black. Indeed it would be a despairing state to have reached, that manly and virile zeal could not discover a new means of activity, when once it had been hampered in its accustomed and common-place sphere. While it is only too true that reinforcements will not be sent to our men in China, and also granting that their range of activity will necessarily be very much more circumscribed by conditions of war now than heretofore, nevertheless the fact remains that Divine Providence has opened out the vista of new fields to work, fresh interests to develop, and confident dependents to be aided in their time of need and sorrow. The ravages of war in China alone have made the problem of refugees one that must be faced at once from day to day; there are women and children with nothing between themselves and absolute destitution, and what with hungry mouths to be fed and backs to be clothed, the Catholic missionary cannot complain that there is nothing to do. A state of emergency exists, and in God's own way He has seen fit to have His representative right on the spot, to minister to these poor unfortunates, to interest them in a God of Christian charity, and to sow in their time of want, the seeds of a rich future harvest.

Our missionaries write that schools have been opened to handle the refugee children, that orphanages have been established for Chinese waifs, and that the elderly men and women made homeless by the war are being cared for in asylums. And as any normal and grateful human person, we are forced to say that beneath the Chinese heart there rings true the saying that "A friend in need is a friend indeed" — an expression which naturally climaxes itself in the greater honor and glory of Him who sent such dispensers of the balm of human kindness, inspired by the love of Christ. Father Curtin has sent us an account in this month's magazine of the blessing and inauguration of the newly established hospital in our district in China, and no more fitting time could have been chosen if such an enterprise were planned, than the present moment of distress. Contacts are being made now that will pay dividends in the future, acts of kindness that will have repercussions in eternity are now being performed, and moments of opportunity are now present that may not present themselves for many a moon. Indeed all is not black, for even the disadvantages of a war can be turned by quick thinking men to the advantage of the Church. Such a hospital answers for the moment a crying need, but it is no more than a mere step in the right direction. It must be followed up — it must be perfected.

It will be of interest to the readers of China to know that our own Canadian Sisters, the Grey Nuns from Pembroke, Ontario, are attending to the needs of the patients, and no longer will it be necessary for afflicted people to stand in line in the street in front of a makeshift office to have their ills attended. In such a grand and glorious manner are the foreign missionary priests and sisters tackling the problem of war refugees in China, that there will come out of the disturbed conditions of the world, a bright future in the field of apostolic labor, a new interest in those parts where it is unknown, and a more consolidated position where she has already proven herself.

THE ROAD BACK

By REV. A. C. GIGNAC

Father Gignac who has just returned to China.

As I stood on the deck of the *Empress of Japan* one fine morning last June, and watched the coast of British Columbia slowly recede in the distance, though every throb of the ship's engine took me farther from my native land, I felt as one feels on his way back to work, with pleasant memories to strengthen and encourage him in the years to come. My experience was nothing new, for I am sure, every missionary who has spent a year on home leave, has something of the same feeling. There is something about the Orient that attracts, some indefinable and un-nameable feature that fascinates the searcher after souls, and I was no exception. Just about a year before, I had gone home to Canada for a year's vacation, after nearly nine years in China. Now I was on my way back, feeling rested and ready to take up my work where I had left off. After seventeen days on the Pacific, and a few more days for the trip from Shanghai to our Headquarters in Lishui, I would be back on the missions.

The voyage was most pleasant. There was a gaiety and lightheartedness among the passengers that was noticeably missing on board a year previously. Then, the passengers were mostly refugees who were leaving a war-torn country, and there was a feeling of depression that could not be concealed, try as they might. Now it was different. Everyone seemed happy and contented, and this happiness was reflected in their faces and in their friendliness towards their fellow passengers. It was my good fortune to have as cabin mate, Father Gerard, Procurator General of the Paris Foreign Missions, on his way to Japan. And "I" also went with him to visit the Mission in Yokohama, where we participated in a banquet prepared as a reception for Father Gerard. I saw very little of Japan as I passed only from the boat to the mission. About conditions in Japan I can say very little. I did notice the scarcity of rickshaws, which fact was drawn to our attention by Bishop Chambon, who was at the boat to meet his confrere from Paris. And here is where Father Gerard and I parted company. He was a most congenial travelling companion and it was with genuine regret that I left him in Yokohama, and complete the six days to Shanghai. I was met at the dock there by Father Doyle, our Shanghai Procurator, and Father D. Stringer, who was to be my travelling companion for the balance of the journey.

We lost no time in unnecessary delay in Shanghai, for travel to the interior is uncertain at the present time, but we were forced to wait two weeks. Tickets were already bought, and reservations made on a coast steamer for Wenchow, but these were cancelled when it was announced that the port of Wenchow was abruptly closed to all shipping.

That was not pleasant news, for I did not relish the thoughts of an indefinite stay, so near and yet so far from Lishui. There is always a way, though, and if there is a way, Father Doyle will find it. He did find it, on a German-owned steamer bound for Ning-po, or within striking distance of Ning-po. We foresaw some difficulties in the way but that is all in a day's work in this country. Had we gone by Wenchow, it would all have been comparatively easy, a twenty-eight or thirty-hour voyage by boat, a night with the good Vincentian Fathers at Wenchow mission, and a day's journey by boat and bus to Lishui, with a respite at Tsingtien. As it was the trip was interesting enough if not pleasant, and we spent the night at a town near the birthplace of the Chinese General Chiang Kai Shek. This town was remodelled with new parks and scenic routes to attract the tourists in days before the war. But I am ahead of myself.

The steamer on which we left Shanghai stopped some distance out of the small port of Chin-hai and from there we were taken by a tug to the city of Ning-po, making ourselves as comfortable as we could on the top of the tug. We reached the city of Ning-po at eleven o'clock at night and after repeated knocks the gate of the mission was opened by His Excellency himself who received us most cordially. Bishop Defebvre and the two priests who woke up at the sound of our knocking, welcomed us and took us to our rooms. Here in the city of Ning-po we spent two very enjoyable days, and only once were we disturbed by the alarm warning the people of an impending air raid; but thank God, the raid did not materialize.

The personnel of the mission there at Ning-po indeed have troubles of their own. Life in the interior has its drawbacks at times, but in time of war it is decidedly safer than life in a coastal city. Whatever dangers from the air we may have been subjected to, they are as nothing compared to the troubles that people along the coast have had to put up with. Thank God that air raids over Lishui have been comparatively few. At least we have been spared the danger from roaming battleships, armed to the teeth, and looking for a target and a pretext to open fire. Everywhere we visited in Ning-po there was the same feeling of uncertainty, if not of fear, and no wonder. It is *not* a pleasant feeling, that one experiences, when one does not know the day nor the hour that a fusillade of bombs or bullets may be poured out of the sky with deadly effect.

We were not honoured by such a visitation; but we did not delay long. As soon as we could arrange it, we started on what should have been our last lap. Ordinarily one easy day's bus ride would see us in Lishui, but not now. For miles out of Ning-po, as out of all important ports, the bus road is no longer in use, and we had to fall back on the old reliable, the sampan on the river. The going was slower but surer. It would have been fairly comfortable were it not for the heat and the more than overcrowded condition of the boats. People were literally packed in. The rickshaws were a little more comfortable. Anyway after forty li of this we reached the first bus station only to see the last bus that day disappearing down the road. That meant a night in a miserable hotel, and an unreasonably early start in the morning. To grab a place in the bus, even to buy a ticket, the traveller must step lively here where there are so many going the same way, and so few vehicles to accommodate the crowds. We were fortunate in securing them and wedged our way into an already overcrowded bus that must have seen service for at least a quarter of a century before it saw Chekiang Province. In a few hours, we told ourselves, we shall be tearing down the stretch in sight of Lishui, but such was not to be. Our destination for that day, happily for us, was Tungyang, where Father Lorne McFarland, now attached to the Hangchow vicariate is stationed. Father Lorne is only a short time at this mission, but has things ship-shape already, and visitors are given a royal welcome. Another few hours on the following morning and we would be back in Lishui.

The reception here at Lishui was one I shall never forget. It far exceeded any expectations I had on the matter. I had hoped to come in quietly and announce my arrival, but they would not have it so. One employee of the mission stationed himself at the bus terminal from early forenoon, and as soon as we arrived he telephoned the news to the mission. Half way there, (we walked from the station to the mission as rickshaws were scarce that day), we were met by the boys from the school and also a group of girls from the girls' school, accompanied by Father Gerald McKiernan.

At the mission the noise of firecrackers was deafening. It is well known that the Chinese love a noise, and their favorite pastime is setting off fire-crackers. That fact, or rather characteristic, plus the co-operation of Father Morrison, the Pastor, and his able assistant, Father Harold Murphy, who inspired the celebration, would explain the noisy welcome, more than the fact that I had been their so-called Pastor, acting in Father Morrison's place while he was in Canada two years ago. However, all I could do was smile my thanks and use the time honoured Chinese phrase, "Tui pu chu" I am unworthy, or "Hao pu hao" how are you?

I will take this opportunity to express my thanks and a word of gratitude to my relatives and friends at home for their kindness to me during my stay among them. My purpose was primarily to rest and recuperate, but every missionary tries to help the missions, even while he is on vacation. In the little campaigning I did, I received most generous help from bishops, priests, religious and from the faithful. I wish to thank especially the good Bishop of my native Diocese of London, His Excellency, Right Rev. John T. Kidd and his zealous priests, the Pastor and people of the Parish of Ridgetown, and all those who hepled me in any way. All I can say is "May God bless and reward you for your generosity to so worthy a cause".

Father MacDonald Ill

We are very sorry to have to inform our readers that Father John J. MacDonald, who is home on furlough from China, is confined to the hospital through illness. Being one of our veteran missionaries, and having been on the front lines of mission work for a sufficient length of time to be accustomed to many inconveniences, we feel confident Father Chook will be able to weather this also. We ask our friends to remember him in their prayers that he may soon return to his work.

YES! THAT OLD BOOK CAN BE REPAIRED, CHEAPLY
PHONE
Ludford Bindery
ELgin 9614

CANADIAN
BOOSTER
HAIR TONIC
for
DANDRUFF
AND ECZEMA
at
BARBERS DRUGGISTS

ESTABLISHED 18 YEARS
Discriminating people have depended for years on the correctness and individuality of our styles and materials. This year we present a superb selection in a variety of colors and patterns.
GENERAL DRY GOODS
BEEHIVE and MONARCH WOOL — HOSIERY
Try Our Quality and Service
MRS. E. KNOTT
1559 KINGSTON ROAD - - TORONTO
HOward 5498

OH, MY POOR FEET!!!
BUNIONS! FALLEN ARCHES! SCIATICA! ARTHRITIS! PAINS IN LEGS! BACKACHES! NERVOUS AND RUN-DOWN CONDITIONS!
You can get relief by consulting A. COTTON, Foot Correctionist. Consultations free, in your home if required. My appliances are recommended by physicians. Money refunded if no relief.
ARCH SUPPORTS AND FOOT APPLIANCES, light and flexible, no metal substance used, made to suit every individual need. Orthopaedic and custom shoes made to measure.
GRover 6147 - **A. COTTON** - 87 WOODBINE AVE.

AND WHAT OF CHINA?

By

REV. JAMES LEONARD

"Father, do the Chinese eat Ice Cream?"

In the larger coastal cities, yes.

"And do they have Automobiles and Street Cars and Radios and Washing Machines and all the conveniences we, at home, enjoy?"

In general, they do not!

* * *

THESE and thousands of other questions are asked by the many friends one meets in the course of Campaign work for the Chinese Missions. It is really amazing how many people one meets who are utterly unaware of conditions in vast regions of the earth like China.

Life in our Western world has developed to a very high degree along scientific lines. We can now sit down in a living-room at some distance from the George Washington Bridge or Holland Tunnel and *see* and hear a programme originating in the studios of the National Broadcasting Company in downtown New York. Short wave broadcasts from Europe have now become commonplace. Newscasters speak to each other from Washington to London, Berlin, Paris and Warsaw. We, at our own cheap little radio, listen-in and hear distinctly each and every word. The sirens shrieking out their weird warnings of approaching bombing 'planes in European cities can be heard as an announcer in some far-off studio tells us: "This is all I have time to say now. I must rush to safety. The air-raid signal has just gone. If you listen closely you, in America, may hear it also."

It is a wonderful day in which we live! How strange it is to find so many people who know little or nothing of conditions in China!

For the past twelve months I have been travelling through the United States. During that time I have tried to make people interested in our work in China. I have found everywhere that the average Catholic man and woman, and in many cases our young people also, are anxious to help by their material offerings. To tell these people of the customs, the language and the general outlook on life of the Chinese often brings home the realization that it is indeed a grand thing to have been born a Christian in a non-pagan land.

In this article I will not attempt to portray for you conditions in China. I would rather try to impress upon you the fact that by your continued and interested reading of this little magazine, from month to month, you could acquire a broader and more comprehensive picture of the Orient than any one Missionary, in an article of any length, could depict for you. Each month the pages of CHINA bring to your homes accounts written *in* China by *different* Missionaries. Each Missionary gives you *his own* impressions and particular experiences. By reading these articles you will come to know China and her people as the simple and lovable people they really are. A people so little understood and oftentimes despised because of ignorance.

* * *

China to-day remains one of the countries living a life based upon the Primitive Revelation. For centuries before the coming of Christ the doctrines and laws contained in this Revelation were handed down, from generation to generation, in the Tribes and Peoples outside the pale of Judaism. Instinctively men worshipped the Supreme Being; they offered sacrifices to Him.

Immortality of the human soul came naturally to them; it was part of their very make-up. In those days distances were really obstacles. Communications if any were very poor. Rumours of peoples in other far away places conveyed little information as to the real state of the human race. One nation despised another. China considered herself the Middle Kingdom. The Primitive Revelation became corrupt. The idea of One Supreme God was dimmed by imagination, fear and superstition. Soon mere human beings were the objects of worship. In China to-day Ancestral Worship proves this.

Other nations, other races, among them yours and mine, have been spared this terrible confusion. Christ has been preached to us. His Church has become our spiritual mother. In

Photo Finishing
EXPERT, SPEEDY SERVICE
SATISFACTION GUARANTEED
A 6- or 8-Exposure Film Developed for 25c
SAVE TIME
BY REMITTING WHEN SENDING FILM
Francis Photo Service
STATION C - TORONTO

Sutherland Plating Co.
SACRED VESSELS
GOLD REPLATING
HOUSEHOLD GOODS REPLATED AND REPAIRED
All Kinds of Metal Plating and Lacquering
REASONABLE
39 DUCHESS ST. - TORONTO
ELgin 0060

F. ROSAR
FUNERAL DIRECTOR
In an hour of bereavement it is comforting to know that able hands and hearts are ready to assist.
●
467 SHERBOURNE ST. MI. 7233
(Near Wellesley St.)

F. X. BURROWS
BARRISTER
and
SOLICITOR
73 ADELAIDE ST. W., TORONTO
Phone AD. 3195

ALLEN ELECTRIC CO.
Repairs to All Electrical Equipment and Motors
● WIRING ●
KEnwood 1746 - TORONTO

GET YOUR
FISH
from
Foster's Fish
Over 30 Years' Experience
902 Kingston Rd. HO. 4849
"Fish and Chips Our Specialty"

SEE OUR MARVELLOUS NEW HOME SERVICE
Carpets and Upholstery Spotlessly Cleaned in Your Own Home
Guaranteed and Insured Against Damage
Have Our Representative Call for a Free Estimate—No Obligation
Mabee-Carson-Services
References from Toronto's finest homes
105 Richmond W. WA. 8481
See our Classified Ad in telephone book

KNAPMAN
RADIO SERVICE
REPAIRS
To All Makes of Radios
HOward 6146
951 KINGSTON ROAD
Official Radio Service to Scarboro Police

SAFE
VERMIN EXTERMINATION
BY THE
FAMOUS MEILLEUR METHOD
NO DEADLY CYANIDE GAS
No Inconvenience
100% SAFE 100% GUARANTEED
Special Attention to
COLLEGES, HOSPITALS
SCHOOLS and INSTITUTIONS
ESTIMATES FREE
DAY OR NIGHT SERVICE ANYWHERE
Reliable Exterminators (Reg'd)
WA. 8393 64 WELLINGTON ST. W.
Manager's Residence: HO. 9601

McKINNON FUELS
LIMITED
WHOLESALE AND RETAIL
COAL — COKE — WOOD
One Good Ton
Deserves Another
SPECIAL CARE OF BUILDINGS AND INSTITUTIONS
GRover 1187
(3 LINES)
Nights—HUdson 8515
GERRARD ST., at Main, TORONTO
Member 22, Fuel Protection Association

her bosom we repose with confidence. We are assured of protection against the superstitions, heresies and ISMS that depraved minds create. In the Western world there are two distinct Camps: one in error and vice; the other guided by the laws of God. The latter has been made possible by the Revelations of Christ guarded and interpreted by His own Divine Spouse, the Catholic Church.

* * *

Let us, even at this late date, unite to enlighten the heathen. Why should the discoveries of science be used only for the diffusion of material doctrines and the propagandizing of nations to make them war-minded.

Father Leonard of Toronto.

* * *

Only a few days ago our national newspapers carried front-page headlines stating that Canada was now at war. This news brought to the surface feelings of patriotism and readiness to defend the country even unto the death.

Such a crisis as this one now upon us directs the attention of our people to lands in the throes of war. Naturally, mothers and sweethearts are interested in their husbands, sons and beloved ones. This interest tends to lessen zeal and weaken interest in other far-off lands where the conflict between the Prince of Peace and the Powers of Darkness must of necessity continue unabated. Consequently the work of Foreign Missions suffers. I do not think it is necessary to go ahead and

(*Continued on page* 12)

FURS
Borovoy Fur Shop
OPEN EVENINGS
Made to Order — Remodelled
1122 COLLEGE STREET
MElrose 7059

British and Colonial Trading Co., Ltd.
RESTAURANT AND HOSPITAL SUPPLIES
We sell direct from
MANUFACTURERS
and will be pleased to quote on your requirements
286 BROCK AVE. - TORONTO
LOmbard 6030

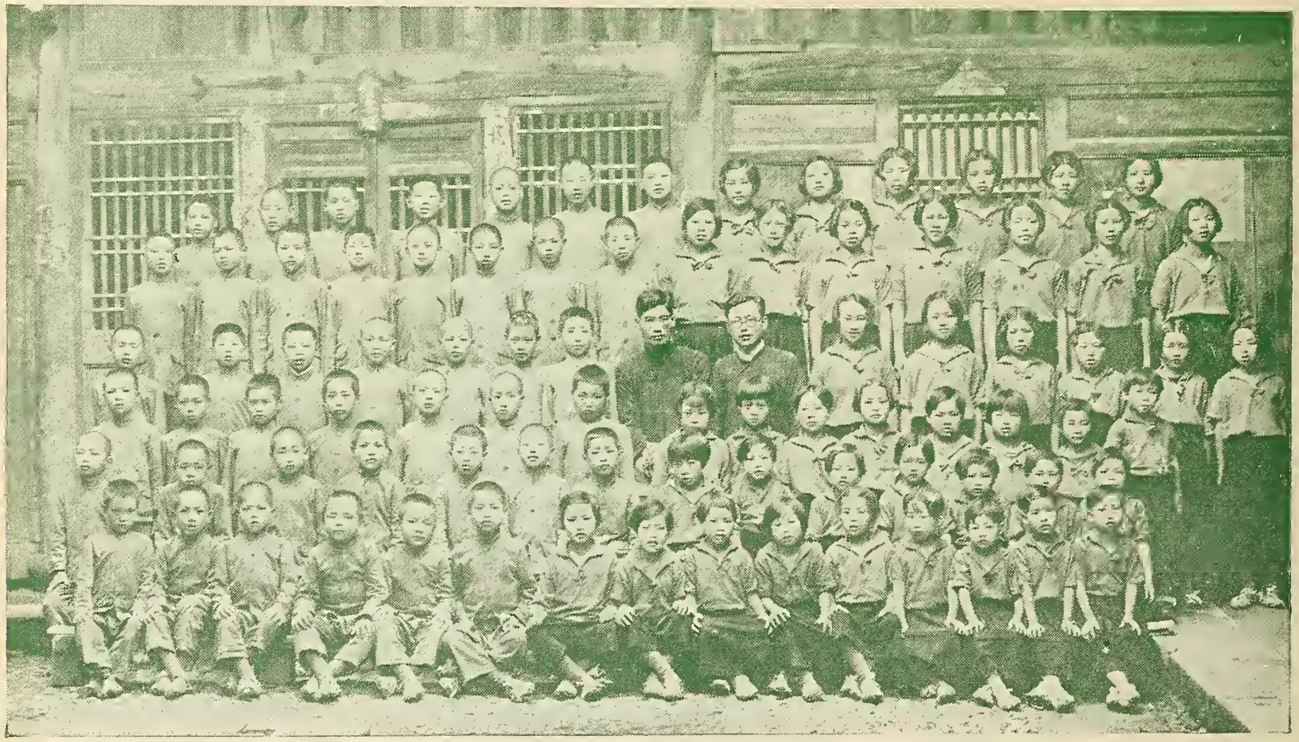
McTAMNEY'S
SPECIALS
FOR SCHOOL
Boys' and Girls' Wrist Watches
$2.95 — $3.95 — $4.95
Waterman, Parker, Schaeffer Pens and Pencils from $1.00
James McTamney & Co.
Pawnbrokers Since 1860
139 Church St. - Toronto

MATTRESSES
RE-MADE LIKE NEW
One-day Service
$1.50
FUMIGATING A SPECIALTY
on all household articles
Your mattress can be converted into a modern inner spring mattress
VETERAN BEDDING
Established 1918
LLoydbrook 9482

SAM HING
FRUIT MARKETS
Choicest Fruits — Fresh Vegetables — Highest Quality Groceries
COURTEOUS SERVICE
Prompt Delivery
651 Mt. Pleasant Rd. - HY. 7067
615 Bayview Ave. - MA. 4467

With Monsignor Fraser in Kinhwa

NEWS about Father Fraser and his great work in China is always welcome to our readers. This able missionary is not happy or contented unless he is in the midst of his beloved Chinese, using all his ingenuity to bring them closer to the Catholic Church. His sincere desire to make Almighty God known and loved by these neglected pagans will admit of no excuse whatsoever to limit his Apostolic labors. Whether it be the scarcity of funds or the ravages of war, in the eyes of Monsignor Fraser there are still souls to be saved—souls which in his estimation depend on him in the workings of God's Divine plan. The advent of war in China, as appalling and devastating as it continues to be, has nevertheless opened out to these zealous missionaries, a vast new field of endeavour. The question of war refugees and the policy of dealing with them now occupies the attentions of our missionaries in those districts particularly which have held out to at least the women and children a haven of partial security from injury and death. Monsignor Fraser writes to inform us that in the Kinhwa District, over 400 refugees from the war zone are being cared for and made comfortable. The above picture shows that out of that total, some 85 were children of school age, being looked after directly by the two zealous Chinese priests pictured in the group. Whereas a year ago these children were all pagans, they are now firm believers in God, recite the morning and evening prayers and assist regularly at Christian doctrine. War for them in other words was a blessing in disguise. The versatility of the foreign missionaries in times of stress, enables them to adapt themselves to their varying circumstances under the influence of God's grace to such an extent that many who would otherwise perhaps never hear of the Catholic Church, are now able under such adverse conditions to be received within Her folds. It is the workings of Divine Providence to at least a few more fortunate souls.



Refugee children being cared for and educated at the Catholic Mission.

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING
WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking

F. J. SPARHAM
Barrister and Solicitor
100 Adelaide St. W., Toronto
Phone WA. 8737

E. H. WAND & SON
KINGSWAY—JANE and BLOOR
Special Delivery
FRESH MEATS—GROCERIES
VEGETABLES
248 JANE ST. - TORONTO
LYndhurst 1541

THROUGH AFFLICTION TO SALVATION

By REV. M. L. CURTIN

OUR new hospital was formally opened and blessed on Sunday, June 25th. As you know it is called St. Joseph's, and very appropriately so, for many reasons. St. Joseph is the Hope of the Sick, and the Patron of the Dying, as well as the Patron of China. He is also the Patron of the Reverend architect-superintendent of the new building, Father Joseph Venini. Accordingly, it was only fitting that Father Venini should perform the short but impressive ceremony of blessing the hospital which he planned, and the erection of which he supervised. Immediately after Benediction of the Blessed Sacrament, all—Priests, Sisters and the Faithful, proceeded to the main entrance, and while the priests went from room to room, answering the responses, the Christians chanted the Litany of St. Joseph.

If the first cases to be admitted may be considered as ominous, the new hospital will more than justify its existence and the energy and time and money spent in its construction. The first patient came before the building was complete, but a place was found for him, while the plasterers and painters continued their work in other sections. He was in a dying condition when he arrived, so there was no hope of saving his life, but there is every hope that the poor fellow's soul is saved. In every case, if a patient shows any inclination to listen to Christian Doctrine, he is instructed as thoroughly as circumstances will permit, and so with No. One Patient. It was all very new to him, but he seemed to grasp the essentials, and at his own request was baptized. Father Venini administered the Last Rites of the Church, and within a few hours his first patient had passed away.

The second case was even more remarkable, and more consoling. An officer in the army, whose regiment was temporarily billeted in Lishui, had developed a serious lung condition, and was declared by the military doctors to be incurable. Tuberculosis in an advanced stage was evident when he presented himself at the hospital and even though the building was not yet finished his pleas to be admitted showed that he was willing to bear the inconvenience and the noise in the unfinished building rather than accept his quarters in the barracks. And so Lieutenant Jo Bing was admitted.

It has often been remarked how readily the sick here respond to our own medicine, and Jo Bing was no exception. At once he showed improvement, and since hope springs eternal in the human heart, he confidently looked forward to the day when he would be discharged, restored to health. But unknown to him he was the only one who cherished such hopes, for only a miracle could save him. And a miracle there was in God's great plan — but a miracle of grace! According to stories that filtered in, Jo Bing had been no angel in his past life, and for a time showed no angelic qualities while an inmate of the new St. Joseph's—but gradually he changed. He became curious about this Catholic Church, of which he had heard so little previously. Our new male nurse, Hong, himself a recent convert, readily answered his queries, as did the Sisters, whose Christ-like charity must have impressed their patient to no slight degree; but it was only after he requested to be instructed in the Catholic Faith that a systematic course of instructions began. No unnecessary delay could be made in receiving him into the Church, for tuberculosis is treacherous, and accordingly as soon as he had learned the essentials, and of his own free will had asked to become a Christian, Father Morrison baptized him. He lingered on for several weeks, and though his condition gradually became worse, he continued his instructions.

The night he died will long be remembered by certain members of the 1939 Band of Missionaries, who were present when he expired. When it was seen that he had only a few hours to live, Father Venini, who had been watching him closely for weeks, anointed him, and gave him the Last Blessing, which, as every Catholic knows, includes the Plenary Indulgence at the hour of death. A few minutes after he received the Last Rites, still conscious, though too weak to speak, he passed away. He was surrounded by all the comforts that our Holy Religion could supply. Four priests and three Sisters were present to pray for a happy death for one who until a few weeks before had never dreamed that such a grace was so near. His faithful attendant, Hong, held a Crucifix to his lips, and continually whispered in his ear pious ejaculations and prayers, which he tried to repeat until his last breath.

Great St. Joseph, Patron of the Dying, pray that we may all have the happiness to die as good a death, which in God's mercy, was granted to your client, Joseph Jo Bing!

Work like this by the gallant sisters has continuously urged the completion of a hospital building.

A "Look-See" Into Life on the Missions

By

REV. THOMAS MORRISSEY

AFTER a week of torrential rain with its respite from the intensive heat, Saturday was a day bright and clear. Fortunately so for me as I had arranged with Father McAuliffe to accompany him to Tangchi, a mission of Kinhwa parish and some fifteen miles from this city.

At 5 p.m. the whistle blew, reminiscent of hockey days on the Seminary rink, the engine groaned, cars collided and we were on the journey which was for me my first "Look-see into life on the missions". An hour on the "iron-horse" and we arrived at the station in Tangchi. But, as we were yet quite a distance from the mission we hired rickshaws to endure another hour of jolting and shaking over highways and by-ways that bore close resemblance to the proverbial "rocky road to Dublin". So steep were the hills and, incidentally, so heavy were the passengers, that it was necessary for the coolies sometimes to seek help from passers-by.

However, we finally arrived at the mission and although the brass band was not in evidence, firecrackers were very much so, and we entered the priest's "room" amidst the most profound bows, the broadest smiles and the loudest noises. Immediately, we were presented with green tea and hard boiled eggs, a strange combination, perhaps, but to the missionary in China most welcome.

At eight o'clock the bell rang for night prayers and the Christians living in the neighbourhood of the mission arrived and soon afterwards their "Ave Moliahs" (the Hail Mary in Chinese) could easily be heard as they broke the twilight stillness. How pleasant, indeed, it must have sounded to the ears of Mary, Queen of the Missions. But a few years ago her name was unknown in Tangchi—to-day it numbers amongst its inhabitants many devout clients of Mary, who, each evening, make known to her their humble petitions.

Night prayers finished, the Christians bade us good-night and as the mosquitoes evacuated our beds we took possession of them. But not for long, as in the early hours of the following morning, Sunday, the Christians were with us again, not only those who had been at prayers the preceding night but others from the mountain and country villages, some of whom had walked ten miles to assist at Mass.

By nine o'clock the mission compound was the scene of much activity as Christians, catechumens and pagans gathered together, the latter to have a peep for themselves at the goings on in the Catholic Mission. Naturally, for them the big attraction was the Mass; and as the chapel was not sufficiently large even to accommodate the Christians, it was necessary for our pagan friends to remain outside and look through the windows. This they could do easily as those particular windows are but a few feet from the ground, yet even then some of the pagan children had to be raised up by their older brothers to see what the foreigners were doing. One small boy remained on his brother's shoulders throughout the whole of Mass. This struck me rather forcibly, recalling that particular occasion during the lifetime of our Lord when Zachaeus climbed a tree to see Him pass. And just as Christ said then, "Zachaeus, come down, for this day must I abide in thy house"; so, also, we hope and pray, that as He came on to

Father Morrissey is making friends with the Christians.

the sacred altar in that pagan town a few days ago, He said to many souls, "This day must I abide with thee".

Many such instances in China are very similar to those related in the Gospel. This is so to-day, perhaps even more than formerly, due to the thousands of refugees from the war zones—people who have fled from the horrors of war to live a life entirely dependent on the charity of their fellow man. So, needless to say, while in Tangchi we had our daily quota of refugee visitors to whom the reply "I have no money" simply conveyed the idea that we were very polite, or better still, our modesty was admirable.

As so many of my readers already know, privacy in China is not so highly esteemed as in the West. Thus, for example, we had visitors galore when we were manipulating, or in my case, trying to manipulate chop-sticks — visitors whose behaviour would not be recommended in the best books on dining-room etiquette, for to them such items as handkerchiefs, soap, and comb and brush are unnecessary luxuries — things which at first sight are a bit repulsive but soon become so common-place as to pass *almost* unnoticed.

Yet, to me, everything was very interesting and oftentimes inspiring, so that I was enjoying immensely my first look-see into life on the missions. The peak of my enjoyment came the day before leaving Tangchi when I was deputed to administer, for my first time in China, the Sacrament of Baptism. The subject was a young lady almost one year old and to whom I gave the Christian name of Helen. I shall not dare to romanize the Chinese name she already bore but a free translation of it would run something like this—"The first Rose of Summer".

The time for our departure was drawing near, and as yet we had done no visiting although we had accepted several invitations. So, our last afternoon in Tangchi, Father McAuliffe, along with the Catechist and I, started out to visit the Christians. At first we were accompanied only by a few of the Christian boys but as we moved from house to house our retinue was noticeably increasing so that by the time we were ready to return to the mission we had with us such a gathering of men, women and children, ranging in ages from sixty years to six months, that I recall remarking to Father McAuliffe that, evidently, we were being mistaken for the Pied Piper of Hamelin.

The chapel was so small that these Chinese attended Mass through the window.

To look at Chinese houses one immediately concludes that they are all alike. Not so inside. In China, as well as elsewhere, variety seems to be the spice of life. In one home a huge coffin, waiting to receive the venerable bones of Grandpa, occupies a rather large portion of the small dwelling, while in another similar mansion a pigsty with three or four of its hoggish occupants laid claim to more than half the kitchen. It did not take very long to become aware of their presence—and through more senses than that of hearing — especially when the thermometer registered ninety in the shade.

The foregoing is but the sordid and unpleasant side of such visits. There is also the cheery and encouraging aspect, for the welcome

(*Continued on next page*)

See the Latest Model
COFFIELD WASHER
at
Binnington's
965 Bloor St. W.
(near Dovercourt)
16 Years Established Guarantees Dependability

R. L. HEWITT
P. M. CLARK & SON
Highest Quality
Merchant Tailors
89 King St. W. EL. 1981
(opp. Star Bldg.)

REBUILT
UNDERWOOD TYPEWRITERS
FOR SALE OR RENT
●
ELgin 8822
●
Toronto Typewriter Company
48 ADELAIDE STREET WEST
J. W. Sanderson, Mgr.

PERSONAL ATTENTION
GIVEN TO WOMEN AND CHILDREN BY
MRS. CLIFFORD WARDELL
The only Graduate Lady Embalmer of the Canadian School of Embalming University of Toronto
ALL DETAILS ARRANGED
Wardell Funeral Home
3271 YONGE ST. - TORONTO
Near Lawrence Avenue
MOhawk 7171

KERR ADDISON, EAST MALARTIC, SAN ANTONIO AND LEITCH
Information on Request
BARRETT, SEGUIN & CO.
Members The Toronto Stock Exchange
TORONTO
330 BAY STREET
WA. 7631
HAMILTON
SUN LIFE BUILDING
7-3656

De Luxe Platers

35 Golden Ave. - Toronto

GOLD, SILVER, COPPER
NICKEL, CHROMIUM
CADMIUM

Plating in all its branches done by experts

KEnwood 9311

Kingston Rd. Lumber and Coal

PROMPT DELIVERY | HOward 2300

"A COMPLETE SERVICE"

- New Homes
- Home Improvements
- Building Materials
- Financing Can Be Arranged

Kingston Rd. Scarboro 314

Eyesight Specialist

Spectacles do not correct every eye ailment. Have your eyes, eye muscles and depth of sight thoroughly examined at my office.

Phone
I. G. SCHAEFFER for appointment

Eye Examiner for Canadian National Railways

Suite 401, Kent Bldg.
156 Yonge St. EL. 1924

MOORE'S REXALL PHARMACY

Prescriptions Our Specialty

NO DRUG NECESSITY
WE CANNOT FURNISH

Cheerful Delivery

1716 Kingston Rd., Toronto
(cor. Harding)

GRover 4441

O'Connor Bros.

●

FUNERAL DIRECTORS

●

1871 Danforth Ave., Toronto

Phone GR. 6457

we received from these people and the hospitality tendered us on entering their homes was such as to more than compensate the relatively few displeasing things.

The next morning we were up at two-thirty as our visit to Tangchi was at an end. Masses at three and three-thirty, yet even at that early hour several of the Christians were present, some of whom remained all night at the mission that they might attend Mass.

Tangchi, like many of China's cities, towns and hamlets, is essentially pagan. But theirs is that primitive paganism born of ignorance and lack of knowledge concerning Christianity and its tenets. As yet the neo-paganism of the twentieth century has not contaminated her native sons with its false, illusory doctrines, and in view of the apparent fertile soil on which the seed of Faith has already fallen, it does not seem too optimistic to hope that in the not too distant future Tangchi will be a flourishing Christian centre with a church sufficiently large to accommodate its members. Thus, dear reader, let us unite our prayers to this end, "that the cross, the emblem of salvation, will, before many moons have passed, dominate another Oriental town, that another group of Chinese, seeing the folly and absurdity of paganism, will, with the Grace of God, humbly acknowledge the eminent supremacy of Him Who sent His only begotten Son to die for all men, yellow as well as white."

And What of China?

(*Continued from page 7*)

outline for you the reasons why this should not be so. I will simply ask you: "Must we now neglect hundreds of millions of human souls who have never had an opportunity to know and love Jesus Christ?" These people have never heard the story of Calvary. They do not know the real answer to the question: "What Happens After Death?" Must we neglect these people simply because there is a war on in Europe?

I appeal to you, readers of CHINA to continue your support in our fight against the Powers of Darkness. If we are assisted in our work for souls who knows but that when the present war has ended China may be seen, from afar-off, holding high the torch of Christianity and prepared to give back to a tired and dejected world confidence in God and love of one's fellow man.

WARDELL
MONUMENT WORKS
(CHAS. H. SMITH)
ESTABLISHED 1898
MEMORIALS—MARKERS
LETTERING

●

2696 Dundas St. W. - Toronto
JUnction 7923

CLERKE'S GARAGE

MODERN EQUIPMENT
EXPERT MECHANICS

Tune-up Service a Specialty

(Dufferin at Bloor)

SUNOCO GAS & OIL

Service Station	Garage
1024 Dufferin St.	1015 Dufferin St.
LO. 7166	LL. 9435

G. WILSHER
COAL

●

The sweetness of low price is never worth the bitterness of poor quality.

●

1 Guest Ave. - Toronto
GRover 3837

FOR QUALITY MEATS
VISIT

Pure Food Meat Market

Branch—	517 Bloor W.	ME. 3564
"	1202 Bloor W.	LL. 8611
"	1530 Danforth	HA. 1519
"	2912 Dundas W.	LY. 7811
"	1004 Kingston Rd.	GR. 3435
"	501 Parliament	MI. 3161
"	1216 St. Clair W.	KE. 3910
"	640 Yonge St.	KI. 2210
"	828 Yonge St.	KI. 6085
"	1505 Gerrard E.	GL. 1484

Quality With Low Cost

PHOTO FINISHING

By Direct Mail

"You Save Money"—Any 6 or 8-exposure films up to No. 122 developed and printed 25c with free enlargement.

Enclose money with order.

Quality and Satisfaction Guaranteed.

Mail your next film to

IMPERIAL PHOTO SERVICE

STATION J. - TORONTO

fine furniture
VENETIAN BLINDS
MADE TO ORDER
FULLY INSTALLED
Lindsay's HOME FURNISHINGS
2967 DUNDAS ST. W. LY. 3213
Better Goods - Lower Prices

E. B. CLAUSON
PHOTOGRAPHER
Expert Attention Given to
PORTRAITS, GROUPS
CHILD STUDIES
668 Mt. Pleasant Rd., Toronto
MAyfair 3694
Phone for Appointment

Hopkins-Golden
BURIAL CO.
E. S. GOLDEN, Prop.
FUNERAL DIRECTORS
..... *Since 1887* .....
Professional Lady Assistants
No Extra Charge for Modern Catholic Equipment
529 Yonge St.
KIngsdale 5568-4989

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

DANFORTH
FURNACE WORKS
Agents for
PEASE FURNACES
Furnaces Reconditioned
Repairs to Any Make
Secondhand Firepots and Grates
GErrard 2080
752 BROADVIEW AVENUE
(at Danforth)

YOU and WU

Wu Chu Chu is a Chinese boy,
With a little yellow face like a Chinese toy,
With almond-shaped eyes and a shaven head,
And on bird's-nest soup and rice he is fed.
But the thing to remember and to underline
Is the fact that his soul is like yours and mine.
Yes, we ought to take note of it, and underline
His soul is very similar to yours and mine.

Wu Chu Chu has a birthday, too,
He may have been born on the same day as you.
His soul has been fashioned by a Hand divine
To God's own likeness, just as yours and mine.
It's a fact that may cause you to show surprise:
There's a soul looking out through those almond eyes.
And perhaps you haven't dreamt that you ought to prize
A soul looking out through two almond eyes.

Wu Chu Chu has a destiny,
The very same that's given unto you and me.
There's a place set aside up in Paradise
For the soul that's yearning through those almond eyes.
But the thing to regret and remember, if you will,
Is that Wu Chu Chu is a pagan still.
His hand waits for your hand to pull him up the hill.
Wu Chu Chu waits, a pagan still.

Landy & Co. Limited
Catholic Church Supplies
✠
EVERYTHING FOR THE CHURCH
EVERYTHING FOR THE HOME
16 Dundas St. West (near Yonge)
Phone AD. 0812 Goods Delivered

HENRI J. BOYER
SHIRT TAILOR
NECKWEAR, Etc.
101 King St. W. WA. 3727
(Second Floor)

Hilda's
Permanent Wave Shoppe
Specializing in Oil Permanents
Particular attention given to scalp conditions after the hot summer sun
Shampoo *Finger Waves*
3144 Dundas St. W. JU. 3468

Electrical Appliances KEnwood 4043
METRO RADIO CO.
SALES AND SERVICE
J. R. Sokoloff
572 ST. CLAIR AVE. WEST
TORONTO

MAKE A POINT OF CONSULTING
Canadian Smallwares
COMPANY
For All Your
SCHOOL SUPPLIES AND STATIONERY
EXERCISE BOOKS, SCRIBBLERS, PENS, PENCILS, RULERS, ERASERS, Etc.
Inquiries invited
571 LOGAN AVE. - TORONTO
Phone GErrard 3543

Canadian Mining Securities
BOUGHT — SOLD — ANALYZED
WILLIAM L. DOYLE AND COMPANY
702 Kent Bldg. TORONTO ELgin 7239
We invite your enquiry on any Canadian mining stock. Analysis will be supplied without obligation.

THE NEWS BULLETIN

SAINT FRANCIS XAVIER CHINESE CATHOLIC MISSION

568 Georgia St. East, Vancouver, B.C.

A CALL TO PRAYER

We earnestly ask you, dear friend and benefactor, to pray earnestly for the intention of the Mission, namely, that means will be forthcoming to build a school. At this time, our kindergarten building is being moved bodily from its present site across the street onto the rear of the lot upon which the Sisters' Convent stands. The vacated premises provide ample room for a school. We have not sufficient means, however, to begin building. In the past, when help was sorely needed, Divine Providence has ever come to our assistance in answer to prayer. On this beautiful feast of Our Lady, her Assumption, we address this appeal to you, feeling confident that you will pray with faith and perseverance and that God will answer our request.

●

LEGION OF MARY

In a very short while there will be a Praesidium of the Legion of Mary, at the Chinese Catholic Mission. This beautiful society which began in Dublin in 1921 is now fulfilling the purposes for which it was founded, viz., personal sanctification of its members and co-operation in advancing the reign of Christ, in every part of the world. The enrolment of Members at the Mission is the result of a visit from Miss Mary Duffy, organizer for the Legion. It is felt that the work of the Legion lends itself admirably to the apostolate here in Chinatown.

●

BISHOP PAUL YU-PIN

Word has been received of the forthcoming visit to Vancouver of His Excellency the Most Rev. Paul Yu-pin, Bishop of Nanking, China. Plans for his reception are in the hands of the pastor of the Mission, the Knights of Columbus, the Catholic Women's League and the Chinese Consul General. His Excellency has been active in refugee work since his flight from Nanking, caused by the invasion, more than a year ago.

●

OPERETTA MAY BE PRESENTED IN POWELL RIVER, B.C.

Should present plans work out, the Operetta "Foo Chang", which proved so entertaining last June, will be played in Powell River by our school children. An invitation has been cordially sent us by Father L. Bourrie, Pastor of St. Joseph's Church. To play before so many kind friends in Powell River would be a pleasure, indeed.

CHINESE LANGUAGE CLASSES DISCONTINUED

The Chinese Language Classes which have been conducted for the past few years have been abandoned for the present. Every day from 4.30 until 7.00 p.m., some thirty children have been receiving instructions in their own language from Mr. Kong, professor. In the days when we had no very direct and constant contact with the children after kindergarten days, language filled a very important post. While we will miss the hum of children's voices reading the "characters", we are compensated with the knowledge that now they have the care of the Sisters in day-school.

●

NOVENA TO THE INFANT JESUS

Father Roland Roberts, National Director of the Pontifical Association of the Holy Childhood, whose headquarters are located in the Mission Rectory, has asked us to extend an invitation to you to join with Holy Childhood Mothers in the National Novena in honour of the Child Jesus. The Novena begins on Saturday, October 14th, and ends on Mission Sunday, October 22nd.

The intentions of the Novena are:

1. The progress of the Catholic Missions;
2. Peace in the Far East;
3. Private Intentions.

A shrine to the Infant Jesus of Prague will be erected in the Mission Chapel, before which, in the presence of the Blessed Sacrament exposed, the Novena prayers will be recited daily. An "Intention Box" will be placed before the shrine and you are invited, when sending your Mission Circle Returns, to enclose your private intentions sealed in a separate envelope marked: "Intention Box—National Office." Special Novena prayers will be sent to you next month for your conveience.

●

HAVE YOU MADE YOUR MISSION CIRCLE RETURNS?

Sometimes, for no other reason than forgetfulness, monthly Mission Circle Returns may not be collected and forwarded by the Promoter. The Mission depends on your offerings to meet the never-failing flood of monthly bills, and so we humbly ask you to be faithful in making returns. Should a Promoter for any reason be unable to make returns even for a long period, there is no need of burdening members with the arrears. Returns for the current month only need be sent.

Month of October, 1939

The Holy Rosary and Angels

Days		Feast Days, Fast Days, Abstinence Days—Holy Days of Obligation
1	Sun.	Eighteenth Sunday after Pentecost. St. Remigius. ✠
2	Mon.	Guardian Angels.
3	Tues.	St. Therese (Little Flower of Jesus).
4	Wed.	St. Francis of Assisi.
5	Thurs.	St. Placidus.
6	Fri.	First Friday. St. Bruno. ✠ Day of Abstinence.
7	Sat.	Most Holy Rosary.
8	Sun.	Nineteenth Sunday after Pentecost. St. Bridget. ✠
9	Mon.	St. Denis.
10	Tues.	St. Francis Borgia.
11	Wed.	Feast of Maternity of Our Lady.
12	Thurs.	St. Wilfrid.
13	Fri.	St. Edward. ✠ Day of Abstinence.
14	Sat.	St. Callistus.
15	Sun.	Twentieth Sunday after Pentecost. St. Teresa. ✠
16	Mon.	St. Hedwig.
17	Tues.	St. Margaret Mary Alacoque.
18	Wed.	St. Luke, Evangelist.
19	Thurs.	St. Peter of Alcantara.
20	Fri.	St. John Cantius. ✠ Day of Abstinence.
21	Sat.	St. Ursula.
22	Sun.	Twenty-first Sunday after Pentecost. St. Melanius. ✠
23	Mon.	St. Severin.
24	Tues.	St. Raphael, Archangel.
25	Wed.	St. Chrysanthus.
26	Thurs.	St. Evaristus.
27	Fri.	St. Florentius. ✠ Day of Abstinence.
28	Sat.	St. Jude (and St. Simon).
29	Sun.	Feast of Our Lord Jesus Christ, King. ✠
30	Mon.	St. Alphonse Rodriguez.
31	Tues.	Vigil of All Saints. St. Wolfgang. ✠ Day of Fast and Abstinence.

FREE ENLARGEMENT
Mounted in Folder
With Each Order

ROLLS OF FILMS DEVELOPED
AND PRINTED COST 25c
•
Mail to
York Photo Service
183A King St. E. - Toronto

ASK YOUR GROCER FOR
TEA CUP
ORANGE PEKOE TEA
BEAUTIFUL FREDA PATTERN
ENGLISH CHINAWARE AND
W. A. ROGERS A1 PLUS
SILVERWARE FREE WITH
EVERY POUND
Quality in Every Cup
James Lumbers Co. Ltd.
TORONTO

For Your Satisfaction Try
R.D. Stanley LIMITED
CLEANERS & DYERS
FOR PARTICULAR PEOPLE
HU. 6500 KE. 8513
PLANT — 922 MILLWOOD RD.
Branch Store—810 Bloor St. W.

Linguaphone Institute
Affiliated with Linguaphone Institute
of London, England
•
Learn Any Language
by Linguaphone
"AS YOU LISTEN" — "YOU SEE" —
"THEN YOU SPEAK"
•
Write or phone for Free Booklet
40 Avenue Road KI. 2652

SELECTED FUELS
for every domestic need
COAL George Bean COKE
LLoydbrook 0489
104 Osler Ave. - Toronto

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

My Dear Buds:

Well, now that you are back at school, how does it feel? Have you worn off the effects of the long summer holidays, and do you really want to get down to hard work? If so then you are just in the right mood for Father Jim to write to you. As you very well know, this is my first letter to you now that all the schools have re-opened, and there is a purpose for this little note to you. For all the boys and girls who have ever seen and read the Little Flower's Rose Garden before, I want them to stop and ask themselves this question—Am I doing all I can as a little missionary for the interests of God in China, and do I belong to the Rose Garden? In other words, dear little friends, before we can start off on the great program we have arranged for this year, it will be necessary that we try to have as a member, every boy and girl throughout Canada and Newfoundland who will happen to read this page in the CHINA magazine. So get busy and write to me right away to prove that you desire to be little missionaries helping the priests and sisters make God known in China. If you want, elect some boy or girl in your room as a captain, and get him or her to write to Father Jim giving all your names and addresses so that you will be members. You will also find in the Rose Garden this month, too, a copy of the prayer for the Conversion of China that every little missionary should say each day. Cut it out and place it in some prominent place so that you can learn it off by heart. Now all get busy, and as soon as Father Jim sees that we have sufficient new members, and that the old members are continuing to write to him, then we will start off with the fresh surprise arranged for this year. So hurry up—let's not delay any longer.

FATHER JIM.

* * *

Very active friends of Father Jim from Grades V and VI of St. Mary's Convent, Peterborough.

The two lovely pictures which we have for this month for the Rose Garden are from St. Mary's Convent in Peterborough. What lucky teachers these sisters must be to have such nice little pupils. And every one is an active missionary for the Rose Garden. Why only last year they saved their money in order to buy an African baby, and this year the plans at school are to save up to ransom a Chinese baby. Isn't that something? These are the kind of pictures that Father Jim likes to put in for others to see—to encourage everybody to keep on working hard.

* * *

Father Jim takes great pleasure this month in giving special mention to St. Anne's School in Glace Bay. Unless I am wrong that is where Father Charles Murphy went to school. As you all know, no doubt, Father Murphy is over in China and will be glad to read this little notice. In the letter they sent there was enclosed a cheque for $40—what a great help that will be coming from young school children. Keep it up!

* * *

I have two letters this month from the town of Codrington, Ont. One is from Michael Cowan, the other from Yvonne Gilbride. I'll give you part from each of their letters. Michael has to say: "I like the CHINA which comes to our school every month, and I would be delighted to become a member of the Rose Garden. I promise to go to Holy Communion once a month for the intentions of the missions, and to say the little prayer." What more could Father Jim demand? Those are the only conditions of joining. We welcome you, Michael, to our club.

Now to see what Yvonne has to say: "I am very interested in your club, and I would like to become a member of the Rose Garden. I am in grade eight at school and eleven years of age. I would like you to tell me of some pen pals of my own age to whom I could write."—signed Yvonne. Thanks Yvonne and we hope that you continue as well as you have started.

So let's get some pen pals for her and for one another. It's great fun, and anybody can do it. Pick out somebody's name and ask them to be your pen pal. Then start writing to one another. You learn all about

Leighton McAmmond, Phm.B.
APOTHECARY
765 St. Clair Ave. W. - Toronto
Phones—KE. 1711 *Prescriptions*
KE. 1131 *Exclusively*

MOVING, PACKING SHIPPING, STORAGE
Fireproof — Non-Fireproof Warehouses — Mothproof Vault — Silver Vault — Fumigating
AGENTS ALLIED VAN LINES IN CANADA AND UNITED STATES
M. Rawlinson Limited
Established 1885
610 YONGE ST. - KI. 5125

Hygrade Coal Co.
J. W. CANNING, Prop.
GOOD FUEL
GOOD SERVICE
Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

WAverley 6460
Norman B. McLeod
CHARTERED
ACCOUNTANT
KENT BUILDING - TORONTO

Hall's Pure Milk Dairy Limited
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

other cities, other schools, and learn new names and meet new people. So get going on that.

* * *

Another request for a pen pal comes from a very faithful Rose Bud up in Coniston, Ontario. Her name is Helen Chabot. I'll put in part of her letter just to let you see what she has to say herself: "This is only the second time I have written to you—the first time to send in a list of names of girls who wanted to be Rose Buds. As I am Captain for our room, I keep reminding the girls not to forget their prayers, and every one of them says the special mission prayer each day. This is my second letter to you—asking you to put my name in the Rose Garden as one who would like to have a pen pal. I am fifteen years old now and would like a pen pal of the same age. I will let you know when I get one." So there you are, boys and girls—another chance. Do not let it go to waste.

Here is a grand compliment to Father Jim—Dorothy White of 124 Oak St., London, Ont., came all the way down to Toronto and then out to the Seminary to see him. She even brought her mother with her. Imagine Father Jim's disappointment when he discovered that he had missed her. He was somewhat relieved to know that one of the other priests had managed to show them around the Seminary, so that their visit was not in vain. Father Jim hopes that they come again.

WHO CAN ANSWER THESE?

Where can a man buy a key for a lock of his hair?

Can his eyes be called an academy because there are pupils there?

In the crown of his head what what gems are set?

Who travels the bridge of his nose?

Can he, when shingling the roof of his mouth, use the nails of his toes?

What does he raise from a slip of his tongue?

Prayer for the Conversion of China

Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and forgetting their idolatry and their unbelief, bring to pass that they may at length acknowledge the Son Jesus Christ, who is our salvation, life, and resurrection, through whom we are saved and set free; to whom be glory from age to age without end. Amen.

300 Days' Indulgence.

A. J. FLYNN BEDDING CO., LTD.
482 Wellington St. West
ELgin 6214-5-6
Manufacturers of
HIGH-GRADE BEDDING
CUSHIONAIRE, LAYER FELT, KAPOK, and INNER SPRING MATTRESSES, BED SPRINGS, BOX SPRINGS and PILLOWS.
We Specialize in All Kinds of Re-make Work
A. J. FLYNN, President. J. B. ROONEY, Gen. Manager.

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

Furnace Repairs
GET A DEPENDABLE REPORT
NO CHARGE FOR THIS
We also take care of chimney work and all other building repairs
We Try to Serve and Please
Britnell The Builder
77 Pleasant Blvd. HY. 5528
(Yonge and St. Clair)

Randolph Macdonald
Successor to
CHARLES AYLETT
CAMERA PORTRAITS
1286 YONGE ST. (cor. Woodlawn)
Phone KIngsdale 6624

SAFES AND STEEL CABINETS, TABERNACLE SAFES, ALMS BOXES
At home safeguard your documents and valuables from fire and theft. In the church protect Holy Vessels, offerings, vestments and records of births, deaths and marriages.
ALLOW US TO MAKE A SUGGESTION TO MEET YOUR PARTICULAR NEEDS
J.&J. TAYLOR LIMITED
TORONTO SAFE WORKS
145 FRONT ST. E. - TORONTO
Branches: Montreal, Winnipeg, Vancouver

Chestnuts

Lieutenant (in rage): "Who told you to put those flowers on the table?"

Steward: "The captain, sir."

Lieutenant: "Nice weather we're having to-day."

"Quick, Sam, a wildcat just ran into your house and your wife is in there."

"That's tough on the wildcat, but he'll just have to get out the best he can."

A man travelling in Maine met a middle-aged farmer, who said his father, ninety years old, was still on the farm where he was born. "Ninety years old, eh?" "Yep, Pop is close to ninety." "Is his health good?" "'Taint much now. He's been complaining for a few months back." "What's the matter with him?" "I dunno; some times I think farmin' don't agree with him."

She: "The Lord made us beautiful and dumb."

He: "How's that?"

She: "Beautiful so that men could love us, and dumb so that we could love them."

Customer: "Have you any good pork?"

Butcher: "Good pork? Here's some pork that will make better chicken salad than any veal you can buy."

"Mary," said the sick man to his wife after the doctor had pronounced it a case of small-pox, "if any of my creditors call tell them that I am at last in a position to give them something."

"When you refused Jim my hand, did he go down on his knees?"

"I didn't notice where he landed."

"How are you to-day?"

"Oh, I can't kick."

"Thought you were ill."

"I am. I have the gout."

"Bob told me I was the eighth wonder of the world."

"What did you say?"

"I told him not to leave me catch him with any of the other seven."

"Is your sister still in Podunk?"

"Say, my sister ain't still anywhere."

"Grandpa, were you young like me once?"

"Yes, my boy."

"Gee, but you must have been a scream with those thick glasses, your bald head and whiskers."

"My wife gave a reception yesterday."

"Did you attend?"

"Yes. I played a practical joke on her. I got in line when she was receiving, and before she knew it she was smiling and saying she was glad to see me—for the first time in three years."

"Little Johnny has drunk the ink. What shall I do?"

"Write in pencil."

Teacher: "Now, Willie, you give me a sentence using these three words: defence, defeat, detail."

Willie: "When de dog goes over de fence de feet goes over before de tail."

Wifey: "I see by this paper that in Sumatra a wife can be bought for $3. Isn't that perfectly awful?"

Hubby: "Oh, I don't know! A really good wife would be worth that."

Sailor (struggling in the water): "Help, I can't swim. Drop me a line."

Shipmate: "Sure, and you write to me occasionally, too."

Lawyer: "You say you told the cook to get out of the house the minute you found it on fire and she refused to go?"

Mrs. Burns: "Yes; she said she must have a month's notice before she'd leave."

Teacher: "An anecdote, as you know, is a short funny tale. Now please, Johnny, write a sentence with the word anecdote."

And Johnny wrote: "A rabbit has four legs and one anecdote."

Old Lady: "Would you give me one of those things that you regulate the heat of the room with?"

Druggist: "A thermometer, you mean?"

Old Lady: "Yes, and set it at 65; that's what the doctor said to keep the room at."

"Had a terrible time with my car on this last trip."

"How was that?"

"Well, I bought a carburetor that saved 50 per cent. of the gas, a timer that saved 30 per cent., a set of spark-plugs that saved 20 per cent., and a new set of rings that saved another 30 per cent., and when I had gone only ten miles the gas tank started to overflow."

Teacher: "What are the effects of heat and cold?"

Charles: "Heat causes things to expand. Cold makes them contract."

Teacher: "Right. Now give me examples."

Charles: "In summer the days are long, while in winter they are short."

An art dealer had two beautiful reproductions of the painting, "The Approaching Storm." One of the pictures he placed in the show window; but it didn't sell. At length, in order to draw attention to the picture he put a card on it, on which he printed the words, "'The Approaching Storm,' especially suitable for a wedding present."

"Just insert this advertisement," said a weary-looking man to the clerk, "$75 reward to any person who will return black Persian cat to Mrs. ——."

"Isn't that a big sum for a cat?"

"It was my wife's pet cat."

"Still—"

"Oh, that's all right. I drowned it."

Wrecked motorist (opening his eyes): "I had the right of way, hadn't I?"

Bystander: "Yes, but the other fellow had a truck."

"Good gracious," exclaimed his wife, when she saw him, "and what have you been at now, Elmer?"

Elmer groaned dismally.

"I've had my nose broken in three places," he replied.

"Well," said his wife, "perhaps that'll teach you to keep out of those places."

HERE'S YOUR CHANCE!

To own a copy of the new, widely acclaimed, streamlined edition of

The Dragon at Close Range

By RT. REV. WM. C. McGRATH

$1.50 - SPECIAL TO READERS OF CHINA - $1.50

While it lasts, this special edition will be available to readers of "China"
at the greatly reduced price of

$1.50 Postpaid

A BOOK YOU WILL BE PROUD TO SHOW ANYBODY

Order Your Copy Today

ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONTARIO, CANADA

CHINA

SUBSCRIBERS ARE REQUESTED TO READ THE FOLLOWING VERY CAREFULLY

The subscription price to CHINA is fifty cents a year. Subscribers who do not receive the magazine regularly will confer a favor by notifying us.

CHANGE OF ADDRESS

Do not fail to inform us promptly if at any time you change your address. In doing so, please send us your old as well as your new address. In doing so, please cut out and forward to us the address as it appears on your paper.

DUPLICATE COPIES

If you are receiving two copies of CHINA, and have subscribed for only one, kindly let us know.

SENDING SUBSCRIPTIONS

In sending your subscription to CHINA, be sure to state WHETHER IT IS A RENEWAL OR A NEW SUBSCRIPTION.

MRS. OR MISS

Very often we do not know which to put on our stencil, as there is nothing to indicate which it should be. Will our lady friends kindly make this clear.

ATTENTION TO THE ABOVE DETAILS WILL BE GREATLY APPRECIATED

REMITTANCES

Money should be sent by Post Office or Express Money Orders, Drafts or Registered Letters to ensure safe delivery. All such orders may be made payable to:

ST. FRANCIS XAVIER SEMINARY - SCARBORO BLUFFS, ONT.

Writing From China

+

Our missionaries tell us they are absolutely "up against it" for funds to carry on their work. We have not the money to send them, so we present their case to you. The Catholic people of Canada and Newfoundland ought not to allow their missionaries to suffer by denying them that aid they might so easily give them. May we ask you who read this to make it a matter of personal concern to contribute something right now to help our missionaries who are so sorely in need of financial assistance. Please answer their appeal to the best of your ability.

Kindly send your donations to

St. Francis Xavier Seminary
Scarboro Bluffs, Ontario
Rt. Rev. John E. McRae, D.P., President

CHINA

Scarboro Bluffs, Ont.

November, 1939

For ADVERTISING RATES IN
"CHINA"
Write to
Associated Church Publications
275 Roehampton Ave. Phone HYland 4122
TORONTO

We are qualified Advertising Consultants with years of experience and would be glad to consult with Catholic publications regarding space problems.

The only agents authorized to solicit advertisements for this publication

Quality Printers

ADelaide
2112-3-4-5

The Garden City Press
263 Adelaide St. West - Toronto

SAINT FRANCIS XAVIER CHINA MISSION SEMINARY

SCARBORO BLUFFS, ONTARIO

MANAGEMENT:

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Very Rev. Dr. McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

ACTIVITIES:

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

MEANS OF SUPPORT:

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA".

The giving of Mass Intentions is a practical method of support for our Missionaries.

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

PRIVILEGES OF BENEFACTORS:

1. They share in all the masses and prayers offered by our priests and students.

2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.

3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.

4. Benefactors may apply all these privileges to their deceased friends.

EDITORIAL PAGE
CHINA
OFFICIAL ORGAN OF
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

Subscription: 50 cents per year
Circulation: 24,500
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1934.

Vol. XX
NOVEMBER, 1939
No. 10

OUR NEW EDITOR

EIGHT years ago when Father Chafe succeeeded to the editorship of CHINA, his friends didn't fail to remind him that the first ten years would be the hardest.

Father James Leonard

The parting jibe has almost proven prophetic and now, while our former editor is recuperating from the effects of illness, he would have us pass on to Father James Leonard, CHINA'S new occupant of the editorial sanctum, the same words of consolation.

The editorship of our magazine is not the most popular of assignments in the eyes of a youthful missionary, because for long years he has hoped for the day when he would set out on the great adventure. In Father Leonard's case it is a bit different, as he has already reached the accomplishment of his dreams, he has already served some of his time in China, and comes to his new appointment well fitted with the necessary background. For the past twelve months he has been on campaign work throughout the States, and for him his scheduled return to China will be delayed until he has served for a while the cause of the missions from this side of the Pacific. Since the departure of Father Chafe, the magazine has been handled temporarily by Father Gordon Stringer, who in relinquishing his duties now that he may be included in the 1939 mission band to China, extends to Father Leonard every best wish for the future, and may He accomplish great things for the salvation of souls in China through the medium of our monthly magazine.

Our readers and subscribers everywhere will welcome the new editor, for the nature of his work in the past has enabled him to grasp very significantly what it is that most interests the lay mind in missionary literature, and in his new position he will be able to satisfy their desires. And so to Father Leonard there is handed over the management of CHINA that he may knit more tightly the bonds of friendship between the missionaries afar and their many friends at home.

He is to be from now on in the position of a middleman—bridging the gap from China to this part of the world, and his aim will be that always the priests in China will never feel that they are exiles in a strange land, known once but now forgotten in their home land.

IMPORTANT NOTICE!

◆

Missionaries to Leave as Originally Planned

JUST when it was too late to catch a place in the October issue of CHINA, a very dramatic message was flashed through from our mission headquarters in China. It was so important that it has forced us to once more change our plans, and contrary to the fact that up until now we had been forced to consider as cancelled all plans for a departure of missionaries to China this autumn, we are now very happy to be able to say that at least a partial contingent of our missionaries will leave for the Orient as originally planned. The message from Shanghai ran thus — "Lishui requests mission band to come." Those few words are such that they will completely change the future for some of our young priests who had about given up all hope of seeing China this year at least. The message also proclaims important news between the lines, to the effect that now seems to be the opportune moment, due to the rehabilitation taking place in the country, for missionaries to take advantage of the opportunities thus presented. For further details regarding the number of priests to leave, who they are, and exactly when they will leave, as well as other details, our readers are requested to turn to the two centre pages of this edition of our magazine (pages 10 and 11).

TO-DAY IN CHINA

by MONSIGNOR McGRATH

The accompanying pictures give a good view of our 24-bed hospital just completed in Lishui. To Fr. Venini must go the credit of supervising its construction every inch of the way, no small achievement when one considers the vagaries of the Chinese workman.

* * *

Up till now our Lishui "hospital" consisted of two small mud-floored and tile-roofed rooms. "St. John's Hospital" we called it. You should have seen those two rooms, piled high with tin cans and bamboo baskets and all sorts of junk till we cleared them out to make room for two very sick patients who were brought to the dispensary.

* * *

The two sick men recovered, thanks to the devoted care of the Sisters. Soon the work spread around town and it wasn't long before there was a waiting list for St. John's. Four beds were set up and the "hospital" functioned this way for over a year. As each patient was discharged there was another ready. "If only we had a real hospital" we said to ourselves over and over again. Now the dream has come true.

* * *

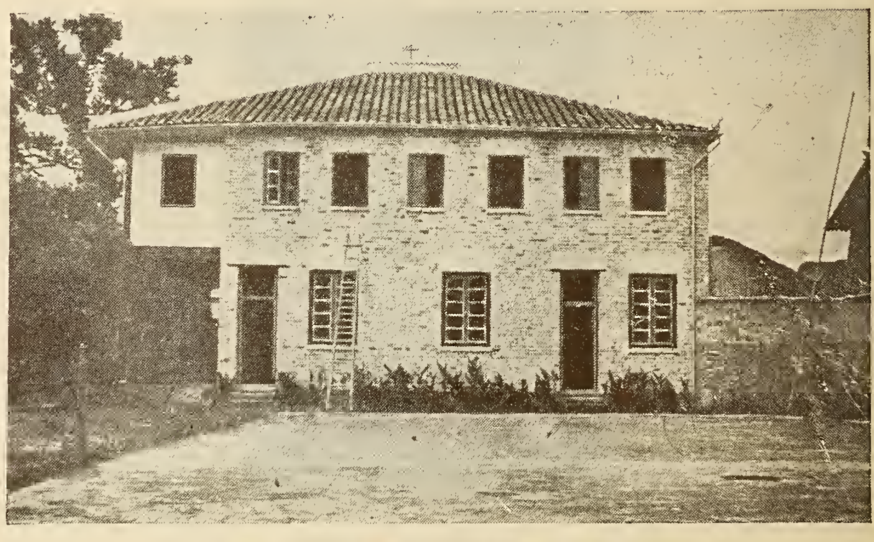
More than that. Word has just come through from Tsingtien that the Mayor wants our Sisters to take over the hospital there. The Chinese Red Cross staff has evacuated, presumably in fear of a Japanese attack. The hospital is small, but reasonably well equipped (far better than our own) and it looks like a golden opportunity to accomplish some very real work for the people of the district. The great difficulty is that there are not Sisters enough to "go round".

* * *

There are, in all, nine Sisters for the whole Prefecture. Three have gone to Father Venadam's new convent and dispensary at Lungchuan and if we send two to Tsingtien, as is at present proposed, it will leave only four at Lishui. Four Sisters are hardly enough to run a school, staff a hospital, attend to innumerable sick calls, often far out in the country, and dispense as many as 35,000 treatments a year at the Lishui dispensary.

* * *

More Sisters are urgently needed. It is our hope that some day there will be a convent and dispensary in every important mission of the district. That would mean seven convents. At present we have three completed but only two of them staffed. Apart altogether from the medical assistance it will enable us to render to the poor people, it will be a blessing for the Sisters themselves. It will be a welcome relief for them to be able to go somewhere—anywhere—away from Lishui for an occasional change or a few days' rest. Outside convents will afford that opportunity.



The new Lishui hospital—its 24 beds ready for use

* * *

We always marvelled at the endurance of our "Mo Mos". For ten years now they have had, day in and day out, but the four grey walls of the Lishui Mission compound. For summer "holidays" there was the insufferable heat, the flies and fleas and mosquitoes, and an extra dose of epidemics. Most of us have taken our turn at being sick and being nursed back to health by the Sisters, while they themselves never seemed to have time to be "under the weather". Fr. Venadam claims that Lungchuan in summer is ten degrees cooler than Lishui, so the Lungchuan convent will, indeed, be a blessing all round.

* * *

Fr. Gignac, after many wanderings, has at last reached Lishui. He was marooned in Shanghai for over a month because Wenchow was closed to all steamers, but finally managed to get a boat down the coast to a spot near Ning-po, where all passengers were transferred to small junks to enable them to navigate the boom placed in the river by the Chinese authorities. Only one small suitcase could be carried, and the journey from Ning-po to Lishui, never an easy one, was made all the more difficult because motor roads had been blown up. The busses along this run are, if possible, more uncertain, irregular and overcrowded than ever before. And forty li of the trip had to be made by rickshaw. Fr. Gignac, one of our veterans, simply took it in his stride, but it would be a little difficult on newcomers. He says he is very glad to be "home" again. That's the way everybody feels, after returning from Canada to China.

* * *

We have been in correspondence with Fr. Serra in Spain. Alternately reported as dead and being in hiding, he has given us a few details of his experiences with the Reds and promises to write the full story in due course. It should make interesting reading. For over two years he worked with them, disguised as a peasant farmer. He managed to say Mass regularly, but towards the end they seem to have been suspicious of him and he tells us that he managed to escape with his life and that was all.

* * *

He adds a few personal items. "The tobacco pouch that Fr. McGettigan presented to me fell into the hands of the Reds, who intended to kill me, the fountain pen that Fr. Stringer bought for me went the same way, as did the filter pipe that Fr. Venadam bought in America, and all my money that was left over from the trip home. . . . More than two hundred priests of our diocese met violent deaths, the greater part of them in active service and quite young." We shall all be looking forward to Fr. Serra's complete story of his experiences with the Spanish Reds.

A closer and nicer view of the same new hospital.

The question most people ask these days is "How is the world war going to affect your mission work in China?" As yet, it is too early to say. But our plan is to keep on working away as usual. Far too many people are worrying themselves gray over what's going to happen, to ourselves, to the missions, to the world in general. During two years of war in China we have seen so much evidence of the protecting Hand of Providence that we really have no reason to worry. We have seen miracles on more than one occasion, and war or no war, God is still in His Heaven.

* * *

The war has already dislocated things a bit, but that's to be expected. It is now impossible to get supplies from Shanghai and new missionaries, for the time being, may not be able to get through. But there is nothing to convince us that irretrievable disaster is at hand. In spite of all the prophets of despair, who have foretold it for the past hundred years such disaster has a knack of not happening. Panic will help nobody. For the moment we may not be the absolute masters of our fate but we *can* remain captains of our souls.

A WORTHY PAUSE FROM THE DISCUSSIONS

The above picture shows a group of university students who come to the mission at Piwu every Saturday afternoon for a discussion in English, at which Father Strang and Father Maurice preside alternately. The recent establishment of colleges in China has in another instance broadened the field of activity for the Catholic missionary, and when he finds himself able to take advantage of the opportunity offered, there is accomplished an unlimited amount of good. These two missionaries are doing fine work, and having stepped into the breach they are not only paving the way for that all-important aim and object of mission work—to make lasting contacts with the people—but they are laying the foundation for a great future, the benefits of which will show themselves more prominently in the years to come.

Reclaiming A LOST SOUL

(Being an account of God's persistence, and how in the final analysis, the death of a Chinese Christian spoke a salutary message)

By REV. L. BEAL

IN my Mission notebook I have a special chapter dedicated to Mrs. Maw, because she was really a famous woman. The Sung Yang tri-weekly did not give much space to the passing of this outstanding Christian, so I intend to make up for this lack of sympathy. If I mention some of her shortcomings it is only to show how she overcame these with the strength of grace and goodwill.

Ten years ago this Fall, Bishop Defebvre of Ning-po sent Father Morrison and myself here to care for this far-flung parish. We were babes in the woods and had to be shown around to find out who was in Sung Yang. The Mission being located in the north end of the city, we decided that would be the best place to start, and accordingly as soon as we received our baggage and arranged our rooms, we started out to get acquainted with those we came to serve. In the Baptismal register there was written after the name Maw — the words — Under Censure. That indeed looked serious, but politeness and Chinese etiquette would nevertheless forbid broaching this subject on our first visit. In due time the reason for imposing the Censure was learned and we both endeavoured to the best of our ability with this ungainly dialect to bring about a better understanding that we might have the difficulty removed and the Maw's back as good practising Catholics again.

Father Beal of Otterville, Ont.

There were a number of obstacles in the way and the chief among these was a dismissed catechist who set about to misinform the poor family and increase their difficulty. Despite the fact that I would visit this home from time to time, I was not received very graciously, and even though we very plainly stated our real purpose for coming to the city, the false tales carried by her informer defeated our aims. This sort of thing continued till 1933, when Monsignor McGrath made his Official Visitation of the Sung Yang District, and the famous interview he granted on that occasion was the turning point in her career. Since that day she was a changed and reformed woman, ready to obey the priest's beck and call—the first to act at any suggestion made by the priest to improve the Christianity and the *status quo* of Sung Yang. When an epidemic of cholera broke out a few years ago she helped many little souls into heaven during her visitation of the sick around the North gate among her neighbours, and when the Propagation of the Faith Collection was announced, she was the first again to answer the call and contributed generously according to her means—she told me it was another occasion of gaining much merit for heaven and to make up for past faults. During the past few years she was in the daily communicant class, even making her meditation

Franklin Legge Organs

The appreciation of quality remains long after the price is forgotten.

Franklin Legge Organ Company Limited
BUILDERS OF FINE ORGANS
FOR CHURCHES AND RESIDENCES
918-20 DUFFERIN ST - TORONTO - CAN

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

Hopkins-Golden
BURIAL CO.
E. S. GOLDEN, Prop.

FUNERAL DIRECTORS
. . . . . *Since 1887* . . . . .
Professional Lady Assistants
No Extra Charge for Modern Catholic Equipment

529 Yonge St.
KINGSDALE 5568-4989

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

with the rest of the Mission personnel, and in general showing such outstanding good example that it could not but be noticed by all. However, she had her troubles. For one—her daughter and son-in-law were a constant source of worry to her. They refused to follow her good example, and when I would call on them to remind them of their Christian duty, and of the prayers being offered for them daily for their conversion, there would manifest itself the pride and indifference which had a strangle hold on them both and which was only broken at the death of the good Mrs. Maw. If perchance the Christians did not turn out in goodly numbers for prayers at the Maw home, the son-in-law was the first to complain that even the other Christians were not fervent. It required little effort to remind him that his past life was anything but a fervent and Christian one, and that if now the Christians did not come, it was more likely than not his fault for setting such bad example all these years—for not receiving the Sacraments—and for missing Sunday Mass. This at least gave him food for thought, and his brows knit with reflection.

When the call came to the Mission compound that Mrs. Maw was dying, I was occupied in the school teaching doctrine, so instead asked Father Reeves to go. We never realized the end would come so suddenly, but she died early next morning with the request on her lips that I pardon her past acts of impoliteness and neglect of Christian duty.

After the Absolutions in the Church, I gave a short instruction on Death and Judgment. One pagan relative was taking the instruction very seriously — was deeply absorbed in the talk—when I suddenly concluded the talk by asking them point-blank which place are you preparing for after death—Heaven, Hell, or Purgatory? To my great amazement, this unruly son-in-law shouted out, "Heaven by all means!"

•

Ed. Note — We are giving you this month a real "working knowledge" of Father Beal. On the right—Father Larry ready for anything. Below —At his mission house in Sung Yang.

E. B. CLAUSON
PHOTOGRAPHER
Expert Attention Given to
PORTRAITS, GROUPS
CHILD STUDIES
668 Mt. Pleasant Rd., Toronto
MAyfair 3694
Phone for Appointment

E. H. WAND & SON
KINGSWAY—JANE and BLOOR
Special Delivery
FRESH MEATS—GROCERIES
VEGETABLES
248 JANE ST. - TORONTO
LYndhurst 1541

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking

KNAPMAN
RADIO SERVICE
REPAIRS
To All Makes of Radios
HOward 6146
951 KINGSTON ROAD
Official Radio Service to Scarboro Police

R. C. Blewett
FREE ESTIMATES
- Repairing
- Upholstering
- Refinishing
- Expert Needle Point Mounting and Chairs Recaned

EL. 4029
726 BAY ST. - TORONTO

SUPERFLUOUS HAIR
REMOVED
The "DERMAT" *Way*
POSITIVELY NEVER GROWS BACK!
- FINEST WORK IN CANADA
- TREATMENT BY QUALIFIED MALE SPECIALIST
- FULLY GUARANTEED

DERMAT CLINIC
SUITE 302 RYRIE BLDG. 229 YONGE ST.
Phone Mr. Better at EL. 2945 for free consultation. Privacy!

MISSIONARY TID-BITS

How barriers between the missionary and his Chinese neighbors are removed through off-hand talks and impromptu meetings

By
REV. JOSEPH KING

As a rule here in Huangtan where, like in any small town, there is very little bustle and hustle and where eventful days and moments are few we occasionally get together and talk about . . . not our neighbours but rather for example, customs and conditions of living in our own native country. . . . Our villagers usually reciprocate by telling us in answer to our queries something about this district and its people which we did not know before.

Here are a few samples of conversations during my seven odd years in this country. I have freely translated them from local Chinese.

"Well, Pingchĭ, how is everything in your village this morning?"

"Oh," said he, putting away his cumbersome paper umbrella, "peace reigns there as here. That is something new for this valley, isn't it?"

"Yes, the bandits have been routed. Let us hope that they will not only leave this valley and district alone but that they will reform."

"It is only after a few heads have been chopped off and carried in triumphant procession from the battlefield to the officer in high command that these disturbers of the peace conclude that it is better for all concerned to be law-abiding citizens instead of brigands."

* * *

"Here comes Tijew, your fellow-servant."

"Well, Tijew, you're early. By eating at home instead of at the Mission where you have been employed for several years you save money but not steps. I hope that you are not worried about your little niece's death. Despite the fact that she could not be baptized because of her pagan grandmother's protests she ardently desired it." She was a simple, good girl, who suffered patiently that fatal illness which caused her death despite the efforts of the local doctors as well as those of the good Sisters of Charity who are stationed in the seaport town of Wenchow. Since it is easier for a sick person to travel from her town to Wenchow instead of to Lishui she went to be treated in Wenchow Catholic Mission Hospital.

"She had never seen Sisters before. In fact, she knew practically nothing about them. Perhaps she thought that they were like the pagan priestesses or bonzesses whose sole business is to k'otow to the false gods, collect the temple revenues, and be kind to the pilgrims and visitors. During her illness, pagan rites aplenty were performed for her benefit by her well-meaning relatives. It is too bad that that little though thriving municipality where she lived has so few Christians that the Fathers at Juian have not thought it worth while to send a Catechist to reside there. I know that you have been praying for her as well as for her pagan relatives. Keeping in mind what St. James wrote as the last verse of his epistle, continue to pray for them all to God in whom you have believed, hoped, and whom you have loved ever since you were a schoolboy."

* * *

By the way, let us go down to the school. This is a holiday. The neighbours are not busy. I presume that some of them have assembled in the main schoolroom for a visit. It is too bad that we have no guest-room.

In the room we usually find a group of men. Some of them are sitting on benches while others are crouching. All are smoking local shag as they converse peacefully.

"Well, well, gentlemen! I think that this is indeed a wonderful opportunity for me to ask a few ques-

MOORE'S
REXALL PHARMACY
Prescriptions Our Specialty
NO DRUG NECESSITY
WE CANNOT FURNISH
Cheerful Delivery
1716 Kingston Rd., Toronto
(cor. Harding)
GRover 4441

O'Connor Bros.
•
FUNERAL DIRECTORS
•
1871 Danforth Ave., Toronto
Phone GR. 6457

GET YOUR
FISH
from
Foster's Fish
Over 30 Years' Experience
902 Kingston Rd. HO. 4849
"Fish and Chips Our Specialty"

SEE OUR MARVELLOUS
NEW HOME SERVICE
Carpets and Upholstery Spotlessly Cleaned in Your Own Home
Guaranteed and Insured Against Damage
Have Our Representative Call for a Free Estimate—No Obligation
Mabee-Carson-Services
References from Toronto's finest homes
105 Richmond W. WA. 8481
See our Classified Ad in telephone book

Canadian Mining Securities
BOUGHT — SOLD — ANALYZED
WILLIAM L. DOYLE AND COMPANY
702 Kent Bldg. TORONTO ELgin 7239
We invite your enquiry on any Canadian mining stock. Analysis will be supplied without obligation.

tions which I think you will not mind answering even though I have interrupted you."

"Oh, that's all right, Father," says Aipung, as he shakes the ashes out of his bamboo pipe. "You know that we like to assemble here even though some of us whose children attend your school have not yet had the courage to become catechumens."

"I know how it is. You men are busy. Notwithstanding that you ought to at least give this matter very serious consideration. Those of you who have been in places where Christians are more numerous have no doubt realized that those thousands of people whom you saw filling the spacious churches have, like yourselves, work to do. In spite of that fact they come because they know that the principal duty is to worship God and save their souls. They come to Mass because they know that by so doing they are using the very best means of rendering to the true God the things that are His. Every day I pray to the true God in a special manner for you that you may no longer make excuses and delay."

* * *

"Now then, let me change the subject by asking you men to tell me something about how pagans bury their dead. Ever since I came to China I have frequently wondered how you folks think nothing of keeping in your homes new coffins in readiness for the old people!" (These coffins are usually bought by the old people themselves!)

"To-day I am going to call upon Sipung to tell me about how dead babies are interred. Outside the city limits of Lishui, as well as outside other larger and walled cities, I have seen good-sized whitewashed towers with one little window through which infants who have passed away are cast instead of being buried in the usual manner."

"Oh, certainly, Father! There is very little ceremony. The villagers here bury in urns their babes who have expired. Only the very hard-hearted do not mourn for them. The remains of the poor are usually placed into cheap coffins and taken off during the night to their last resting place. Having arrived at the place the coffin is placed on a low stand and a thatched cover is built over it. The middle class usually resort to the very same means except that they build over the coffin a more substantial tiled roof. Here it remains until such time as the family has succeeded in collecting sufficient funds to bury them properly."

"Since it is considered meritorious to bury the dead, contributions to this cause are generously given. All funerals with very few exceptions are attended by mourners, music, fire-crackers, cymbals, and gongs."

"Chingtou, what do you think? Is it all important to store up riches in order that the heirs be well provided for, and as well to ensure for himself a grand and pompous funeral?"

"After all, Father, it matters little whether or not the departed one was rich or poor, great or ordinary. The sad part of it all seems to be that even in this somewhat isolated valley so many live and die without giving much thought to any preparation for the departure of their immortal souls. So few of them care to hear anything about the Creator, Redeemer, and Sanctifier of men. Wrapped up as they are in their work they rarely if ever give a thought to the fact that after all the Missioner, his Catechists, and teach-

(*Continued on page* 13)

Father Joseph King, of Newburg, Ont.

Quality With Low Cost
PHOTO FINISHING
By Direct Mail
"You Save Money"—Any 6 or 8-exposure films up to No. 122 developed and printed 25c with free enlargement.
Enclose money with order.
Quality and Satisfaction Guaranteed.
Mail your next film to
IMPERIAL PHOTO SERVICE
STATION J. - TORONTO

SAM HING FRUIT MARKETS
Choicest Fruits — Fresh Vegetables — Highest Quality Groceries
COURTEOUS SERVICE
Prompt Delivery
651 Mt. Pleasant Rd. - HY. 7067
615 Bayview Ave. - MA. 4467

Electrical Appliances KEnwood 4043
METRO RADIO CO.
SALES AND SERVICE
J. R. Sokoloff
572 ST. CLAIR AVE. WEST
TORONTO

F. J. SPARHAM
Barrister and Solicitor
100 Adelaide St. W., Toronto
Phone WA. 8737

OH, MY POOR FEET!!!
BUNIONS! FALLEN ARCHES! SCIATICA! ARTHRITIS! PAINS IN LEGS! BACKACHES! NERVOUS AND RUN-DOWN CONDITIONS!
You can get relief by consulting A. COTTON, Foot Correctionist. Consultations free, in your home if required. My appliances are recommended by physicians. Money refunded if no relief.
ARCH SUPPORTS AND FOOT APPLIANCES, light and flexible, no metal substance used, made to suit every individual need. Orthopaedic and custom shoes made to measure.
GRover 6147 - A. COTTON - 87 WOODBINE AVE.

The

Departure Ceremony

for

Three Priests Going to China

will be held in

St. Michael's Cathedral

Toronto

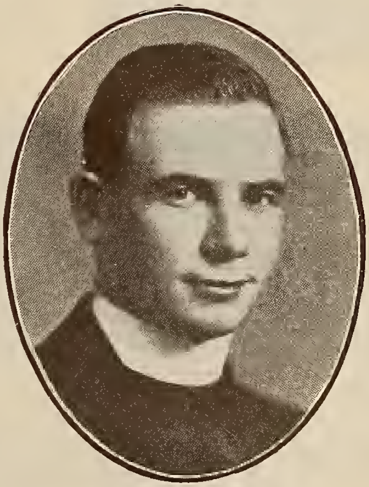
Sunday Evening, December 3rd

FEAST OF ST. FRANCIS XAVIER

Campaigning for Christ in far off China

Rev. Kenneth R. Turner
Montreal, Que.

Rev. John McGoey
Toronto, Ont.



Rev. Gordon J. Stringer
Ottawa, Ont.

MISSION NEWS ON FILM

In many cases pictures speak much stronger and more loudly than any words the editor can use. For that reason we are glad to present to our readers these few pictures of missionary activities carried on in widely different manners.

To the left—Father Lorne McFarland, of Toronto, Ont., combines the learning of the Chinese language from his "professor", along with the pleasure of being able to walk and talk at the same time. The first lesson to learn in missionary work is that we must speak their language before they will pay any attention to us.

In the centre — Father Charles Murphy demonstrates different tactics of getting into the hearts and homes of the parents by making friends with the children. Before very long the Chekiang hills will probably be ringing with Irish tunes from Chinese throats.

In the picture below Father Kenneth Turner, of Montreal, is in an entirely different field—this time the soccer field. And by his smile we can be quite sure he is very proud of the coaching he has done with his Chinese championship team out in Vancouver.

At least they demonstrate that the missionary is able to use great variety in his means of attack. There is the intellectual approach which comes after one has arrived at a thorough knowledge of the Chinese language. Not choosing that, the youngsters can be singled out to lead us to the home fireside. Failing the above, there are the athletic tendencies inherent in every youth.

Leighton McAmmond, Phm.B.
APOTHECARY

765 St. Clair Ave. W. - Toronto

Phones—KE. 1711 | *Prescriptions*
KE. 1131 | *Exclusively*

MOVING, PACKING SHIPPING, STORAGE
Fireproof — Non-Fireproof Warehouses — Mothproof Vault — Silver Vault — Fumigating
AGENTS ALLIED VAN LINES IN CANADA AND UNITED STATES
M. Rawlinson Limited
Established 1885
610 YONGE ST. - KI. 5125

Hygrade Coal Co.
J. W. CANNING, Prop.
GOOD FUEL
GOOD SERVICE
●
Office and Yard
KENWORTHY AVENUE
TORONTO
Phone GRover 2111

HENRI J. BOYER
SHIRT TAILOR
NECKWEAR, Etc.
101 King St. W. WA. 3727
(Second Floor)

Hall's Pure Milk Dairy Limited
●
ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

Missionary Tid-Bits

(*Continued from page 9*)

ers are right. So many of these people live from hand to mouth!"

* * *

"Tikung, do you think that the pagans unlike yourself really place all confidence in whatever those fakers tell them re lucky days, 'warm' burial places, etc.? It seems to me that quite a number still believe."

"Although I have been a Christian ever since I was a child I have, throughout my life, come in frequent contact with pagan neighbours who are, or at least seem to be, convinced that the geomancers, who they tell me are somewhat the same as American 'Medicinemen', know the future and are really capable of helping them to prepare for a prosperous future."

"Whenever a tomb has to be built someone goes to consult the sage who tells them very explicitly exactly where it is to be constructed. Carelessness in carrying out even his most detailed instructions is to be scrupulously avoided! If, for instance, the builders built the semi-circular tomb either facing ever so little in the 'wrong' direction or set too far into the mountainside, it is believed that the spirit of the departed one whose remains will repose in this tomb will not protect his 'careless' children. Not so long ago a family exhumed the remains of their parent because they had 'discovered' that a serious mistake had been made. They buried him in a different place after they had besought him to overlook their mistake!"

"If an old person personally consults the geomancer regarding a favourable site for a tomb it is straightway taken for granted that that old gentleman considers his children good, that he will certainly look after them, and that all he asks of them is that they bury him honourably, set up in the ancestral hall a tablet on which has been carved his name, and worship it with joss sticks and offerings of food. Throughout the country here there are several likenesses of prominent citizens which are given special honours. During seasons of drought some of them are carried in a special sedan chair and incense galore is burned before them as they 'look' at the parched countryside which differs so greatly with the cool niche in which they generally reside. Their carriers hope that they will see to it that rain falls in short order."

"Well, boys, a goodly number of your people who are the servants of the rich really have not much time to come to the Mission where they may hear a few words of doctrine. It is only after the evening meal when those who will listen to the Missioner have returned from their work and are enjoying a few moments of leisure before they retire to rest that we, when we go to their homes, are given a favourable opportunity to preach to them."

* * *

After exchanging a few ideas such as these they usually go back to their homes. Let us hope that they ponder in their hearts the words which they have heard whilst here in the Mission where, by means of picture and word, we endeavour to preach to our guests the Word of God.

Whenever we go out for the purpose of preaching to the villagers, hecklers rarely if ever interrupt. The audience, apart from a few noisy youngsters, is usually attentive and interested. They assemble in groups around the platform. There are usually a few persons who are suffering from bodily ills, family troubles, or such like, who are quietly though anxiously awaiting a favourable opportunity to interview the Missioner. On such occasions we prayerfully hope that God, for the sake of His own glory, will be mindful in a special manner of His Missioners who are endeavouring to till the Field which is being watered in answer to the prayers of His faithful few. Let us in imitation of St. Francis Xavier take as our war-cry: "O Most Blessed Trinity!" This great Missioner's biographers tell us that by this means this Saint excited himself to the gigantic war against paganism in India. "When he considered the image of the Blessed Trinity disfigured by sin in the souls of men, nothing could stay his zeal in endeavouring to repair it by instruction, penance, and Baptism."

By prayer and sacrifice everyone, regardless of his or her state in life can do so much to obtain from God the graces which are necessary to cause those who are still outside the Fold to be converted from the error of their ways, abandon their idols, even smash them to bits, discontinue those irrational forms of worship which pagans are wont to perform, and realize that "the service of false gods is high treason to the majesty of God and the most heinous of crimes!"

FURS

Borovoy Fur Shop

OPEN EVENINGS

Made to Order — Remodelled

1122 COLLEGE STREET

MElrose 7059

G. WILSHER

COAL

•

The sweetness of low price is never worth the bitterness of poor quality.

•

1 Guest Ave. - Toronto

GRover 3837

CLERKE'S GARAGE

MODERN EQUIPMENT

EXPERT MECHANICS

Tune-up Service a Specialty

(Dufferin at Bloor)

SUNOCO GAS & OIL

Service Station
1024 Dufferin St.
LO. 7166

Garage
1015 Dufferin St.
LL. 9435

KERR ADDISON, EAST MALARTIC,
SAN ANTONIO AND LEITCH

Information on Request

BARRETT, SEGUIN & CO.

Members The Toronto Stock Exchange

TORONTO
330 BAY STREET
WA. 7631

HAMILTON
SUN LIFE BUILDING
7-3656

CANADIAN
BOOSTER
HAIR TONIC
for
DANDRUFF
AND ECZEMA
at
BARBERS DRUGGISTS

ALLEN
ELECTRIC CO.
Repairs to All Electrical
Equipment and Motors
● WIRING ●
KEnwood 1746 - TORONTO

De Luxe Platers
35 Golden Ave. - Toronto
GOLD, SILVER, COPPER
NICKEL, CHROMIUM
CADMIUM
Plating in all its branches done by experts
KEnwood 9311

Kingston Rd. Lumber
and Coal
PROMPT DELIVERY | HOward 2300
"A COMPLETE SERVICE"
● New Homes
● Home Improvements
● Building Materials
● Financing Can Be Arranged
Kingston Rd. Scarboro 314

SAFES AND STEEL
CABINETS, TABERNACLE
SAFES, ALMS BOXES
At home safeguard your documents and valuables from fire and theft. In the church protect Holy Vessels, offerings, vestments and records of births, deaths and marriages.
ALLOW US TO MAKE A SUGGESTION TO MEET YOUR PARTICULAR NEEDS
J.&J. TAYLOR LIMITED
TORONTO SAFE WORKS
145 FRONT ST. E. - TORONTO
Branches: Montreal, Winnipeg, Vancouver

Addresses of Priests in China

FOR the benefit of our readers, some of whom have very intimate friends among our missionaries in China, we are printing the names and addresses of all our priests. Such information might be an incentive to write, and at least will facilitate such endeavours. Address all mail to "Catholic Mission", in the particular city.

MISSIONS IN CHEKIANG PROVINCE

LISHUI, CHEKIANG:
Rt. Rev. Wm. C. McGrath,
Prefect Apostolic
Rev. V. Morrison
Rev. J. Venini
Rev. L. Curtin
Rev. A. Gignac
Rev. H. Murphy
Rev. M. Carey
Rev. E. Moriarty
Rev. H. Steele
Rev. E. Lyons
Rev. D. MacNeill
Rev. A. MacIntosh
Rev. C. Murphy.

TSINGTIEN, CHEKIANG:
Rev. D. Stringer
Rev. G. McKernan.

KINHWA, CHEKIANG:
Rt. Rev. John M. Fraser, M.Ap.
Prefect Apostolic
(Founder of Society)
Rev. L. McAuliffe
Rev. T. Morrissey
Rev. J. Kelly
Rev. A. McRae
Rev. L. McFarland.

SUNGYANG, CHEKIANG:
Rev. L. Beal
Rev. R. Reeves
Rev. L. Hudswell.

LUNGCHUAN, CHEKIANG:
Rev. A. Venadam.

HUANG T'AN, CHEKIANG:
Rev. J. King
Rev. P. Wong.

DOLU, CHEKIANG:
Rev. H. McGettigan
Rev. W. Matte.

PIWU, CHEKIANG:
Rev. C. Strang
Rev. J. Maurice.

SHANGHAI, CHINA:
Rev. G. Doyle
44 Rue Chapsal.

Father Strang is celebrating Mass in the Church of the Canadian Martyrs at PIWU. The rules of liturgy in this country perhaps would not permit of him being at the altar in white shoes, but China is China. The great work being done among the children is magnificently demonstrated here, where a priest from a foreign land is assisted at Mass by the two native Chinese boys.

Month of November, 1939

Month of the Holy Souls

Days		Feast Days, Fast Days, Abstinence Days—Holy Days of Obligation
1	Wed.	All Saints. ✠ Holy Day of Obligation.
2	Thurs.	All Souls.
3	Fri.	First Friday. St. Hubert. ✠ Day of Abstinence.
4	Sat.	St. Charles Borromeo.
5	Sun.	Twenty-third Sunday after Pentecost. St. Bertille. ✠
6	Mon.	St. Leonard.
7	Tues.	St. Willibrord.
8	Wed.	St. Godfrey.
9	Thurs.	St. Theodore.
10	Fri.	St. Andrew Avellino. ✠ Day of Abstinence.
11	Sat.	St. Martin of Tours.
12	Sun.	Twenty-fourth Sunday after Pentecost. St. Martin, Pope. ✠
13	Mon.	St. Stanislaus.
14	Tues.	St. Josaphat.
15	Wed.	St. Albert the Great.
16	Thurs.	St. Gertrude.
17	Fri.	St. Gregory. ✠ Day of Abstinence.
18	Sat.	Dedication Basilica of Peter and Paul.
19	Sun.	Twenty-fifth Sunday after Pentecost. St. Elizabeth of Hungary. ✠
20	Mon.	St. Felix of Valois.
21	Tues.	Presentation of B. V. M.
22	Wed.	St. Cecilia.
23	Thurs.	St. Clement of Rome.
24	Fri.	St. John of the Cross. ✠ Day of Abstinence.
25	Sat.	St. Catherine of Alexandria.
26	Sun.	Twenty-sixth Sunday after Pentecost. St. Sylvester Gozzolini. ✠
27	Mon.	St. Maximus.
28	Tues.	St. James of La Marca.
29	Wed.	St. Saturninus.
30	Thurs.	St. Andrew, Apostle.

SCOTT'S
STENOGRAPHIC SERVICE
ADDRESSING—COPYING
TYPING
D. R. SCOTT
2543 Yonge St. MA. 2960

See
the Latest Model
COFFIELD
WASHER
at
Binnington's
965 Bloor St. W.
(near Dovercourt)
16 Years Established Guarantees
Dependability

For Your Satisfaction Try
R.D. Stanley LIMITED
CLEANERS & DYERS
FOR PARTICULAR PEOPLE
HU. 6500 KE. 8513
PLANT — 922 MILLWOOD RD.
Branch Store—810 Bloor St. W.

Linguaphone Institute
Affiliated with Linguaphone Institute of London, England
•
Learn Any Language
by Linguaphone
"AS YOU LISTEN" — "YOU SEE" — "THEN YOU SPEAK"
•
Write or phone for Free Booklet
40 Avenue Road KI. 2652

Reginald's
Photography Studio
Specializing in Wedding Groups
Studio and Home Portraits
Particular attention given to children and school groups
For appointment call
112 Bloor St. W. RA. 1901

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

Dear Buds:

There is an important message for my little friends in this letter of the Rose Garden this month. I hope that you will all read it. For the past few months you and I have been getting all ready for a big year—the biggest year in the history of our Rose Garden. Well, we are going to have to change our plans a bit, but that does not mean that we cannot have the best year we have ever had, or that we can't have lots of fun. Here is the important message that is in this letter for all my friends and those of St. Theresa and the Rose Garden. It's bad news in a way—at least for me it is. Your old friend Father Jim is going to have to leave you. Oh, don't worry, you will not lose your Little Flower's Rose Garden, and your club will not be broken up. For you will all have a new Father Jim—somebody else to look after you and to write to you. So this will be the last letter I will write to you for a long time, because by the time you get this at your homes and read it, Father Jim will be about half the way to China. At last his superiors are going to send him to do the work that he has been writing to you about. I know that you will all wish me luck. Now, one other thing—I asked you all to get busy and write to me. Well, your home-work must be piling up because this month I have not received many letters. That's a shame. However, you now have a chance to make up for all that, because I am leaving the club in your hands, and want you to keep it going strongly. Do not dare let it drop or die out. I am going to get a new Father Jim for you, and I want you to show him as soon as he takes charge what a lively club we have by swamping him with letters. And send pictures to him, too—because otherwise he will not know you all like I do. Now just because I am leaving you, do not get careless in the Rose Garden. Remember your promises—to say the prayer for the conversion of China, and also to receive Holy Communion at least once a month for the intentions of the missionaries. If you do all those things you will be great "Little Missionaries", and Father Jim will be proud of you. Well, that's all—good-bye and God bless you all.

FATHER JIM.

Up north at Noranda, Que., they raise "real little missionaries." They are pupils of Grade 3 at Our Lady of Protection School.

Pupils of Grades 7 and 8 from the same school at Noranda. Father Jim is proud of his northern friends. These pictures are a challenge to other Buds.

Prayer for the Conversion of China

Remember, O God, that for their salvation Thy Son Jesus Christ underwent a most cruel death. O Lord, suffer not that Thy Son be despised by unbelievers; but, appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy own pity, and forgetting their idolatry and their unbelief, bring to pass that they may at length acknowledge the Son Jesus Christ, who is our salvation, life, and resurrection, through whom we are saved and set free; to whom be glory from age to age without end. Amen.

300 Days' Indulgence.

Do you recognize the above prayer? It is the one you should say. Don't forget it.

Join your little friend across the seas in prayers for the conversion of his people.

Terry and Jack Jerome are only aged 7 and 4, but what fine little missionaries they are. They live at 407 Paris Street, Sudbury.

Above—The seven Lawlor sisters from St. John's, Newfoundland.

Below—Whose picture is this? Father Jim wants to find out. Write me if it's yours.

These are the kind of children in China that you little missionaries are working so hard to save. Isn't it worth while?

“Father: “I hear you are always at the bottom of the class. Can’t you get another place?”
Son: “No, all the others are taken.”

“Do you keep animal crackers?”
“No, but we have some very nice dog biscuits.”

Employer: “Not afraid of early hours, I suppose?”
Young Man: “You can’t close too early for me.”

Bookkeeper (beginning his plea for a raise): “I’ve grown gray in your service, Mr. Stone, and—”
Magazine Owner (interrupting): “If you will forward a self-addressed stamped envelope to our beauty column conductor she’ll send you an excellent and perfectly harmless remedy.”

“Wheah yo’ bin’, Rastus?”
“Lookin’ fo’ wo’k.”
“Man! Man; Yo’ah cu’osity gonna get you’ in trouble yit.”

Rastus: “Pansy, I suppose that U. S. on your mule’s leg means United States?”
Pansy: “No, suh. Dat’s a warnin’. U. S. means unsafe.”

Mr. G.: “Why are you shaking so, Henry? Are you cold?”
Henry: “No, but the directions on this bottle say, ‘Shake well before using’.”

Rankin: “It takes a long time to get anything through Beanbrough’s skull, doesn’t it?”
Phyle: “I should say it does; that man will be dead and buried before he even finds out he is sick.”

Stage-struck Maiden (after trying her voice): “Do you think I can do anything with my voice?”
Stage Manager: “Well, it may come in handy in case of fire.”

Jimmy wanted his tooth after it had been pulled, so the dentist wrapped it up in a piece of paper and gave it to him.”
“What are you going to do with the tooth, Jimmy?” said the dentist.
Jimmy: “I am going to take it home, cram it full of sugar and watch it ache.”

“How does that clock run that you won at the fair?”
“Fine, it does an hour in forty minutes.”

Teacher: “Tony, what does responsible mean?”
Tony: “If you had two buttons on your pants and one came loose the other would be responsible.”

Tom: “What do you call a man who drives a car?”
Mr. Jones: “It all depends on how close he comes to hitting me.”

Teacher: “What is the best conductor of electricity?”
Johnnie (stuttering): “Why—er—”
Teacher: “Correct, air is the best conductor of electricity.”

Salesman (describing car): “Watch me carefully, sir. I’ll throw in the clutch.
Sandy (to wife): “I knew I’d get something extra if I held out long enough.”

During the Saturday rush-hour, two very tired young women entered the bus.
“Another week over,” said one. “Thank goodness we can sleep on Sunday . . . What time do you get up?”
“Oh, I have to get up early,” replied the other. “You see, my mum’s religious, so I have to get up early and take the milk off the steps, so that the neighbors don’t know she’s still in bed.”

Jolly Softhead: “Say, Mr. Killtime, I—er—love your daughter and want to marry her. Is there any insanity in your family?”
Mr. Killtime: “No, young man, there’s not; an’, moreover, there ain’t er-gon’ t’ be.”

Said one man to another: “I thought you said that when you married you would be master in your own house or know the reason why?”
“I did.”
“Well?”
“I know the reason why.”

Mother: ‘Tommy, wouldn’t you like to have a pretty cake with five candles on it for your birthday?”
Tommy: “I think I’d rather have five cakes and one candle, Mamma.”

“I will admit I haven’t always lived as I should, but I do love your daughter sincerely, and if ever I should make her unhappy I hope I will be made to suffer for it.”
“Don’t let that worry you; she’ll attend to that.”

Pleasant Traveller: “I’m a little stiff from riding.”
Short-tempered Tradesman: “I don’t care where you’re from. Let’s have a look at your samples.”

The genius of a local man had carried him to big success in business without much aid of education. He was asked to distribute the prizes at a school, and made the usual speech of good advice.
“Now, boys,” he said, “always remember that education is a great thing. There’s nothing like education. Take arithmetic. Through arithmetic we learn that twice two makes four, that twice six makes twelve, that seven sevens make—and then there’s geography.

Madge: “Why don’t you tell him frankly you don’t like him as well as you do Charlie?”
Marjorie: “ How can I dear? I’m not quite sure that Charlie will propose.”

“What kind of fish is this?” asked little Fred at breakfast.
“Planked shad, my son,” was the reply.
“Well,” continued Fred, “I wish Mary had pulled the splinters out of the plank.”

Bacon: “Let me shake your hand, dear boy. This is one of the happiest days of your life.”
Egbert: “You’re too previous, old man. I’m not to be married until to-morrow, you know.”
Bacon: “That’s what I say. This is one of the happiest days of your life.”

Little Girl (to mother): “Ma, I’m afraid baby will have seven years of hard luck. He swallowed a piece of mirror.”

Teacher: “Name three words ending in ‘ous’ and define their meanings.”
John: “Dangerous, full of danger; famous, full of fame; pious, full of pie.”

ST. FRANCIS XAVIER
SEMINARY

China

SCARBORO BLUFFS,
ONTARIO

SUBSCRIPTION PRICE

FIFTY CENTS FOR ONE YEAR

TEN DOLLARS FOR LIFE

ALL PROCEEDS DEVOTED ENTIRELY
TO OUR MISSION WORK

KEEP in touch with the missionaries in China by becoming a subscriber. If you already receive "CHINA", kindly see whether your subscription is soon due (look at your address label). Renew it now and help our mission work which really needs your assistance. Just get a money order or postal note at your nearest post office and mail it to us with the coupon below.

A subscription to "CHINA" gives you a share in the many spiritual works offered by our priests and students for all benefactors of our missions.

— — — — — — — — You can use the following coupon — — — — — — — —

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Dear Fathers:—

Enclosed find $...as a subscription to "China" for.........................years.

Name .... Name ....

Address .... Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

Missionaries Leaving

DEPARTURE CEREMONY

AT

ST. MICHAEL'S CATHEDRAL

TORONTO

Sunday Evening, December 3rd

It Costs $300 to Send a Single Missionary to China

CAN YOU SEND US A DONATION TO HELP PAY THEIR WAY?

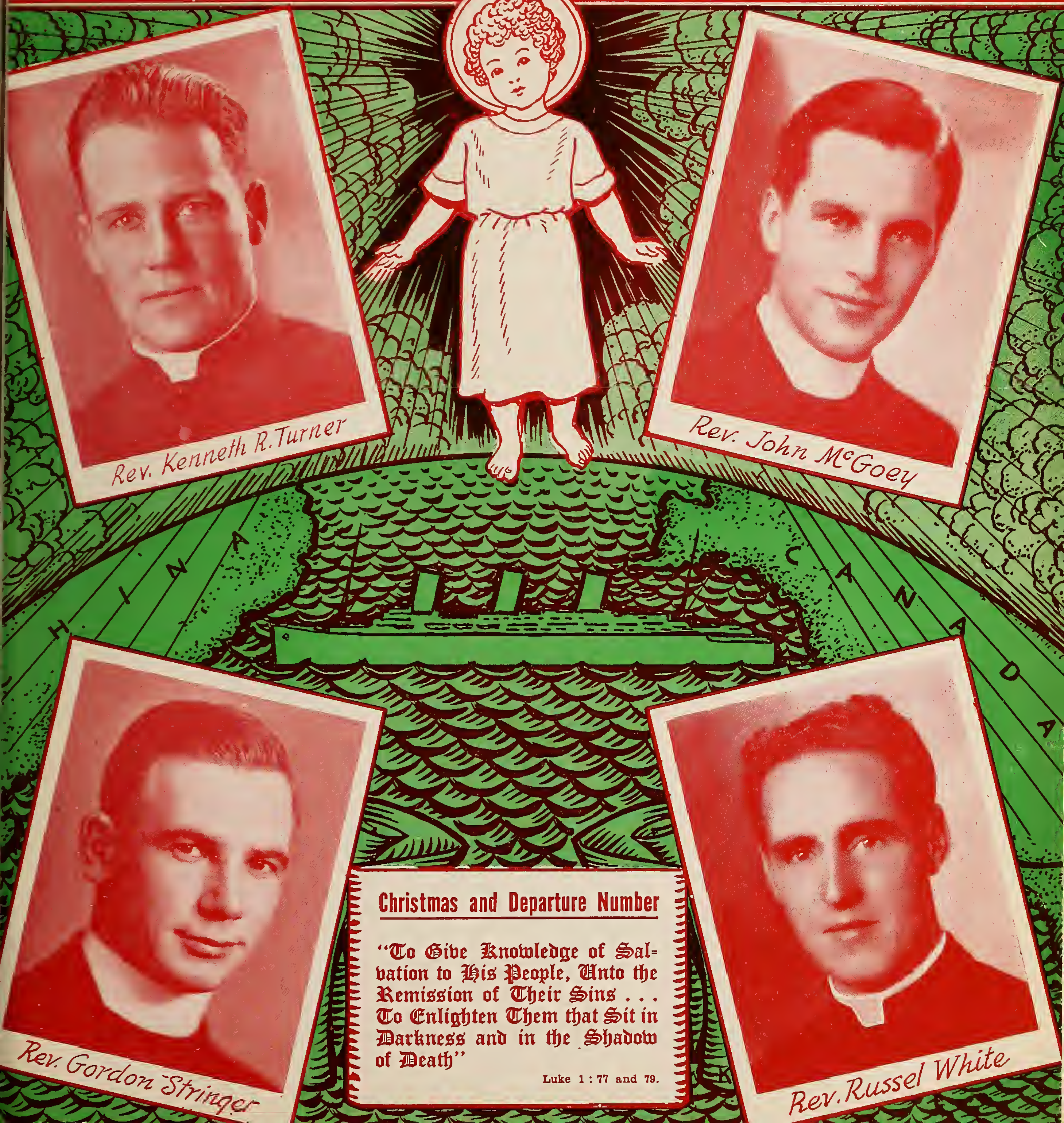
ST. FRANCIS XAVIER SEMINARY

SCARBORO BLUFFS, ONT.

CHINA

Scarboro Bluffs, Ont.

December, 1939


Rev. Kenneth R. Turner
Rev. John McGoey
CHINA
CANADA
Rev. Gordon Stringer
Rev. Russel White

Christmas and Departure Number

"To Give Knowledge of Salvation to His People, Unto the Remission of Their Sins . . . To Enlighten Them that Sit in Darkness and in the Shadow of Death"

Luke 1 : 77 and 79.

Saint Francis Xavier China Mission Seminary

Scarboro Bluffs, Ontario

● *Management:*

The Seminary is governed by the Bishops of Ontario through their Board of Directors, consisting of His Excellency Archbishop McGuigan, Toronto; His Excellency Archbishop O'Brien, Archbishop of Kingston; His Excellency Bishop Ryan, Hamilton; Rt. Rev. Monsignor McRae, President of the Seminary; and Rev. Alex. J. Macdonald.

● *Activities:*

The Seminary educates young men for the Holy Priesthood to serve as Missionaries in China in the district allotted to its care by the Holy See.

Its Missionaries propagate the Catholic Faith in China by the establishment of Churches and Schools for the care and instruction of both Christian and Pagan Chinese.

The Missionaries train and support Teachers and Catechists who assist them in their labours.

When circumstances permit, the Missionaries establish dispensaries, medical missions, and other charitable institutions for the poor and suffering. Through these and other practical works of charity pagans are converted to the True Church.

The Missionaries are assisted in the Prefecture of Lishui by the Grey Sisters of the Immaculate Conception from Pembroke, Ontario.

The Seminary operates and finances a mission for the Chinese in Vancouver, Canada.

● *Privileges of Benefactors:*

1. They share in all the Masses and prayers offered by our priests and students.
2. A Solemn Requiem Mass is offered each year for our deceased benefactors on the feast of All Souls.
3. Two novenas of Benedictions of the Blessed Sacrament are offered yearly for the intentions of our benefactors.
4. Benefactors may apply all these privileges to their deceased friends.

● *Means of Support:*

For the upkeep of the Seminary at Scarboro Bluffs, and for the maintenance and development of its missions in China, the Seminary depends solely on contributions given by interested friends.

To make contact with such friends, and to keep them in touch with the work of its Missionaries, the Seminary publishes a monthly magazine, "CHINA."

The giving of Mass Intentions is a practical method of support for our Missionaries.

FOR ONE YEAR —
FIFTY CENTS

CHINA

TEN DOLLARS FOR
LIFE

● *Burses:*

1. A burse is an investment of $5,000.
2. The interest educates students for the Priesthood.
3. You can help build our burses by your contributions marked:
"FOR BURSE FUND"

In making, or revising, your Last Will, please remember the Seminary by inserting the following:

"I BEQUEATH TO SAINT FRANCIS XAVIER CHINA MISSION SEMINARY, SCARBORO BLUFFS, ONTARIO, THE SUM OF $.."

"CHINA"
St. F. X. Seminary
Scarboro Bluffs, Ont.

Enclosed find $.. as a subscription to "China" for .... years.

Name ....

Address ....

....

Name ....

Address ....

....

(If you have changed your address, please give us the OLD address as well as the NEW one)

Contents

OUR FRONTISPIECE

Bringing Christ to China Illustrated by Arthur Keelor
Photos by Lyonde, Toronto

Taichow Catholic Mission is Bombed!! 4

Little Acorns . . . Great Oaks 6

Mission Intention for December 7

Editorials 8

Please Tell Me 9

The Stepmother and Her Brother *P. Chiu in "The Rock"* 10

Western Paganism in the East *Rt. Rev. Wm. C. McGrath* 12

Items of Interest 13

The Little Flower's Rose Garden *Father Jim* 15

Smiles 18

Signposts

Fifty Years a Priest

To Father Wm. F. Kiely, Pastor of St. Joseph's, North Sydney, we offer heartiest congratulations on the occasion of his Golden Jubilee.

May God grant him many more years "in the land of the living" for the building up of His Church and the salvation of souls.

TU ES SACERDOS IN AETERNUM!

●

A Silver Jubilee

To Father Bernard Doyle of Orillia, Ontario, and brother of our own Father Gerald Doyle, now in Shanghai, we extend a sincere—if somewhat belated message of congratulations.

In the conflict of 1914-18 Father Doyle served overseas as chaplain, returning with the rank of Captain. May he be spared for many years to continue his great work of leading souls to God.

AD MULTOS ANNOS!

●

Being Practical

A certain missionary in China received a postal money order from Canada valued at ten dollars for which he received sixty-seven Chinese dollars. At the same time he received a cheque for ten dollars, also from Canada, and he collected one hundred and thirty-six dollars! The moral is: When friends send money to China it is advisable to use cheques or bank drafts.

●

New Publications

"CHINA" welcomes into the field of Canadian Catholic Journalism two publications from the Province of Ontario: THE CATHOLIC STANDARD from Hamilton and CATHOLIC YOUTH from Toronto. The former is a diocesan organ while the latter is dedicated to the work of the C.Y.O.

To use the words of the Archbishop of Toronto: "The written word is powerful to-day for both good and evil. It is our part to reinforce and build up what is good in literature and eliminate what is harmful."

To both publcations, our very best wishes.

●

A Half-a-Century in the Priesthood

Readers of "CHINA" will join with us in offering congratulations to His Excellency Bishop Morrison of Antigonish, N.S., who has just recently completed fifty fruitful years in the priesthood.

Bishop Morrison was ordained in Rome, November 1st, 1889, by Archbishop Lenti, Vice-Gerant of Rome. Since that time he has served the Church in various capacities: Curate, college professor, college rector, parish priest and vicar-general. He was consecrated and became Bishop of Antigonish in 1912.

His Excellency is a staunch friend of China Mission Seminary. His brother, Father Vincent Morrison, is parish priest at Lishui, our headquarters in China.

ECCE SACERDOS MAGNUS

●

Used Postage Stamps

Cancelled stamps of all kinds are welcome now at our seminary. The sale of these used stamps means increased revenue to missionaries.

INSTRUCTIONS:

Tear from covers leaving a little margin of paper around the stamp and mail to:

STAMP DEPT.,
China Mission Seminary,
Scarboro Bluffs, Ont.

✠

WE APPEAL FOR MASS OFFERINGS TO HELP OUR PRIESTS IN CHINA

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

TAICHOW CATHOLIC MISSION BOMBED!!

"A True Story Accompanied by Actual Photographs Showing the Horrors of Modern Warfare"

IT WAS August 8th at eight o'clock in the morning. The shrill warning shrieked through the air announcing the approach of aeroplanes upon a little Chinese city called Taichow near the coast in the Province of Chekiang. Within a few minutes men and women and their children were seen hurrying to places of safety. Fear filled the hearts of all! A second warning and then a final indicating the actual presence of the raiders over the rooftops of the city. There was nothing to do but wait . . . and pray. Some of these people were Catholics but most were Pagans.

The Most Rev. Joseph Hou, C.M., Vicar Apostolic of Taichow, in a letter to Monsignor McRae, gives an account of the raid with special reference to its effect on the Mission. "As the siren sounded three of my Chinese priests, five Sisters and many women and young girls entered the air-raid shelter. Some minutes later eight Japanese aeroplanes arrived. Having flown over the city to get their bearings they dropped seventeen bombs." And the Bishop continues: "Four bombs landed on or near our Mission property. The first crashed through the steeple and roof of the church. Now the House of God stands desolate. The pillars alone remain standing. The walls with wide, gaping bomb-holes will collapse at any moment. The second bomb fell right in front of the main entrance to the Mission. It completely wrecked the dispensary, a number of homes and the school buildings. The third landed in the courtyard, splintering into smithereens the doors, windows and some of the furniture in the Priests' Residence. The fourth explosive buried itself in the earth at the rear of the Residence . . . only twenty feet from the dugout! This final explosion demolished the domestics' home and about 200 feet of the wall enclosing the Mission property."

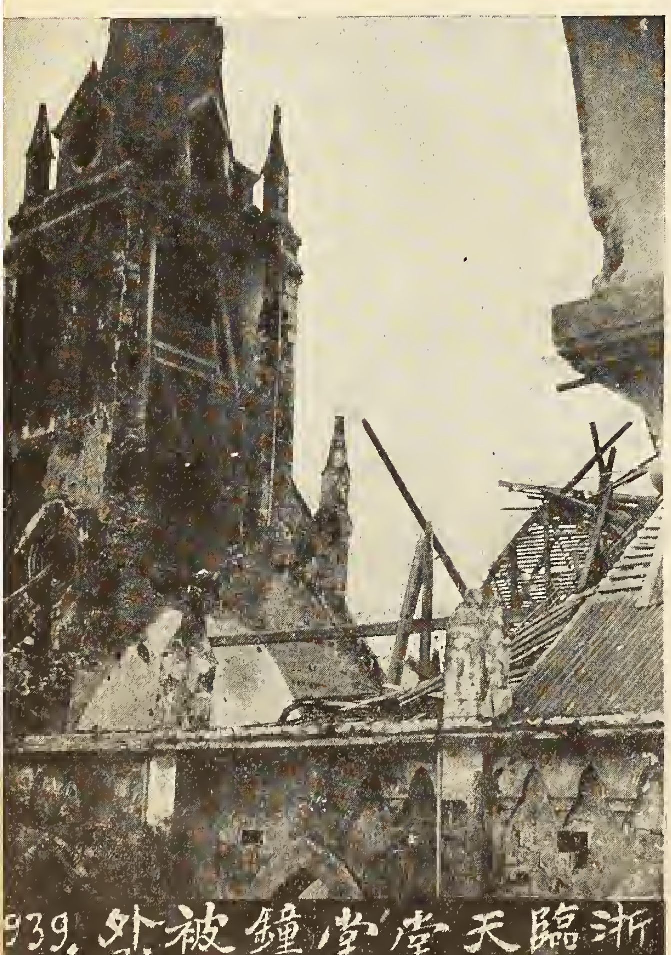
"The dugout was damaged exteriorly. That none of the Mission personnel was killed or injured we attribute to Divine Providence through the intercession of Our Blessed Mother. Those in the dugout, throughout the raid, had been praying most fervently. The houses still standing are no longer habitable. The roofs and walls have been pierced with shrapnel; doors and windows have been wrenched from their places." The Bishop graphically concludes: "There is only a heap of ruins." The material damage is estimated at 10,000 dollars. This poor Chinese Bishop asks us to appeal for help. He comes to us with outstretched hands! Can we send him away with sympathy only? In God's Name let us help him!

EDITOR'S NOTE: *It is of special interest to Canadian Catholics to know that this church was enlarged and its steeple added by none other than our own Monsignor Fraser many years ago when he was Parish Priest of Taichow.*

In the Fall of 1928 Monsignor McRae, Rector of the Seminary, visited the city of Taichow as the guest of Bishop Hou. In Monsignor's own words: "Yes, I remember him well. He is a lovable, kindly and gracious man. I remember the real welcome he gave us when we visited his home. There were four of us—Monsignor Fraser, Fathers Amyot, Beal and myself. That was my first visitation of our own district and I took time off to pay my respects to one of the six Native Bishops, just back from Rome, who had been consecrated by our late Holy Father, the Pope of the Missions. I have ever since retained happy memories of this lovable Chinese Bishop."

* * * *

Any donations for the restoration of the Taichow Mission property received, at our seminary, will be forwarded to His Excellency in China.



The first bomb crashed through the roof.

CHINESE PROTESTANT MINISTER LAUDS CATHOLIC MISSIONARIES

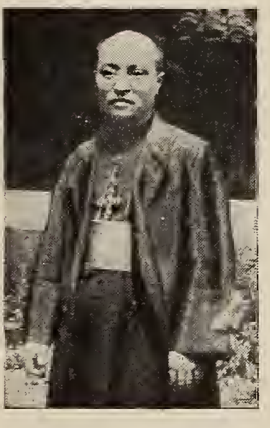
The devotion shown by Catholic Missionaries in China in succouring war-victims of every type during their terrible trials of the last eighteen months has won widespread appreciation in China as elsewhere. Here is a case in point.

Mr. Ko Kin-teh, a Protestant minister from Nanking, visited Tangku, one of the stations in this vicariate. Hearing on all sides of the splendid work done by the pastor he called on the priest.

"I simply had to come," he explained, "to express my admiration for the conduct of Catholic missionaries and for staying among their people and saving whole multitudes." Father Villabona remarked that the missionaries in so doing had only discharged a duty of charity. "Truly," replied the minister, "the charity of Christ has shown forth brightly in the work of the Catholic missionaries. If others had acted like them, they would have had no losses and multitudes of people would have found a refuge."

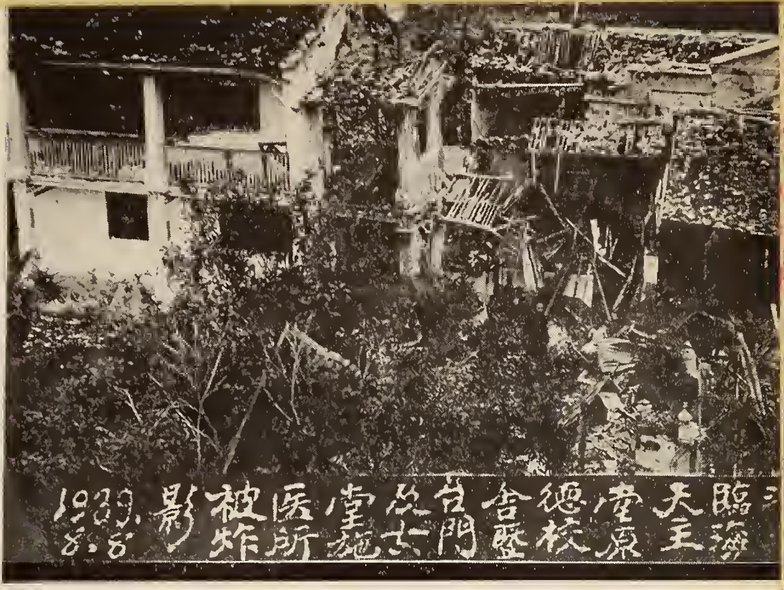
NON-CATHOLIC TRIBUTE TO CATHOLIC MISSIONARY PRELATE

The inter-denominational commitee for relief work at Pakhoi recently appointed as its president the Vicar Apostolic, the Most Rev. Louis Penicaud, of the Paris Foreign Mission Society. This committee works under the direction of the Central Committee in Hong Kong.

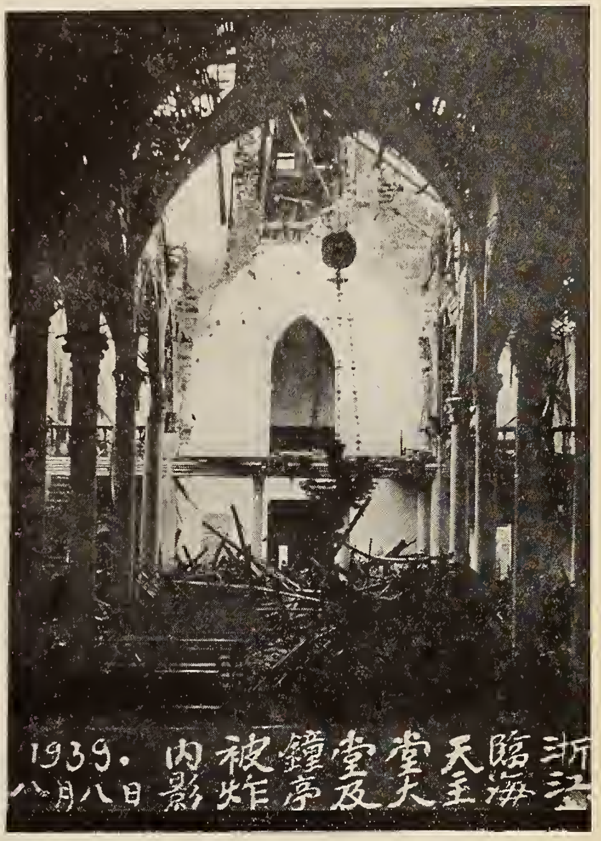


Most Rev. Joseph Hou, C.M., Vicar-Apostolic, Taichow, Che, China.

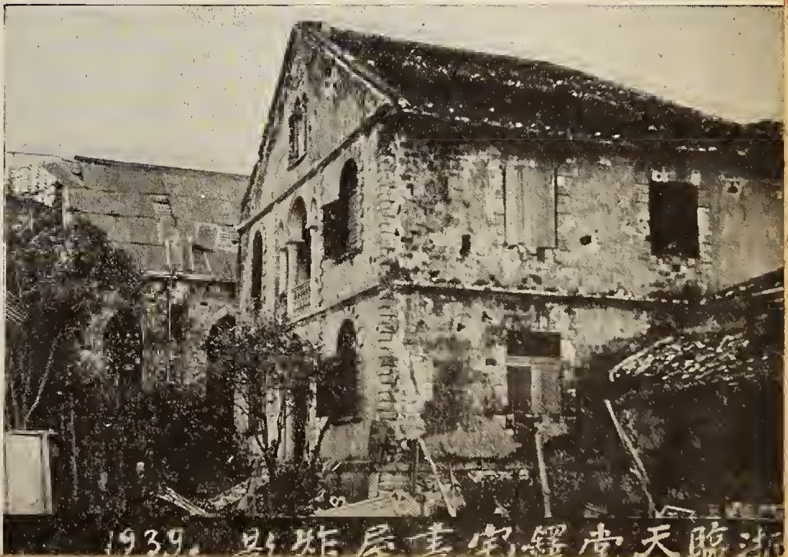
The second bomb completely wrecked the Dispensary.



"The walls . . . will collapse at any moment."



The third bomb landed in the courtyard.



Little Acorns....Great Oaks

An Historical Outline of the Progress of the Catholic Faith in China

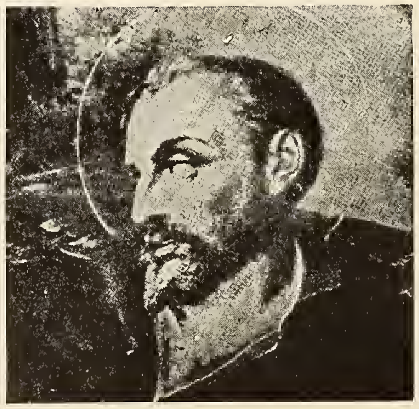
IN giving to our readers this brief outline of the development of the Church in China we hope the historical facts and the official statistics will prove interesting in spite of the fact that these two subjects—history and figures, are very often referred to as the "driest" of reading matter.

When one considers the result today of all the labor, suffering and prayers of zealous missionaries throughout the centuries who braved the trails of an almost unknown world, one instinctively thinks of the parable of the mustard seed.

Missionaries first entered China. according to an old tradition, about the fourth century with the Nestorians. Little real progress was made until the great Father Ricci, S.J., arrived from Italy in the year 1582. Preaching Christ Crucified, he contacted the highest of the land. As a missionary, his one ambition was to convince them that Christ is the Son of God and that all men are brothers in His Blood . . . the Blood He freely shed on Calvary's Hill.

However, the Middle Ages had not neglected the command of Christ to go forth and teach and baptize. John of Montecorvino, a disciple of the seraphic St. Francis of Assisi, came to China in 1294. He was received in Peiping as the Papal Legate with reverence by Timur Khan, grandson of the famous Kublai Khan. For nine long, lonely years he remained as a "voice crying in the wilderness" until 1303, when he was given a companion in his quest for souls, a German Friar named Arnold of Cologne.

While these two men travelled over the plains and the mountains of China, far away in Europe the Pope was with them in spirit; thinking of them . . . praying for them. In Rome three Cardinals were commanded to consecrate seven bishops for work in China. Their first duty to be the consecration, in Peiping, of John of Montecorvino and deliverance to him of a Papal document establishing him as Archbishop of Peiping and Patriarch of the Orient. Only three of the seven bishops ever reached China; these three fulfilled the Pope's command in the capital of the Celestial Empire. What hopes must have surged through the hearts of these consecrating bishops to see accomplished so great an assignment; how they must have anticipated a plentiful harvest in this far-off portion of the vineyard! But God's ways are not ours. Time saw the death of the last Christian missionary and not one to replace him. Thus, for the second time, Christianity became extinct in China. Not until 1582, when Father Ricci landed in Macao, did the Sons of Han have the Gospel of Christ preached to them again. Since that time history has proven that the third attempt has been successful.



St. Francis Xavier, Patron of all Catholic Missions, is also the special protector of our seminary. On December 3rd we celebrate his Feast Day with real joy and remembrance of those in fields-afar.

Father Matthew Ricci was about two months old when St. Francis Xavier died, on the Island of Sancian looking toward the Chinese coast. He had almost attained his desire to preach the Word of God to those teeming millions, behind the hills and far away in the interior of that vast country; but God had other plans. It had been reserved for another apostle—another member of the newly founded Society of Jesus, to continue the work among the peoples of the Far East.

Father Ricci was a talented man in many ways, but one of his outstanding gifts was a facility for languages. One is inclined to believe that he possessed the much-envied "gift of tongues." He mastered the Chinese language with great ease. According to statistics, two years after his arrival he had made but three converts. Eight years later 2,000 souls had been gained to Christ!

His death was undoubtedly a great loss to the Church, but he had finished his work. He had laid a solid foundation and his work was destined to bear fruit. The converts he made included the highest officials at the Imperial court. Their conversion proved to be an exceptionally valuable commendation for the Christian religion as preached by this man of God.

After the death of Father Ricci missionaries of great learning and ability continued and developed his apostolic work. Among them were the famous Jesuit Astronomers who enjoyed high favor at the Imperial court throughout the

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

seventeenth century. Both within progressed favorably. The num- and without the court the Church ber of Catholics in China in the year 1670 was more than one-quarter of a million. In seventy-eight years an increase from 2,000 to 250,000!

●

It Seems Inevitable that the human element is ever present and manifests itself even in the work of saving souls. From the years 1634 to 1742 there was dissension between the different bodies of missionaries. On certain questions of policy missionaries disagreed. Not until July 11th, 1742, was the controversy ended by the intervention of Pope Benedict XIV. "*Roma locuta est, causa finita est!*" (When Rome has spoken the case is closed.)

For this and other reasons the period between 1700 and 1842 saw the mere existence of Catholic Missions in China. Persecution came from Emperors who objected to the religion of the missionaries while they approved of their secular and merely human wisdom. Nevertheless, through a century-and-a-half of persecution and trying difficulties the Church managed, with God's help, to keep intact the number of her children. Towards the middle of the last century a little more than three hundred thousand Catholics still worshipped in the Land of the Dragon.

* * *

At this time the method of evangelization changed with the altering of China's international and diplomatic relations with the outside world.

It was announced in 1844 that "all natives and foreigners without distinction who learn and practise the Catholic Religion are exempt from the charge of criminality." The Peking Convention of 1860 stipulated: "It shall be promulgated throughout the length and breadth of the land that it is permitted to all subjects, in all parts of China, to propagate and practise the teachings of the Catholic Religion."

●

With this new order of things, the missionaries gradually penetrated more and more into the interior of the country, founding new missions and works of charity which the former state of affairs had prevented. Mission property, that had been confiscated during the preceding persecutions, was either restored or compensation made for the losses sustained. The anti-Christian decrees were even *officially* abrogated and eliminated from the Chinese Code issued in 1870 . . . the same year that Pope Pius IX took up personal imprisonment in the Vatican.

(To be Continued)

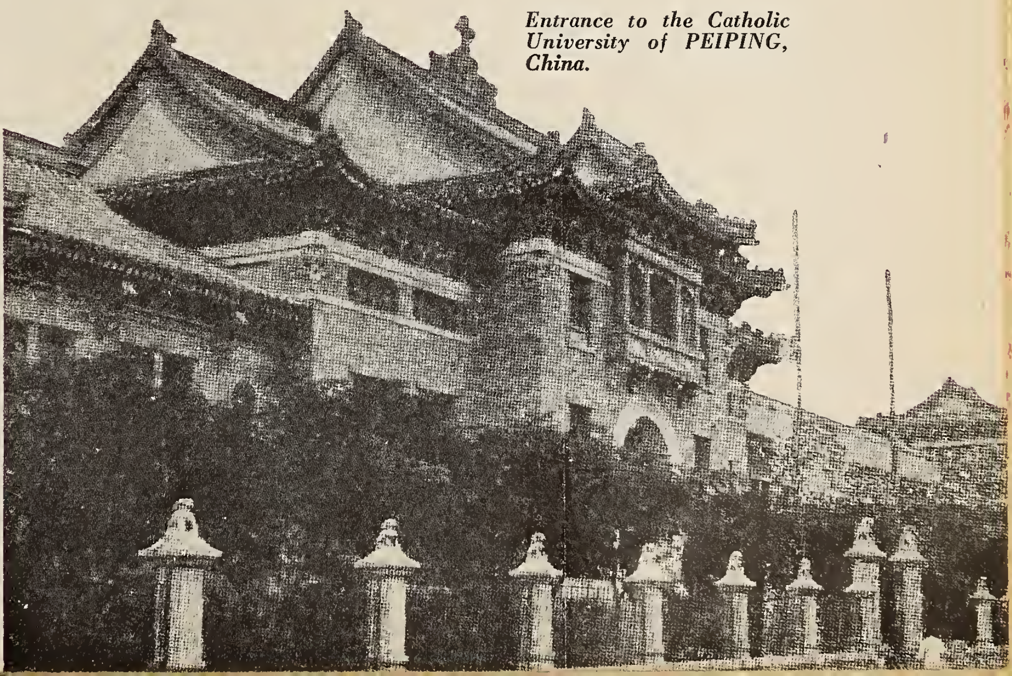
Pope's Mission Intention

The Pope's Mission Intention this month directs our thoughts toward the enlightening of the heathen not only in the great eternal Truths of our faith but even in the secular sciences. He asks us to pray for the success of Catholic Universities in the Missions.

Some will be surprised at this just as many were surprised when our late Holy Father arranged for the setting up of cloistered communities of Nuns and Monks in Mission lands.

Of course, when we stop to consider the matter of Catholic Universities in Pagan countries we realize that if in our own home towns, and throughout our own country, Catholic schools, colleges and universities are so necessary then it is evident that these institutions must have a place in the spreading of that faith among the heathen which we are endeavouring, through the same means, to build up and strengthen among our Christian children and young people at home.

There is also the point brought out in Monsignor McGrath's book, "The Dragon At Close Range": So many young Chinese men and women have come to this Continent seeking the learning of the West; they got it and went back Materialists, hoping to spread their "enlightenment" throughout their native land. With Catholic Universities in Mission countries we can prove that the true learning of the West leads upwards to heavenly things and not to the earth and away from God.



Entrance to the Catholic University of PEIPING, China.

IT'S OLD BUT
WE MEAN IT

To all our readers and friends we wish
a Holy and Happy Christmas!

EDITORIAL PAGE
CHINA
OFFICIAL ORGAN OF
ST. FRANCIS XAVIER SEMINARY
SCARBORO BLUFFS, ONT.

Subscription: 50c per year EDITOR, REV. JAMES P. LEONARD Circulation: 24,000
Entered as second-class matter and admitted to privileged postage rates at the Post Office, Scarboro Bluffs, Ontario, July 10th, 1924
Published by Ecclesiastical Authority

Vol. XX DECEMBER, 1939 No. 11

In Spite of Dugout, Shrapnel and Shell

SOME PEOPLE WONDER at the "folly" of our priests and Sisters going off to China at a time like this.

It is an old phenomenon this apparent reckless abandon in the face of danger. It was evident during the days of the Roman Empire when death was the penalty for professing belief in Christ. Often must the citizens of that proud civilization have said: "What a shame it is to see so many young men and women sacrificing their lives in the Colosseum."

And to-day we hear: "Why go to China and run the risk of your lives. . . . Let the Chinese go . . . after all they are only heathens." One wonders if it is unkind to call these people Neo-pagans!

If only men and women of the world could for a brief moment realize the utter joy of wholly belonging to God. If they could but see the ever-present longing in a heart consecrated to His service to see Him face to face, they would begin to understand how it is that these young men and women, of the twentieth century, walk happily even in the shadow of death.

However, *the fact is*, mighty few of us ever will have the honor of wearing the Martyr's Crown. It is a grace and a reward not lightly conferred. So many Missions have been bombed and so few missionaries have died in these bombings our priests and Sisters have a feeling that God has other plans for them. The truth seems to be that now, more than ever before in China, is presented an opportunity to prove to those teeming millions of Pagans that missionaries are really sincere in their quest for souls.

Let us, then, bid Godspeed to our four young missionaries and promise to follow them with our prayers and alms.

"Blessed Are the Peacemakers; For They Shall Be Called the Children of God"

THE Holy Season of Christmas brings to mind, this year, the ungratefulness of man. The Prince of Peace came to make all men happy in serving the True God; men, to a great extent, have rejected Him and His teachings; the present war is a result of that ungodliness. Had not the un-Christian philosophical principles of certain so-called Christian countries been present, this war would certainly not have come upon us.

It is making mockery of Christ to assume the name and to parade under the banner "Christian" and yet to place the State above God and drive from the pulpit the heralds of the Gospel of peace and brotherly love. Europe has had the opportunity to hold aloft unsullied the banner of the Son of God; a portion of that continent has failed, not in its people, but through the folly of leaders.

China is still Pagan; Christian missionaries are free to spread the Tidings of Great Joy! It is our happy privilege and duty to carry on that work in the Celestial Republic of the Sons of Han. God grant that the bad example of our Western, and *so-called* Christian, civilization may not scandalize them.

Let *us* who claim to be the champions of Christian principles, in this fight against the ungodly powers, put our house in order so that the Men of the East may see in us, and in our laws, strict accordance with the Sermon on the Mount and not a garbled interpretation. Let us be *really* Christian and follow the Laws of God. If we do this then we can, with pride, hold high our heads and proclaim aloud the Birthday of the Prince of Peace.

Please Tell Me . . .

Catholics say the Church is infallible; why, then, does she not impose peace upon earth, and banish poverty and suffering?

The power to impose peace on peoples and governments is not included in the gift of infallibility. The Catholic Church is infallible ONLY in teaching us what we must believe and in defining what we are morally obliged to do. Infallible declarations have to do only with Faith and Morals; peace among peoples depends upon the obeying of such declarations . . . God Himself, not to speak of the Church, cannot oblige man to act against his free will.

◆

Don't you think the Catholic Church is a burden on social welfare asking the public to support too many religious institutions?

I do not. Some men, especially those who are not of a religious turn of mind, would agree with you, but the religious man would probably say that we have not enough of such institutions. Besides, the question is not very clear. WHAT PUBLIC is asked to help these undertakings? Catholic institutions are provided for by Catholics.

Men are still free to dispose of their property as they please and donations to Catholic Charities are only donations . . . there is no coercion.

◆

May a Catholic act as best man or bridesmaid at a non-Catholic wedding?

A Catholic may not act as an official witness at such an event. A wedding in Church, of any denomination, is a religious ceremony . . . if a Catholic were to take part in this capacity he would be, at least implicitly, admitting that he did not believe sincerely that the Catholic Church was the only true religion. Remember, this fact of the Catholic Church, and it alone, being the one and only Church founded by Christ is vital in Catholic Doctrine. To admit, even indirectly, that one religion is as good as another is a contradiction of this article of faith.

How can you say that the teachings of the Catholic Church never change when actually her laws have been changed and are even sometimes a little different in different parts of the world?

The constitution of the Catholic Church as given by Christ can never be changed. But just as by-laws can be made and repealed in a country without essentially altering the constitution of that country, so too the Catholic Church can, and does, enact, at special times and in particular places, laws to meet special needs without making a constitutional change in her unalterable and divinely bestowed charter.

◆

Why did not God make everything pleasant in this life; couldn't He have done so just as easily as to have made so many hard things in life?

It certainly would be fine from a material standpoint, if we had nothing to worry about in life. But all in life is not just material; there is a soul in man and if that soul has erred it must pay the price. It is better to suffer here than hereafter. After all, God has the right to expect us to make reparation, at personal cost, for our self-inflicted bad habits, sins and offences against Him. He is our Creator and our Father. A difficulty like this is like that of a man blaming a dentist for causing pain during the extraction of a tooth that has gone bad because of over-indulging in sweets and candies.

◆

Why did the Church condemn Joan of Arc and then later on make her a saint?

Joan was not condemned by the Church. It was a renegade French bishop who condemned the saint; in doing so he violated the laws of the Catholic Church. Within twenty-five years after her death Pope Calixtus III declared her trial to have been null and void, ordering a new examination of the evidence in the case. This tribunal declared that she was innocent of the charges. This declaration was the ONLY official decision of the Church in the case at that time.

◆

Does the Catholic Church divide man's loyalty from his country?

In religious matters a man obeys the Church; in other things the laws of the country. Remember, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This present war is perhaps the best answer to your objection. Catholics are even fighting against one another because of loyalty to their respective countries.

Kingston Rd. Lumber and Coal

PROMPT DELIVERY | HOward 2300

"A COMPLETE SERVICE"

- New Homes
- Home Improvements
- Building Materials
- Financing Can Be Arranged

Kingston Rd. Scarboro 314

Hopkins-Golden
BURIAL CO.
E. S. GOLDEN, Prop.

FUNERAL DIRECTORS
. . . . . *Since 1887* . . . . .
Professional Lady Assistants
No Extra Charge for Modern Catholic Equipment

529 Yonge St.
KINGSDALE 5568-4989

MARBLE ALTARS AND CHURCH WORK IS A SPECIALTY OF
The Italian Mosaic & Marble Co.
of Canada Ltd.
G. DE SPIRT, Mgr.
60 Caledonia Road - TORONTO
Phone LL. 2174-2175
Montreal - Ottawa - Quebec City

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

The Stepmother and Her Brother

— — A Story From the Chinese

by P. CHIU in "The Rock"

CHEUNG HOI MAN was a rich citizen of Hongchow (*Hangchow*) city in the province of Chekiang, during the Ching dynasty. Everybody said that he was the most fortunate person in the city since he had such a happy family. He had four sons and his wife, Wong Kim Mooi, was a very virtuous lady. The names of his four sons were Yat Yuen, Yee Yuen, Saam Yuen and Sze Yuen. And he was so rich that he was quite satisfied with what he had accumulated when he had reached the age of forty-six.

In that year he got his fifth baby girl, Ng Yuen. Unfortunately, his wife Wong Kim Mooi was seriously ill after the birth of the baby girl. As she was about to die, she said to her husband:

"I am sorry that I shall not be able to see you any more. After my death, I hope you will not worry too much because of me, and that you will take care of yourself. When my burial is over you must marry again in order to look after the children. If you will do what I ask, I shall be happy even though I am going to die."

Cheung Hoi Man was greatly distressed at the death of his wife. On the day of the funeral, he went to the tomb with all the children and they wept very bitterly. From that time on, Cheung Hoi Man felt that he was no longer a lucky man. He was even thinking about his dead wife and always worrying about the future of his five children. At first he thought of taking care of the children himself, but having no experience in such matters he found it very difficult. After a year he found that he could not continue any longer.

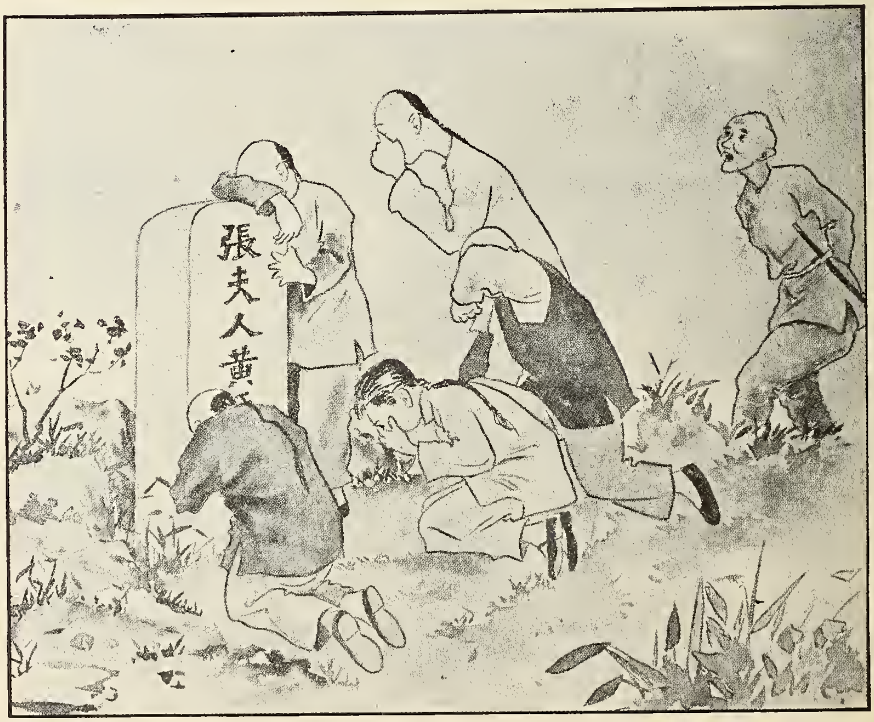
It happened also that at that time a man named Lee Yee, a cunning merchant, wanted to enter into relationship with him by offering his younger sister, Lee Shi, to be his wife. So he sent a go-between to Cheung to make this suggestion. At first Cheung refused to consider it, but about that time a very great friend of his came to visit him, and hearing the go-between's proposal, he also advised Cheung to get married again. Cheung therefore agreed in the end to the proposal.

The name of the friend was Loh Mat Chun. He was a military officer, and as he came to Hongchow (*Hangchow*) city from Fung Tin on official business, he went to visit his old frend. On the next morning he returned to Fung Tin.

At that time, the eldest son of Cheung was twelve years of age and the youngest child was only one year old. Lee Shi then became their step-mother, and she took care of them just as well as Cheung's former wife had done. For this reason, Cheung's family seemed to be a happy one again.

But it was only a temporary state. In the fifth year after Cheung's second marriage a great change came over his family. It was because Lee Yee, the brother of Lee Shi, had ruined everything in his business. As he was fond of gambling and smoking opium, he spoiled his business and became bankrupt. After he had spent everything he owned he became a mere loafer, so he frequently went to the house of Cheung to ask for help from his sister. As Lee Shi was rich since she married Cheung, she often helped her brother with money and did not let her husband know it. But, instead of saving him, the help only made him worse. He went to ask for money from his sister every day and with the money he gambled and smoked opium. He went from bad to worse and the money which

Illustrated By Wong Wing Kit



One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

he got from his sister was too little to meet his expenses. As he had many bad friends, he discussed with them the possibility of getting more money. They formed a cunning plot to injure Cheung Hoi Man so as to take all his money from him.

Knowing that Cheung had a friend, Loh Mat Chun, living in the province of Fung Tin, Lee Yee wrote a letter to Cheung, using the name of Loh, inviting Cheung to pay him a visit.

When Cheung Hoi Man received the letter he did not know that it was a forgery. It happened also that Cheung felt rather cheerless at home so he decided to go to see his bosom friend in Fung Tin. When he had everything ready he left his home and started on his journey. Hearing that Cheung was going to Fung Tin, Lee Yee sent two of his friends to follow him secretly.

"You are to follow Cheung secretly to Fung Tin," said Lee Yee to his friends. "On the way, when he is alone, you will kill him and come back to me. If this is done successfully all his wealth and property will be in my hands and I shall be a rich man. Then I shall divide all his wealth and property into three parts and give each of you a part as your reward."

Hearing this plan, the two cruel companions were glad to carry it out. They each took a sharp weapon with them and followed Cheung secretly, waiting for a chance to accomplish the evil deed.

Not long after Cheung Hoi Man had gone, Lee Yee went to see his sister to induce her to join in his cunning plot.

"I am now the master of this family," he said to his sister. "Your husband will never come back again, as I have sent two persons to kill him on the way. You must now obey me!"

Lee Shi was much frightened on hearing his words. First she did not want to do what her evil brother told her.

"I will not," she replied. "What you say is a lie. I know you are only trying to frighten me."

"Not at all, what I tell you is the truth," he replied. "Besides I hope you will not be so foolish as to refuse. If you promise to cooperate with me, all the property will belong to us, and we shall be rich. Otherwise you will have to give all the wealth and property to your husband's sons, and as they are getting old you will soon have nothing. If you will not do what I say, I shall tell everyone that it was you who sent the men to murder your own husband. Then you will be in a very dangerous state and will be put in prison."

Frightened by this, Lee Shi changed her mind and agreed to do what her brother said.

"What shall we do now, then?" she asked.

"We must first get rid of all the members of the family," Lee Yee replied. "Since the eldest son is so big now and the rest of them can begin to work, it is better to dismiss all the servants of the family. Then we can do what we please."

So Lee Shi dismissed all the servants together with the teacher of her children. As soon as the other members of the household were gone, she began to treat the five children very badly.

"From now on," she said to them, "all of you must give up study. Everyone of you must work, otherwise you shall have nothing to eat."

She gave Yat Yuen, the eldest one, an axe, a rope and a pole for carrying, and said:

"You are the eldest and should do the most difficult work. From tomorrow, you must go to the mountain to cut firewood for the use of the family. Every day you must bring one picul of wood to me. If the amount in not enough you shall be punished."

"And you, Yee Yuen," she said, giving him a pole and two big pails, "beginning from tomorrow, you must go to the river to carry water. Every day you must bring water for the use of the whole family, at least twenty gallons. If you are lazy, you will be punished too."

"And you, Saam Yuen," she said, turning to him, "every day you must hull two big baskets of rice, till the rice is white enough to be cooked. Take care that you finish your work and do it thoroughly."

The fourth son, Sze Yuen, was at that time only ten years of age. He was then compelled to do the kitchen work of the family. The youngest girl was compelled to act like a slave girl and to do every kind of hard work at home.

(To be continued)

CANADIAN
BOOSTER
HAIR TONIC
for
DANDRUFF
AND ECZEMA
at
BARBERS & DRUGGISTS

ALICE CARNEY WOOLS
(Formerly White Bunny Wool Shop)
3032 Yonge St. - Toronto
MAyfair 1655
Excellent Assortment, New Colors
SMART KNITTING WOOLS
for suits, dresses, boleros, coats, sportswear, accessories.
Free knitting instructions
Garments knit to order - Blocking

SAFES AND STEEL CABINETS, TABERNACLE SAFES, ALMS BOXES
At home safeguard your documents and valuables from fire and theft. In the church protect Holy Vessels, offerings, vestments and records of births, deaths and marriages.
ALLOW US TO MAKE A SUGGESTION TO MEET YOUR PARTICULAR NEEDS
J.&J.TAYLOR LIMITED
TORONTO SAFE WORKS
145 FRONT ST. E. - TORONTO
Branches: Montreal, Winnipeg, Vancouver

GOOD HEALTH
IS MAINTAINED
WITH GOOD MILK
PAULGER'S
BLANTYRE DAIRY

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Western Paganism in the East

By RT. REV. WM. C. McGRATH

Prefect Apostolic of Lishui, Chekiang, China

From "THE DRAGON AT CLOSE RANGE"

AT home we occasionally meet "fallen-away" Catholics who have far more real hatred for the Church than any unspoiled pagan I have ever met in China. Unspoiled, I mean, by Western influence. *Corruptio Optimi Pessima!* It doesn't seem difficult to demonstrate from history that nothing can become quite as bad as something which has once been very good; no fall can be quite as thorough and irreparable as a fall from the pedestal to the gutter. In how many ways, alas, has this not been proven since the Angel of Light became the Prince of Darkness and Lucifer fell like lightning from Heaven!

Corruptio Optimi! We have lived to see what never world saw before; paganism corrupted by Christendom's decay, the darkness of the shadow of death made darker by death itself, where there should have been life abundant. And what spiritual death seems more utterly incapable of resurrection than that of a one-time Christian civilization which has sinned against the light! What yet, we ask ourselves, has God's unwearying Mercy in store?

It remained for the decadent West to out-pagan paganism. Already responsible pagan Chinese have been heard to raise their voices in protest against the output of filth from American movie "factories." Think of it! For centuries human nature has reached its lowest ebb at junction points where "the twain do meet"—Yokohama, Singapore, Macao, Shanghai and other such cities "where there ain't no Ten Commandments." But even this is not the worst. The greatest menace to civilization at home and the greatest hindrance to our mission work in China is the godless, irreligious Public School System of America.

With the menace of the Public School System in the homeland we are not here concerned. Alarmed at the growth of immorality in High Schools and of Communism in American Universities many educators are already crying out for a return of religion to the Public School. But we *are* more immediately concerned when the American Public School System extends its pernicious influence to China.

Not content with banning the name of God from the minds and hearts of innocent children at home it has stretched its obnoxious tentacles across the Broad Pacific. Some years ago Mission Colleges and Schools were closed all over China and the "credit" for that blow struck at Christianity can be given to the American University. Happily, conditions are improving of late but the improvement is due to the fair-mindedness of the Chinese authorities who have recognized the good accomplished by Missions and Mission Schools in China.

It is notorious that the anti-Christian movement in China has been largely directed and "inspired" by Chinese who have studied abroad. According to Dr. T. C. Chao, of Yenching University, "Those who are leading the anti-Christian movement ARE ALMOST ALL MEN WHO HAVE STUDIED IN AMERICA." Those young men set forth in quest of education and enlightenment and through the American University they discovered the literary and philosophical gods of the West. Darwin, Huxley, Shaw and Wells; Tolstoi, Bergson, Spencer and Bertrand Arthur William Russell, F.R.S. Russell, least dangerous perhaps when he sticks to his pragmatism and plays his philosophy by ear, has enjoyed tremendous popularity in China since his series of lectures in 1920 in Peiping.

The very mildest impression that a fair-minded Chinese student could carry back from America would be that religion is at least utterly unnecessary. In most cases they have come to regard it as worse than unnecessary; as distinctly harmful, as a drug or opiate to the people. The whole American University System is a monument to that fallacy. And due to the swiftly changing events that followed the foundation of the Chinese Republic, it was not long before the Chinese educated abroad were in a position to convert their made-in-America ideas into swift and decisive action. Young China has learned, and is still learning, from America.

However, in our arraignment of others, let us not imagine that we are free from blame. The children of darkness are still wiser in their generation than the children of light, but they are also more zealous and industrious. The enthusiasm with which the Reds of Moscow are striving to enforce Communism on the world is something which should make us hang our heads in shame. What they will do for Lenin many of us will not dare for Christ. Often we rest too complacently upon the assurance of the Divine assistance to the Church, as if Christ intended that to be a *refugium* for apathy and indifference.

In America the minds of those young students were sufficiently "cultivated" to afford a fertile field for the seeds of anti-Christian Communism. Marx, Lenin and Trotsky form Russia's contribution to the galaxy of Young China's gods, and their works, as well as those of the other writers mentioned above, have been translated into Chinese and are being widely read to-day. Chinese students read and read and read. The percentage of illiteracy is still very high, but the educated are the rulers of the country and in their hands lie the moulding of China's future destiny.

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Let us admit it: our heads have been buried in the sand. How much interest have Catholics in America ever taken in the thousands of Chinese students attending the universities? What is being done to-day for the 3,000 students there? Will history repeat itself? Will they be ignored, as their predecessors were ignored? If so, they will return to China hostile to Christianity and their hostility may be translated into further laws to restrict and oppress the Church. It is we, and not they, who are to blame. The Church possesses the true enlightenment they came to the West to seek, but our indifference in this regard has been supine.

Items of Interest

In Our Seminary Chapel

On November 19th His Grace, the Most Rev. James Chas. McGuigan, Archbishop of Toronto, ordained to the order of diaconate Rev. Mr. Michael Maloney and Rev. Mr. P. Burke.

In a simple but very inspiring ceremony His Grace elevated these two young men to the final state in their preparation for the reception of the great gift of holy priesthood itself.

Assisting the Archbishop were Fathers Patrick Moore and James Leonard acting as chaplains.

•

Our Departure Ceremony

Father Kenneth Turner of Montreal, Father John McGoey of Toronto, Father Gordon Stringer of Ottawa, and Father Russell White of Placentia, Newfoundland, will be the central figures at our annual Departure Ceremony to be held in St. Michael's Cathedral, Toronto. The date chosen for this event is most appropriate: December 3rd. Throughout the entire world on this day each year the Church celebrates the Feast Day of St. Francis Xavier, Patron of all Catholic Missions; St. Francis is also the special protector of China Mission Seminary, the *alma mater* of the four priests.

His Grace, the Archbishop of Toronto, will preside in the Sanctuary; His Excellency, the Most Rev. Denis O'Connor, Bishop of Peterborough, will preach the farewell sermon. Following the discourse the missionaries will receive, from the hands of Archbishop McGuigan, their mission crucifixes with the command to "go forth and preach the Gospel." The ceremony concludes with Benediction of the Most Blessed Sacrament.

On this occasion the musical program will be in the hands of Rev. Dr. Ronan, Director of Music at St. Michael's Cathedral and the Seminary of St. Augustine. Doctor Ronan is known internationally as an organizer of choral groups, conductor of church choirs and composer of ecclesiastical music.

•

Father Stringer's Farewell

The parish church of the Most Blessed Sacrament, Ottawa, will be the scene of a touching ceremony on Sunday, November 26th as parents, pastor and friends of Father Gordon Stringer gather to bid him Godspeed on his journey to the Orient.

The Very Rev. Canon Prudhomme, Father Stringer's zealous pastor, has arranged the affair, having as the distinguished guest none other than the Most Rev. Wm. Forbes, Archbishop of Ottawa.

•

To The Holy Priesthood

Our annual ordinations to the holy priesthood will take place this year during the week preceding Christmas, at St. Basil's Church, Toronto. The candidates for ordination will be: Revs. Robert Hymus, Michael Maloney, Patrick Burke, Thomas McQuaid and Joseph Murphy.

After ordination these priests will continue their theological studies at the seminary until next June. After a few months' vacation they will leave for our missions in China.

Flashes From The Orient

News from our missions is very scant these days. We learn that the city of Lishui, our headquarters in China, was bombed three times in one week early in September. A great part of the city was destroyed but the Mission property was not damaged.

In Tsingtien, where Father Desmond Stringer of Ottawa, is parish priest, an air-raid brought destruction to this small town near the Chekiang coast. Father Stringer tells us that the bombs came so close to the Mission property that the plaster fell off the walls and all the windows were shattered.

A letter from Father Joseph King at Huang-Tan (pronounced Wang Da) informs us: "I have received a very nice letter from . . . enclosing a cheque for $500 to erect a chapel at Huang-Tan. We hope to begin preparations for building in the near future. Six months ought to suffice. We shall proceed carefully. I am sure that the Christians will appreciate it all and pray for their kind benefactor. They do not yet know the good news.

"The new convent erected at Lungchuan is a masterpiece. Best regards to everyone! May God bless and reward all those who for His Name's sake are kind enough to do us good. *Adios!*"

•

Missionary Bishops Consecrated at Rome

The news from Vatican City of the consecration of twelve missionary bishops by Our Holy Father, Pius XII, is encouraging as it comes to us in the very midst of Europe's catastrophe. The

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Church cannot halt in her quest for souls and her conquest of the Powers of Darkness. To all these newly consecrated bishops, from many Mission lands, Catholics everywhere will wish them long lives to do great things for God among their own people.

●

Precautionary Measure

Owing to the war situation our 1939 Mission Band will sail from San Francisco on an American ship.

Victims Of War

Brother E. Gauvin, S.J., formerly of Montreal, died lately in China as a result of wounds received when he was fired on by a Japanese sentry, October 28th.

Brother Gauvin, and two other Canadian Jesuit missionaries, Rev. L. Bourassa and Brother L. Fontaine, allegedly failed to stop when challenged by a Japanese sentry as they were riding bicycles on a tour of their district.

Brother Gauvin was only 30, and had been attached to the Suchow Jesuit mission for two years. He was formerly stationed at St. Mary's College in Montreal.

May his soul rest in peace!

Thanks Very Much! May Others Follow Your Example

Father John McGoey recently preached at the Parish of Colgan, Ont. (which includes Tottenham), appealing for material assistance to aid the seminary that had prepared him for the priesthood and for the day, now near at hand, when he would take his place in the front lines of Christ's Foreign Legion in China. The good people of the parish responded most generously with contributions of potatoes and vegetables. This donation means much to us and we wish to express our sincere gratitude for this generous gesture. To the good pastor, Father Chas. MacKinnon, we would say: "Thank you, Father, and may God bless you and your people for your interest in the spreading of the Gospel in fields-afar. You are not bound down by any un-Catholic, parish, diocesan or national boundary line; your vision is truly Catholic! We appreciate your kindness."

Turning of the first sod Vancouver School for Canadian Chinese.

Chinese School in Vancouver

The beginning of a new and important step in the progress of St. Francis Xavier Chinese Catholic Mission was made October 17th. The first sod was turned on the site of the new school by the Rt. Rev. Monsignor MacKinnon, Vicar-General of the Archdiocese of Vancouver.

The ceremony signalled the beginning of construction of a single storey building which will accommodate some eighty pupils from Kindergarten to Grade VIII.

Many priests from the parishes of the city were present, making the event a notable one surrounded, as they were, by Chinese adults and their children.

The school will be conducted by the Grey Sisters from Pembroke, Ontario, zealous co-workers in the conversion of the Chinese people of British Columbia.

Any little donation to help defray the cost of the new building will be greatly appreciated. What more meritorious work than to bring these little ones to God: "Suffer the little children to come unto me, and forbid them not, . . ."

* * *

Father Cameron MacDonald of Montreal, has recently been assigned as an assistant to Father Sharkey at Vancouver. He replaces Father Turner who sails shortly for China.

"God has come to Chinatown; let us bring Chinatown to God."

Complete and up-to-date stock of nationally known
WATCHES, DIAMONDS and SILVERWARE

Your Credit Is Good

PARKER JEWELLERS LTD.

231 YONGE ST., TORONTO

TUNE IN TO MAY ROBSON, SUNDAY, 5.15 P.M., STATION CKCL

Est'd 1915

Present this ad to Parker Jewellers Ltd. It entitles you to purchase any article with no Down Payment.

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

LITTLE FLOWER'S ROSE GARDEN

Edited by FATHER JIM

My dear Buds:

This is the month in which Jesus was born; it is the month in which we who love the Little Flower commemorate the event she calls her "conversion." It was on a Christmas Day that she felt a great thrill—a great inclination, to live only for God. Let us, then, celebrate Christmas Day in the spirit of St. Theresa: a spirit of childlike love of God which means absolute abandonment to His Holy Will and absolute trust in His Sacred Heart.

That each and every one of St. Theresa's BUDS may enjoy this Holy Season as they have never done before is the wish of your devoted friend and director.

* * *

Next month starts us off on another New Year. It is my hope that we shall have a bigger and better year of activities for the Rose Garden. I want you to write to me and tell me all the things you would like to see happen in the Garden this coming year. I want you to tell me what little competitions we should introduce and we will pick one of them. To the winner of this "Picking the Game" contest I promise to award a nice prize.

* * *

Now, I might as well tell you that I am not promising individual letters to those who write me. But, I will print the name of every Bud who writes each month and I will pick some of the letters to be printed in the Rose Garden. I want you to send me as many pictures as you can and I will try to put them all in your SECTION of our Magazine: "CHINA." So there now, is part of the programme for the coming year.

Good-bye for now and God bless you one and all!

A Happy Christmas.

Your friend and director,
FATHER JIM.

Prayer of St. Francis Xavier for the Conversion of Infidels

"O ETERNAL GOD, Creator of all things, be mindful of the souls of unbelievers created by Thee and fashioned to Thine image and likeness. Remember that Jesus, Thy Son, suffered a most cruel death for their salvation. Permit not, I beseech Thee, O Lord, that Thy Son be any longer despised by unbelievers; but appeased by the prayers of holy men and of the Church, the Spouse of Thy most holy Son, remember Thy mercy, and, forgetting their idolatry and their unbelief, bring them at length to acknowledge Him Whom Thou has sent, Our Lord Jesus Christ, Who is our salvation, life and resurrection, through Whom we are saved and set free; to Whom be glory throughout infinite ages. Amen."

500 days' Indulgence each recital. Plenary, once a month.
(With ecclesiastical approbation)

Father Jim's Mailbag

Erinsville, Ont.

Dear Father Jim:

I am a little girl of eleven and am very interested in becoming a member of the Little Flower's Rose Garden . . . I have a younger sister of nine who would also like to join. Father Jim, if we qualify may we receive our certificates?

Sincerely yours,
Therese and Barnadette O'Neill.

Your certificates have already been mailed. Won't you let me have a picture to let our other Buds see their new friends from Erinsville?

Penetang, Ont.

Dear Father Jim:

I would like to join your club. My name is Bernard, just like Father Boudreau. . . . I save my pennies to buy Chinese babies.

Your new Bud,
Bernard Lalonde.

My goodness, but we have a lot of letters from Penetang this month. I am sure Father Boudreau will be pleased when he reads "CHINA" and sees that you have remembered him.

St. Francis Xavier School,
Brockville, Ont.

Dear Father Jim:

How are you? And how are you getting along with the mission work? No one has joined the Rose Garden yet from this class. . . . Grade Four pupils are having a hard time with the four-times table. So will you say a prayer for us? We all know Father Stringer.

Your loving friend,
Inez Kelly.

Surely I'll say a prayer for you, Inez, and all the class. I am sending you a certificate and then maybe the others will join too. Father Stringer is leaving for China soon. Don't forget to pray for him.

Salmon River Rd.,
R.R. 3,
Truro, N.S.

Dear Father Jim:

If you are able would you please send us our certificates at once.

Gertie MacDonald.

Gertie, I have written to you and am waiting for a reply. As soon as I get it your certificates will be forwarded immediately.

CONDITIONS OF MEMBERSHIP

The only conditions of membership in the Rose Garden are: (1) To say every day the Prayer of St. Francis Xavier for the Conversion of Infidels; (2) To go to Holy Communion once a month for the Intention of Missionary Vocations. Certificates will be sent to all members.

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Father Jim's Mailbag

Penetang, Ont.
Dear Father Jim:

I am sending the names of the boys in our room. They all want to become members of your club. I am proud to sign my name, it is like Father McGoey's.

John Lepage.

Father John McGoey will be leaving for China soon . . . don't forget to pray for him. We welcome all of you to our club, and you must have your certificates by this time because I mailed them almost as soon as your last letter got to the Seminary. I am sorry I cannot send you pins . . . you must wait until we have some new ones made.

Penetang, Ont.
Dear Father Jim:

Our best friend, Father McGoey, is going to China. . . . We would like to have his picture if there are any left.

A New Bud,
Patrick Beaudoin.

Father McGoey seems to have many friends around Pentang. You must not forget to write to him once in a while when he is in China. Welcome to the Garden.

Penetang, Ont.
Dear Father Jim:

I pray for your missionaries in China, especially those I know. We just had our pictures taken in school and I will send mine to put in the "CHINA."

Your little friend,
George Bellisle.

Thank you, George, and I'm hoping you will not forget to pray for me even though I'm not in China.

Frank Totino, Coniston, Ont.

Erindale P.O., Ontario.
Dear Father Jim:

Here I am again. I guess you thought I had forgotten you and the mission. I hope Bob Hymus is well, remember me to him. I believe he becomes a priest this year, does he not, Father Jim? I am going to High School now. . . . I am sending you fifty cents for "CHINA" and one dollar for the missions. I wish I could send more.

Your friend,
Reggie John Kay.

Jean Conlon, Helen Chabot, Dorothy Chabot, Coniston, Ont.

That is a nice picture you sent me, Reggie. Your friend will be *Father* Bob pretty soon now. Don't forget him in your prayers. His picture will be in next month's "CHINA." Thanks a thousand times, Reggie, for your donations. God bless you all in Erindale.

124 Oak Street,
London, Ont.
Dear Father Jim:

. . . There is so much to tell you I'm sure I don't know where to start. But I think you should know about the surprise and disappointment Mother and I received the day we visited the Seminary . . . But let me put in a good word for Father Moore, he was very nice to us. I don't believe we missed a thing at the Seminary except you. The next time we come, please be home.

George, my only brother, has joined the Army. He is in the R.C.A.S.C. and is a Despatch Rider.

Dorothy White.

Sorry, Dorothy, I was not home. But next time I'll do my best to be on the job. It is interesting to know that our Buds have brothers in the Army . . . answering the call of their country.

Father Jim wishes to thank Sister Donalda of Sault St. Marie, Mrs. Anthony Gaudet and Miss Dorothy Beitz, respectively from St. Nicholas, P.E.I., and Guelph, Ontario, for donations sent by them from their classes. It is through our teachers that we hope to build up the missionary spirit in the hearts of our children throughout Canada. May God bless you and each and every Catholic teacher who has aided us in this most important work.

Reggie Kay

Lando Vagnini, Tony Vagnini, Creighton Mines, Ont.

Raymond Prevoist Joseph Belanger, Coniston, Ont.

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Father Jim's Mailbag

2 Hill Street,
Fairville, N.B.

Dear Rev. Father:

I think "CHINA" is the best Catholic magazine in Canada today. If you see Father Jim around kindly say "hello" to him for me—from a faithful Bud. I was an altar-boy for seven years and I remember him in my prayers, also the Chinese Missions.

Joseph M. Kane.

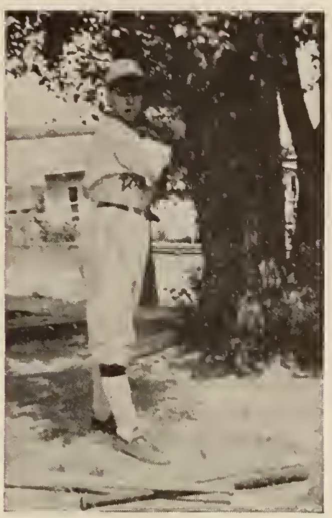
It is good to hear from "old" Buds. Remember no matter how old a Bud may be he's always and ever a Bud. Thanks a lot, Joseph, for the prayers.

House No. 80,
Reserve Mines, C.B.,
Nova Scotia.

Dear Father Jim:

I am a girl of sixteen who has been somewhat of a "shut in" for four years now. I do not attend school now, having had to quit owing to my illness. I am encased in a plaster cast. Please don't get the impression that I am a sad-faced "groucher" because of this. I assure you I am not. I collect letters and snaps as hobbies, and correspond with quite a number of boys and girls. Writing letters helps to make my days both interesting and pleasant despite what some people might term my "misfortune."

Betty McNabb


Fred Porrier, Coniston, Ont.

I would like very much, Father Jim, to become a member of your club and receive a membership certificate. . . . I shall do my best to keep both your rules. I should like very much to hear from boys and girls who like to write, and I will endeavour to make my letters interesting and to answer real soon. Hoping to be accepted as a Bud.

I remain,
Betty McNabb.

We are proud to have you in our Garden, and I feel sure the Little Flower is proud to have a follower like you, brave, joyful and good. Your certificate has already gone to you and we ask you to remember us in your prayers and Holy Communions.

I hope many of our Buds will write to you and that you may soon write again to your own section in our magazine, "CHINA."

Mite Boxes:

From the following:

St. Paul's, Toronto, Ont.
St. Rita's, Room 8, Toronto, Ont.

Thank you, thank you!

Hall's Pure Milk Dairy Limited

●

ME. 1191-2-3
194 Christie Street
TORONTO - ONTARIO

O'Connor Bros.

●

FUNERAL DIRECTORS

●

1871 Danforth Ave., Toronto
Phone GR. 6457

Landy & Co., Limited
CHURCH SUPPLIES
Christmas Gifts, Cards, Rosaries
Prayer Books, Pictures
16 DUNDAS ST. WEST PHONE
TORONTO, CAN. AD. 0812

WE REPAIR YOUR WATCH FOR $2.00
and guarantee it for 2 years
◆
A. ROTH
31 Yonge St. Arcade

PERSONAL ATTENTION
GIVEN TO WOMEN AND CHILDREN BY
MRS. CLIFFORD WARDELL
The only Graduate Lady Embalmer of the Canadian School of Embalming University of Toronto
ALL DETAILS ARRANGED
Wardell Funeral Home
3271 YONGE ST. - TORONTO
Near Lawrence Avenue
MOhawk 7171

A. J. FLYNN
BEDDING CO., LTD.
482 Wellington St. West
ELgin 6214-5-6
Manufacturers of
HIGH-GRADE BEDDING
CUSHIONAIRE, LAYER FELT, KAPOK, and INNER SPRING MATTRESSES, BED SPRINGS, BOX SPRINGS and PILLOWS.
We Specialize in All Kinds of Re-make Work
A. J. FLYNN, President. J. B. ROONEY, Gen. Manager.

Phone — HUdson 3961
W. J. PREYDE
FLOWERS - SEEDS
3233 YONGE ST. - TORONTO

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

GOT HIS EYE

"As a matter of fact," said the lawyer of the defendant, trying to be sarcastic, "you were scared half to death, and don't know whether it was a motor car or something resembling a motor car that hit you?"

"It resembled one all right," the plaintiff made answer. "In fact, I was forcibly struck by the resemblance."

NEXT

Doctor (after removing his barber's appendix): "And now, my dear sir, how about a little liver or thyroid operation? And your tonsils need trimming badly."

UPSIE GO

"Now children," said the Sunday school teacher, "I have told you the story of Jonah and the whale. Willie, you may tell me what the story teaches."

"Yes'm," said Willie, the bright-eyed son of the pastor; "it teaches that you can't keep a good man down."

THE OLD NICK

An old Irishman grew sick, so sick that the priest was sent for to adminster Extreme Unction. The man recovered and in a couple of weeks was hobbling about as good as ever. On one of his hobbles he met the priest.

"Ah, Pat, 'tis a sight for sore eyes to be seeing ye out again. I thought ye were a gon-er sure. Ye had a bad, bad time of it."

"Yis, yer Riv'rence. Indade an' I did."

"When ye were so near to death's door weren't ye afraid to meet your God, your Maker?"

"I wuzen't worryin' about thot, yor riv'rence. It worr the other gintleman I wuzen't anxious to meet."

HEARD IN THE SMOKER

Little Boy: Father, father, what's that man doing, running up and down the car with his mouth open?"

Father: "My son, that's a Scotchman getting a free smoke."

WORRY AND GET THIN LIKE A DIME

Aunt Hetty: "Sakes alive—I don't believe no woman could ever b'en so fat."

Uncle Hiram: "What y' readin' now, Hetty?"

Aunt Hetty: "Why this English paper tells about a woman who lost 2000 pounds."

Smiles

RAPID CALCULATION

Farmer (showing friend over farm): "How many sheep would you guess were in that flock?"

Visitor: "Oh, about five hundred."

Farmer: "Absolutely correct. How did you guess?"

Visitor: "Wal, I jes' counted the legs and divided by four."

"Well, Bill, I hear the boss has a fever. How's his temperature today?"

"'Tain't fer me to say—the boss died last night."

FIGS AND THISTLES

"Which weeds are the easiest to kill?" asked the young Vermonter of Farmer Sassfras, as he watched that good man at work.

"Widow's weeds," replied the farmer. "You have only to say—Wilt thou and they wilt."

SOUND LOGIC

Mother: "Now, remember Johnny, there's a ghost in that dark closet where I keep the cake."

Johnny: "Funny you never blame the ghost when there's some missin', it's always me."

FISHERMAN'S CONSCIENCE

He had been fishing with no luck. On his way home he entered a fish market and accosted the clerk.

"John, just stand over there and throw me five of your biggest trout."

"THROW THEM! What's the big idea?"

"Just so's I can tell the family I caught them. I may be a poor fisherman, but I'm no liar."

WHERE THERE'S A WILL

"Smith certainly is a foxy fellow. He's drawn up his will in such a way that the lawyers can't get more out of it than his own heirs."

"How's that?"

"Why, he left half his fortune to one of the best lawyers in the country, provided he saw to it that the other half went to Smith's children intact."

AN OVER-SIGHT

At a dance the young lady had just been introduced to her partner. By way of making conversation, she said as they waltzed around the floor:

"Who is that terribly ugly man over there?"

"That's my brother."

"Oh, you must excuse me," said she, in embarrassment, "I really hadn't noticed the resemblance."

Tramp: "Madam I was at the Front ——"

Kind Lady: "My poor man. Another victim of the terrible war. Here's a dollar. Tell me how you got into these straits."

Tramp: "I was going to say that I was at the front door and nobody answered, so I came around to the back. Thankee, mum."

ON LOCATION

"I hear your son writes the loveliest poetry. Where is he now?"

"I can't disturb him. He's sitting at the kitchen sink, letting the water run."

"What for?"

"He's writing a poem on Niagara Falls." —"The Far East."

SIMULTANEOUS

A sailor, after placing some flowers on a grave in the cemetery, noticed an old Chinese placing a bowl of rice on a nearby grave, and asked: "What time do you expect your friend to come up and eat the rice?"

The old Chinese replied with a smile: "Same time your friend come up to smell flowers."

"Do you think the new cook is going to settle down with us?" asked Mr. Jorkins.

"I'm a bit doubtful," replied his wife. "A letter came for her this morning, and the envelope was re-addressed five times."

FURS

Borovoy Fur Shop

OPEN EVENINGS

Made to Order — Remodelled

1122 COLLEGE STREET

MElrose 7059

One New Subscription From Each of Our Readers Would Increase Mission Interest 100 Per Cent.

Quality
Printers

ADelaide
2112-3-4-5

The
Garden City Press
263 Adelaide St. West - Toronto

For ADVERTISING RATES IN
"CHINA"
Write to

Associated Church Publications

45 Richmond St. W., Room 408 ELgin 2428
TORONTO

We are qualified Advertising Consultants with years of experience and would be glad to consult with Catholic publications regarding space problems.

•

The only agents authorized to solicit advertisements for this publication

Special Price to
Readers of
"CHINA"

$1.50 Per Copy

THE DRAGON
AT CLOSE RANGE
by
William C. McGrath

St. Francis Xavier Seminary
Scarboro Bluffs, Ontario

DEPARTURE CEREMONY

at

St. Michael's Cathedral
Toronto

SUNDAY EVENING, DECEMBER 3rd

7.30 p.m.

FOUR MISSIONARIES LEAVING FOR CHINA!

It Costs $300 to Send Each Missionary to His Destination

WE APPEAL TO YOU FOR HELP!

Dear Monsignor McRae:

Enclosed please find my contribution to your Missionary Travel Fund to help our 1939 Band reach Lishui.

Name ....

Street ....

City .... Amount: $ ....